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CONTENT – SOMMAIRE – INHALT – CUPRINS

FASHION AND BEAUTY INFLUENCERS AND ROMANIAN MILLENNIALS: EXPLORING THE DYNAMICS OF CONSUMER BEHAVIOR

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ABSTRACT. Studies have found that product-related information from social media influencers can shape millennial consumers' purchasing behavior. This research investigates, in a descriptive approach, how Romanian millennials relate to content provided on social media platforms by influencers they prefer and follow. The study also shows factors that influence trust in this dynamic. Using data collected through an online-administered survey in the second half of March 2020, the authors found that Facebook, Instagram, and YouTube were the top preferred platforms providing the much-desired video content by influencers. Romanian millennials use this content frequently to make informed purchasing decisions, and they value honest recommendations and opinions, lending trust to experienced influencers, who seem to have qualified voices. They also show confidence towards the influencer to whom they can relate, and the one who is actively involved with their community. For Romanian millennials, the influencers' notoriety measured by the number of followers is an artefact of their quality content, and their confidence is boosted by influencers who show clear, real, and satisfactory results when using products that they are advertising. Marketers, thus, should be cognizant of the elements of trust that can

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translate online reviews by influencers into purchasing behavior, and can design strategies that rely on actual product benefits demonstrated by influencers.

Keywords: social media influencers, Millennials, consumer behavior, fashion and beauty, trust.

Introduction

Since ancient times, people served as sources of inspiration for other people, from writers, actors, singers to businessmen, politicians etc., but today, given the rise of technology, the means of becoming a source of inspiration for others got the handiest in known history. Celebrity got easier to reach even for those who do not particularly operate in a field that provides such a status. Due to social media, the world is richer because of what we today call *influencers*, who influence many people every day.

Social media refers to activities, practices, and behaviors among communities of people who gather online to share information, knowledge, and opinions using conversational media. Conversational media are Web-based applications that make it possible to create and easily transmit content in the form of words, pictures, videos, and audios (Safko, 2010). Social media is also the main channel through which people gather their information today, therefore can always stay updated on the latest news around the world. It helps people become more culturally sensitive of the world's matters. Almost all existing companies and name-brands use social media these days to promote themselves, and that can be reflected in consumer behaviors: consumers are better informed regarding a product/ service and after the purchase they are able to evaluate the product and share their opinion about it.

Spironelli (2019) affirms that e-commerce is undoubtedly an important resource for beauty businesses and the beauty industry nowadays; however, the author argues, consumers may be driven to buy products by other factors, such as price and convenience. The beauty industry is highly present on social media platforms these days, and that is happening mainly because of influencer content. Usually, brands are the ones choosing the people to promote them, and studies show that online influencers are a valuable means of promotion, because of the established trust they have among their publics and due to sharing their reviews of certain products with their online communities. Followers will buy the product and, this way, brands and businesses get to attract their customers.

This study looks at the perceived impact of fashion and beauty influencers upon the consumer behavior of Romanian millennials. The dynamics between influencer content and consumer behavior of millennials is an essential topic to explore, as the latter developed along technology, and it best understands and integrates it into their daily lives.

Social media influencers (SMIs)

Social influencers represent a type of third-party endorser who shapes audience attitudes (Freberg, Graham, McGaughey, & Freberg, 2011). They gain popularity through their participation on social networking sites and achieve fame through online media, such as blogs and online videos on sites like YouTube, Facebook, and Instagram. Influencers amass followers through the content that they cultivate themselves, allowing audiences to step into their personal narratives. They are often seen as more "organic," with many of them leading normal lives not as established celebrities or actors, making them more relatable to the everyday consumers watching their content (Forbes, 2016, p. 79).

Influencers are usually the front image for many brands and companies. Due to the fact they are famous on social media, but also closer to their audience because they usually lead normal lives, they have the great potential of attracting big numbers of customers. This happens because people tend to associate the product with the person who promotes it, thus followers of influencer X will desire the product Y promoted by the influencer.

Moreover, the way they promote the product is through content such as videos, tutorials, posts on their blogs etc. This helps the follower/ prospective customer get a better look at that product, its reviews, and make a clearer impression. The role of influencers is to impress, but meanwhile be credible and true to their audience. Being authentic is the greatest quality for an influencer. They need to have the ability to distinguish themselves from the crowd and to offer their audience unique, personalized content. Perceived authenticity, as Pöyry et al. (2019), bears a positive effect on photo attitudes and purchase intentions among followers. Furthermore, being real helps influencers gain the respect of their followers and establish a sense of closeness and intimacy.

Influencer marketing and celebrity endorsement

Influencer marketing refers to marketing where the influencers are the channel through which brands and businesses are delivering their message to the wide-reaching market. This WOM (Word of Mouth) type of marketing proved to be very successful for brands and businesses, showing growth potential and raise of awareness. WOM marketing is when a consumer's interest in a company's product or service is reflected in their daily dialogues. This type of free advertising is basically generated by customer experiences.

The celebrity endorser is defined by McCracken (1989) as any individual who enjoys public recognition and who uses this recognition on behalf of a consumer good by appearing with it in an advertisement.

Throughout their careers, celebrities acquired the status of important individuals, who have a voice and can make themselves heard easily, and that is why regular people see them in a different light, a better light. People admire their looks and personalities, listen to what they have to say, agree on, and share their opinions and, of course, take into consideration their recommendations. Hence, it is not hard to see why celebrity endorsement (implicitly influencer marketing) might be the best marketing strategy yet.

People follow influencers' lives in social media, and through right execution influencer marketing seems like a natural part of their lives rather than advertising, which usually even is. Influencers posting about brands and products on their social media are usually seen as fellow social media users by their followers, thereby the messages of the brands are seen as more credible and trustworthy (Isosuo, 2016).

Although influencers do not appear in TV advertisements or on street banners, when it comes to promoting a product or service for the regular consumer, they have become one of the most trustworthy sources. Compared to celebrities, influencers are more credible to their audience, mostly because they lead normal lives and can relate easier to the customer. The way they present the product ("unboxing" videos, tutorials, video reviews etc.) and the interaction they have with possible customers (often offering answers to frequently asked questions) is of extreme importance. In the eye of the customer this creates a sense of intimacy between the influencer, respectively the brand, and the customer. This is one of the reasons why influencer marketing is very efficient, maybe one of the most efficient forms of marketing that exist.

Advertising on social media platforms

Social media is in a process of evolution and is undergoing continuous alteration, and besides helping people get in touch, it may be a useful tool for many other things. Users can now express their opinions about a product, a brand, or a company, even about a regular

person or a celebrity/ influencer. Nowadays, advertising is present everywhere, on every website and social media platform. Consumers have the chance to interact directly with the brand, offer feedback about a product or a service and more importantly, to share their opinions and reviews with other users.

Facebook is the biggest, most popular and used social media platform. It was founded in 2004, and it has an audience of 1.69 billion users worldwide (Statista, 2017). Since its beginnings, for companies and brands this was the perfect place to promote their products and services, given the impressive number of daily users, and the fastest ways in which a message can get delivered. But what kind of publicity one sees on his Facebook account is decided mostly by Facebook.

Instagram is one of the most popular social media platforms in the world. It was launched exclusively as a mobile app, first for IOS users in 2010, and later, in 2012 also for Android users. It differentiates itself from Facebook with its more personal style, centered on visual content. It allows users to share their lives through a series of instant photos and videos. As of January 2019, Instagram is the second most used social media platform used by marketers worldwide with 73%, with the first one being Facebook with 94% (Statista, 2021).

Publicity and promotion of brands and companies is visible on social media platforms and happening mostly via endorsement from celebrities and influencers. Facebook and Instagram are the most popular platforms, with Instagram slowly taking the lead in terms of influencer content. Although advertising became possible on Instagram in 2015 (Goel & Ember, 2015, June 2), most brands are promoting themselves through content and influencer marketing, digital influencers being brand ambassadors. Furthermore, influencers and celebrities are mostly present on Instagram because it is new, timelier, which is evolving and improving continuously, offering more and more features to users.

Millennials

According to Pew Research Center (2015), age cohorts give researchers a tool to analyze changes in views over time; they can provide a way to understand how different formative experiences interact with the life cycle and aging process to shape people's view of the world. An age cohort is made from a group of people born around the same time from a particular population, who share certain events and experiences over their life course, and generations are the conventional way of grouping age cohorts. Each generation has a particular set of traits, attitudes, habits, and concerns.

Generation Y, also known as Millennials, were born between 1980 and 2000, aged between 20 and 40 today. There are, however, various classifications placing generations among various ranges. The term *millennial* appeared and was discussed first in the book *Generations: The History of America's Future, 1584 to 2069* (by Strauss & Howe, published in 1991). In the following years, this generation received more names as: *Generation Y* (introduced by Ad Age), *Net generation* (discussed by Tapscott), *Digital Natives* (coined by Prensky) (Kraljević & Filipović, 2017).

Generation Y comes from an era of economic and technological changes, during the age of Internet and mobile phones and is generally received as "*highly educated and technologically connected compared to prior generations*" (Kraljević & Filipović, 2017, p. 6). Generation Y is considered the first tech-oriented generation, who grew up with technology, and is using it regularly, especially for job-related activities and socializing. Millennials are multitasking professionals and can juggle many responsibilities at once, are motivated and enjoy teamwork; they are also known to be more curious and innovative. Moreover, because they were

> "*nurtured and pampered by parents who didn't want to make the mistakes of the previous generation, Millennials are confident, ambitious, and achievement-oriented. They also have high expectations*

of their employers, tend to seek new challenges at work, and aren't afraid to question authority. Generation Y wants meaningful work and a solid learning curve"

(Kane, 2019, May 28).

Targeting the right customer is the desired outcome for every brand or business and finding large numbers of potential clients in the same place is indeed the 'Holy Grail' of marketing. Also, as of 2019, most millennials have entered the work force and now represent a significant purchasing power (Kraljević & Filipović, 2017).

Millennials' consumer behavior and social media influencers

Most members of Generation Y have an extensive experience with technology, as they have first used computers as toddlers and then "*embraced the interconnectedness of the Internet, mobile devices, and social media social network sites (SNS) as part of their interactive world*" (Azni et al., 2021, p. 143). Growing up with technology, millennials have become used to depend on their smartphones, computers, messaging, social media, in almost every aspect of their lives.

Digital natives are used to receiving information fast. They like to parallel process and multi-task (Prensky, 2001). Yet, because of that, they can also select relevant from irrelevant information. They are more attentive towards the information and advertising they choose as relevant, aiming for high quality, smart, and meaningful content. Although they love online shopping, they will be very careful and selective with what they buy. Their consumer behavior is different from those of past generations, and to understand this behavior is crucial for brands looking to find new and loyal customers. Therefore, in creating and implementing strategies for marketing it is essential to understand why consumers buy, and what sparks their interest in a certain product or service.

Sweeney (2006) believes that millennials expect a much greater array of product and service selectivity. They have grown up with a huge array of choices and they believe that such abundance is their birthright. Millennials are often regarded a demanding generation that wants the best, none the least when it comes to shopping. They want a multitude of choices combined with high-speed service and are likely to do thorough research online beforehand (Tapscott, 2008). All these affect the way they perceive and evaluate online influencers. Because of the general tendency of the generation to always discuss and review over the products they buy, influencers can have a positive impact.

Influencers seem to be especially important for millennials' purchase intent, in connection to fashion consciousness. In a study exploring how millennials' sustainability values translate into action when acquiring fashion items, Johnstone and Lindh (2022) found that purchase intent among European millennials might be guided by trust in celebrity influencers, rather than the brands' corporate social responsibility approach. Thus, influencers might be an effective strategic option when marketing sustainable fashion items.

In a study of consumers' attitudes and purchase intention related to influencers' content, Lim et al. (2017) found that a positive relationship: when millennials perceive a congruency between social media influencers and the products they endorse, it can favorably impact upon the former's purchase intention. Moreover, millennials were more likely to accept meanings from brands and adopt a favorable attitude translating into purchase when they perceived influencers as attractive or relatable. In a similar approach on millennial university students, Mgiba and Nyamande (2020) found a positive relationship between a persuasive influencer and brands, tightly linked to the intention to purchase from these brands.

Calçada (2019) investigated how millennials, a digital generation of consumers, perceive influencers as endorsers of products. He found influencers to be the best form of endorsement for hedonic products, and that relatability of consumers with influencers positively affects the formers' purchase intentions. The study showed that influencers

can increase purchase intentions when perceived as highly expert and trustworthy. However, Lim et al. (2017) pointed out millennials' lack of trust in influencers' content about a product they endorsed when they deemed the latter ill equipped in expertise or lacking knowledge about the product.

Placing the dynamics between millennials and social media influencers under a gender lens, Gajewski (2019) looked into female millennials' relationship with influencers to map motivations and trust. The study showed that women create para-social relationships with these influencers, and the commercial activities in which the latter engage in social media content do not weigh negatively upon trust. Gajewski (2019) found that female millennials' motivations were gaining information, social comparison, construction of self-image, inspiration and emotional enhancement, and gaining a sense of community and belonging.

Methodology

This study aims to highlight the perceived impact of fashion and beauty influencers upon consumer behavior among Romanian millennials. Based on previous studies, the research questions are the following:

RQ1: *How do fashion and beauty influencers affect consumer behavior of Romanian millennials?*

RQ2: *Which social media platforms and what types of content used by fashion and beauty influencers impact consumer behavior among Romanian millennials?*

RQ3: *To what extent does the notoriety of the online influencer impact consumer behavior among the population studied?*

To gather data on the variables tackled in the research questions, an online survey was designed. The survey was conducted via social media in the second half of March 2020 and targeted members of the same generation; the sample (N=112) was self-selected on a voluntary basis.

Survey results: Romanian millennials' views of influencers

All survey subjects belong to Generation Y, 34.8% are aged between 20-24 years old, 29.5% aged 25 to 29 years old, 23.2% 30 to 35 years old, and 12.5% within the range of 36-40 years old. Youngest millennials are, as shown, overrepresented in the sample. The gender distribution of the participants shows 67% females and 33% males.

In terms of online platforms used by the participants, Facebook is overwhelmingly present among the answers (98.2%), followed by Instagram (88.4%). YouTube is used by 64.3% of the participants, followed by Pinterest (39.3%), Twitter (27.7%), and Snapchat (25.9%). Given that influencers are mostly active on Instagram due to the special features of InstaStory and IGTV, it makes sense that followers are present there to a high degree. Other platforms selected by the respondents were TikTok, Tumblr, Reddit and Weheartit.

When accessing these social media platforms, participants reported mainly using smartphones (74.1%), and to a lesser extent, laptops (12.5%), personal computers (7.14%), or tablets (6.25%). Regarding their experience with social media platforms, 48.2% of participants have been using them for over 4 years, and 43.75% between 2 and 4 years. Only 1.8% reported having used social media for less than a year.

Asked to name fashion and beauty influencers followed by the research subjects, most top choices reflect *national* influencers, such as Alina Ceuşan (70.5%), Ana Morodan (61.6%), Carmen Grebenişan (54.5%), and Ioana Grama (50.9%). Other preferred Romania influencers were

Sânziana Negru (24.1%), Sânziana Iacob (20.5%), Andrei Grigorie (19.6%), Mădălina Merca (12.5%), Dana Rogoz (11.6%), and Andreea Balaban (10.7%). *International* influencers emerged less among participants' preferences, the most popular being Mariano di Vaio (25%), Chiara Ferragni (10.7%), and Johannes Huebl (7.14%).

The influencer content most preferred by Romanian millennials appears to be "How-to" guides and tutorials (68.8%), vlogs (57.1%), and product reviews (49.1%). Blog posts are preferred by 24.1% of participants, photos accompanied by text by 22.3%, and nearly 1 in 5 expressed their preference for photo content (see *Figure 1*).
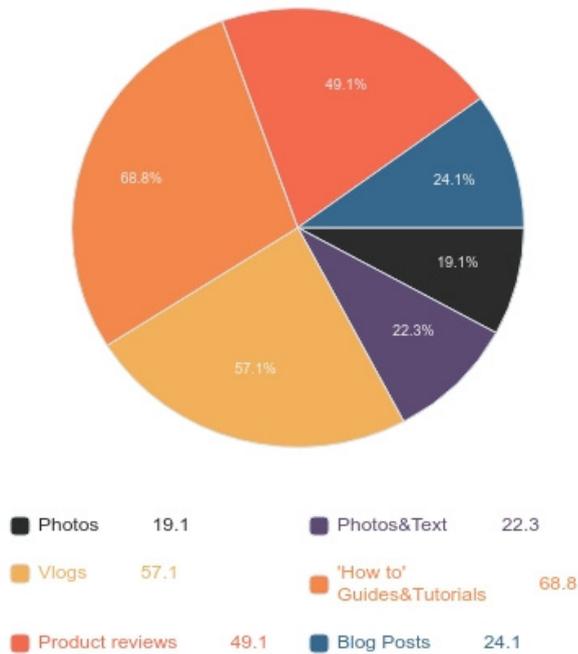
Figure 1. Most preferred types of influencer content

Almost half of the participants (48.2%) resort to Facebook when searching reviews and information regarding a product or service to be purchased. YouTube is a close choice, consulted by 45.5%, and Instagram accounts for 41.1% of searching preferences. Millennials thus

appear to prefer and trust the platforms on which the influencers made their debut, platforms that offer the most diverse type of content, which makes information processing much easier. As to how often participants use these platforms for the named purpose, 39.3% use them once or twice per week, and 19.6% once or twice per month. 2 in 10 respondents use it once a day, and 1 in 10 respondents use it more than once a day for the same purpose. Only about 1 in 10 respondents use it to find recommendations a few times per year or never. However, it is important to emphasize that a wide majority of millennials consulted (94.6%) do turn to social media when they need opinions or recommendations about a product or service, thus influencers and their communities might be perceived as a trustworthy source.

Survey results show that, for millennials, to know the influencers they follow means to trust them. Half of the participants agreed and another third completely agreed to having confidence in the influencer they follow and their community, as they share the same interests. Under 10% of respondents did not care about the question or disagreed. An overwhelming majority (85.71%) of respondents displayed trust for influencers who engage in conversations initiated by followers, which can mean that users expect to be understood, noticed, and considered, as this might give them a sense of connection. What is more, 89.28% of Romanian millennials consulted, declared valuing and trusting the influencer with whom they share a connection.

Most participants (94.6%) agreed to preferring an influencer who focuses on expressing sincere, honest opinions about a product or service, suggesting that their consumer behavior is influenced by their perception of the followed influencers' truthfulness and morality. In matters of experience, 81.2% declared trusting and relying on an influencer who is experienced and has a qualified voice. Thus, overall, when purchasing a product, Romanian millennials tend to express confidence towards an influencer they know and to whom they are accustomed, towards their experience, and the environment that lends them a sense of belonging.

In determining where millennials search for information when they intend to purchase a product or service, about 60% agreed that influencers who post information about products they purchase and/or promote constitute an information source, whereas 33% disagreed. Most participants opted for searching on specialized websites, so very few go beyond online sources when looking for reviews. Buying products based on family and friends' recommendations is preferred by nearly half of respondents (46.5%), whereas the others do not resort to these sources. Spontaneous purchases are made by 33% of respondents, who declared not necessarily looking for information and buying whatever they like, whereas the vast majority denied engaging in such a behavior.

According to the data collected, Romanian millennials tend to stay informed when it comes to the buying process. Since technology developed as they grew, information technology is the handiest way to obtain information needed to make such decisions. Most participants (82.2%) turn to specialized websites, but there was also a significant number of individuals surveyed (60.7%) who sought the advice of fashion and beauty influencers. Millennials are used to fast information, and they are observant towards the information they choose, targeting meaningful and quality content.

Asked about their trust in influencers' opinions as consumers, 65.2% confirmed, while 26.8% denied having trust. Some participants declaring trust, justified their answers by deeming influencers "very experienced in the sector they activate" and "represent[ing] qualified, trusting sources." Also, "they are dedicated in offering the best for their community, and for this reason their judgements are trustworthy" and "usually the products they are promoting seem good, of high quality." Some participants claimed they connect with the influencer who is facing similar issues regarding skin, hair, nails etc., using and promoting products that are visibly good and lend results. Seeing real satisfactory results of a product for an influencer earns the confidence of followers and influences them to buy. Many respondents declared appreciating the most the engagement and the loyalty influencers show towards

their community and towards the field they operate, therefore they trust their opinions and are influenced to buy the products/services these are promoting. The respondents who answered negatively believe that most of the influencers never even tried or used most of the products they are promoting, they are just doing their job and being paid for it. For this reason, most of them do not trust the opinion of influencers, because "as long as [they] are being paid, they will promote anything." Others declared they see these influencers as superficial, shallow, and not inspiring confidence.

Most millennials surveyed trust the opinions of influencers they follow, if they feel a connection with them, if they feel like they hold a common vision. They appreciate authentic and relevant content. Furthermore, what characterizes millennials is that they express complete trust towards influencers who show clear results of the products promoted.

Another variable in this study represents the perceived importance of the number of followers an influencer has upon the purchase intention of a product promoted by the influencer, to which most participants (50.9%) declared offering much importance, 30.4% considerable importance, whereas 14.3% only offer a moderate amount of importance. Nearly 1 in 10 respondents stated lending little or no importance to this aspect, thus notoriety measured by number of followers can be deemed important, as it creates a sense of confidence: if a large amount of people is watching and appreciating a certain type of content, it must be good and trustworthy. Some, on the other hand, focus on other influencer qualities, disregarding popularity.

The next measurement of trust referred to the perception of the influencer being loyal to more than one brand belonging to the same product category, 68.75% declaring confidence in that influencer who does not display loyalty for one specific brand, the rest of the respondents wishing otherwise. Moreover, supporting an influencer is about joining a community and purchasing products promoted by this former, which can be possible if the information provided indicates benefits and qualities of the product reviewed without

questioning reliability, due to loyalty to a specific brand. However, this can also result in the opposing outcome when brand loyalty appears to be important to followers.

Participants also report different behaviors in terms of acquiring products or services promoted by influencers (see *Figure 2*): 13.4% stated only purchasing products promoted by influencers, and 40.2% admitted to sometimes purchasing such products; 34.8% affirmed not often engaging in such a behavior, whereas 11.6% declared never purchasing products promoted by influencers. On the one hand, millennials do engage in online shopping and usually turn to social media when looking for product information; on the other hand, influencers are perceived as credible sources to whom they can relate and who share the consumers' needs and expectations, so it is quite natural for some millennials to purchase products based on influencers' content.
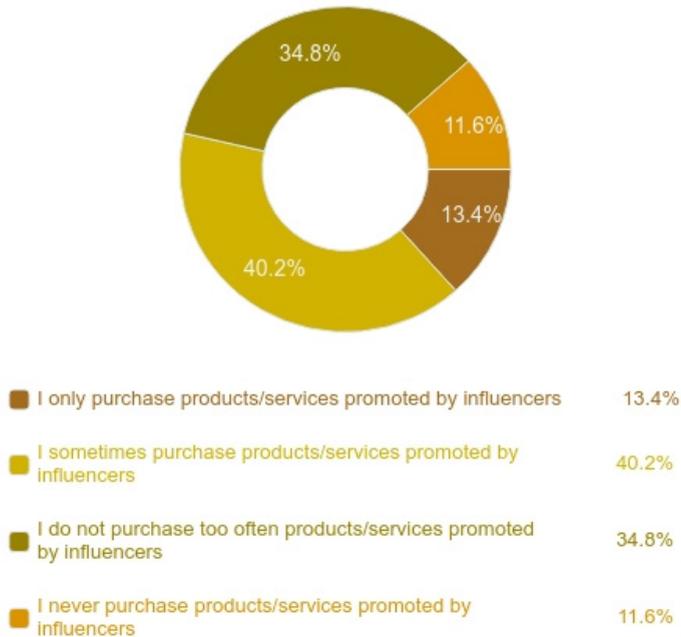
Figure 2. The frequency of purchasing products promoted by influencers

Presented with a scenario in which an influencer they follow give negative feedback on a product the subject intended to purchase, nearly 1 in 4 respondents stated they would still buy the product. Another 1 in 4 denied answering, and over half of the participants stated they would not buy the product anymore. Thus, Romanian millennials value the opinions and recommendations of influencers they follow.

In terms of what matter the most when contemplating upon purchasing a product or service, 17% of respondents picked the price as the main incentive, while 23.2% opted for quality; 22.3% selected influencers' recommendations, and 20.5% named peer recommendations. Moreover, 7.14% of the respondents prefer doctors' or pharmacists' views. These results show that most millennials surveyed value recommendations given by people who are close to them in real life or in their digital ones, but they do rely on opinions from sources they trust and tend to also appreciate the quality of a product; the price appears to be a bit less important.

Discussion

The results presented above help elucidate the relationship between members of Generation Y and the fashion and beauty influencers they follow. Millennials are nowadays the main force on the labor market, individuals who are creating friendships, finding jobs, maintaining relationships, and searching for sources of entertainment and information via the Internet, mainly through social media platforms. Romanian Millennials surveyed own, on average, at least 2 social media accounts, Facebook being the number 1 choice, followed by Instagram and YouTube, which are also the preferred channels for getting information about products before purchasing. Most millennials use these channels for this specific reason beyond 1-2 times a week, and many of them use it daily for this same purpose.

As social media platforms are associated with certain habits, such as communicating, getting entertained, acquiring information, or simply making memories, there are various content types preferred, video formats ranking first among the surveyed millennials' preferences. For this generation, it is important to get to know the influencers they follow. They value honest recommendations and opinions, and trust the experienced influencer, with a qualified voice. They also show confidence towards the influencer with whom they feel they share the same interests, and the proper grounds for a relationship based on trust entail a connection between millennials and the influencer and the emergence of a sense of belonging to a community. Consolidating this relationship requires the active involvement of the influencer in discussions with their own community. More than half of the participants stated resorting to influencers' content when wanting to buy a product and trust their opinions when they feel a connection. The quality and relevance of content and the influencers' authenticity are important for followers, and their confidence builds towards influencers who show clear, real, and satisfactory results of products they are promoting.

This research shows that millennials care about the number of followers of an influencer, and tend to express more confidence towards popular influencers, as they believe their popularity reflects the quality of the content. Moreover, some participants confess placing importance on influencers' content when making purchasing decisions, while others engage in such behaviors to a lesser extent.

Conclusions, limitations, and perspectives

Originating from a world of instant access, millennials have become much more selective towards the things to which they pay attention. Therefore, the desire to search for information, the way they want to, and when they want to, is more than a natural reaction.

This study examined the dynamics between millennials and the new means of getting informed about products, the influencer. The latter emerged and evolved due to consumers belonging to Generation Y. Aiming to find as credible sources of information as possible, millennials are turning to real-life "strangers," digitally known people who can supposedly offer an honest review. The fashion and beauty industries are of high interest for a significant number of people nowadays, which is why influencers tackling these topics and their relationship with millennials represents a relevant research avenue.

RQ1: *How do fashion and beauty influencers affect consumer behavior of Romanian millennials?* Survey subjects declared owning at least one account on social media platforms, the deployment environment for influencers. This assertion is also supported by the fact that all participants follow at least one fashion and beauty influencer, more from inside the country and less from abroad. Nowadays, the posts on digital platforms are taking care of all needs. Influencers manage to always offer new information, can post educational content, but can also be seen as means of entertaining. Millennials can be charmed by the physical traits of the products, a declared incentive when it comes to purchasing intent, but their interest is oriented towards good content and authenticity. Furthermore, millennials' choices are shaped by influencers who show clear, real, and satisfactory results of the products they are promoting. Offering good, reliable, and original content is the safest way for any fashion and beauty influencer to attract followers, and implicitly more potential customers, as Romanian millennials declared.

RQ2: *Which social media platforms and what types of content used by fashion and beauty influencers impact consumer behavior among Romanian millennials?* According to survey data, the most used platforms for searching reviews, recommendations about a product or a service are Facebook, YouTube, and Instagram. The content with the most significant reported impact on consumer behavior of Romanian millennials is packaged under video format. According to survey participants, most respondents prefer "How-to" guides and tutorials, followed by vlogs and product reviews.

RQ3: *To what extent does the notoriety of the online influencer impact consumer behavior among the population studied?* A vast majority claimed they find the number of followers an important artefact of the influencer's content quality. Most respondents follow influencers that are quite popular: Alina Ceuşan, followed by Ana Morodan, Ioana Grama, Carmen Grebenişan. However, millennials are not inclined towards superficiality, and they only see the notoriety of the influencer as a "translation" of valuable content. Moreover, the power of the influencer lays in the hands of the members of Generation Y. They prefer the influencer with whom they share the same interests and the ones that get involved in their online communities, who interact with followers. Millennials appreciate sincere opinions and advice, and they show confidence towards the capable, experienced influencer, who have an expert voice.

These findings build on previous literature tackling the dynamics between millennials' consumer behavior and social media influencers, establishing when and how the former trust the latter on purchasing choices. The present research did not include a representative population sample, but a convenient one, so results cannot be generalized for the entire population of Romanian millennials. This descriptive and rather exploratory attempt is merely a start for further investigating, on a wider, more representative sample, and using complementary methods, the complex dynamics of building trust among SMIs and millennials, which could generate further valuable results to inform the fashion and beauty industry and the brands' advertising strategies.

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MEDIA REPRESENTATION OF THE VICTIMS OF TERRORIST ATTACKS. AN ETHICAL AND LEGAL ANALYSIS OF ARTICLES PUBLISHED IN LE MONDE

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ABSTRACT. The topic of this paper explores the online media representation of the victims of terrorist attacks in relation to the ethical and legal frameworks aimed at protecting the people. Despite the fact that freedom of expression should not be restricted under any circumstances, the news media outlets ought to take into consideration the legal acts, the moral behaviors and ethical principles when publishing and disseminating information about the terrorist attacks. Journalists should aim to pursue the purpose of this profession with the intent of remaining objective and upright while respecting the human rights.

The research of this paper focuses on the interdependence between journalism, ethics and law by analyzing how Le Monde covered some of the terrorist attacks which happened in Europe. The importance of ethics in journalism had been acknowledged by analyzing the role of the regulatory organizations for the press, as well as the professional standards which were set in order to guide the journalists and protect the people. The in-depth analysis of the media representation of the victims of terrorist attacks highlighted the fact that the journalistic ethical codes might have the power to strengthen the protection of the people in the press, while assessing the noninfringement or the breach of the supranational and national legislation enacted by the European Union and France.

Keywords: victims, terrorist attacks, media ethics, media law

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The Media Representation of Terrorism

The purpose of this section is to present the evolution of terrorism and the interdependence it has with the media. The main concepts which represent the foundation of this research paper are presented and defined in this chapter, with the intention of giving a more in-depth study of the subject by the means of empirical research supported by a quantitative and a qualitative research.

It is important to observe and analyze the history of terrorism, while understanding the use of terror and how it impacts the media. The role of the definitions presented in this chapter regarding acts of terror and acts of violence is to have a clear starting point for the media coverage of terrorism. Furthermore, this chapter aims to present the criteria for the media attention and the media framing of these events, supporting the fact that the news organization and journalists should remain unbiased, due to the field in which they activate. In this chapter it is stated that the journalists' role it to inform the public. By presenting the information regarding certain topics they could shape the audience's perception and provoke the people to act upon them. The media covering of terrorist attacks should remain unbiased, while being aware of the fact that the provided information regarding these events might influence negatively some people, leading to their involvement in this kind of actions.

Terrorism is a phenomenon which dates back to the first century and since then its breadth of fatalities became higher. Nationalism is a social movement which refers to the devotion and loyalty of an individual towards a country, while exalting and supporting its culture and interests. The rise of nationalist movements in Europe began with the Spring of Nations in 1848, which led to the early anti-colonial movements which became aware of the power a terrorist attack might bring, in terms of generating publicity for the cause they were fighting for and also for the global influence. Throughout the history, the political, economic and social goals have changed, but the role of the use of terror and terrorism, either objective driven or terror driven,

remained to create fear in a society in order to achieve a goal. The criteria for terrorism represents a major factor in differentiating terrorist attacks from acts of violence, although there are similarities between them. According to Global Terrorism Database (Global Terrorism Database n.d.), terrorist attacks are defined as "acts of violence by non-state actors, perpetrated against civilian populations, intended to cause fear, in order to achieve a political objective." To be defined as a "terrorist attack", the actions must be conducted by organizations or individuals who are influenced by their political, economic, religious or social beliefs. According to the same source, during 2008 and 2018 there have been registered 4482 terrorist attacks in Europe, including those which were attempted, but not successfully carried out. In total there were 1373 terror attacks with casualties and fatalities. (Global Terrorism Database n.d.)

Terrorist attacks are occupying a big part of the media and the reasons behind this fact are undisputable. The way in which an incident is being presented in the media has the power to shape the perception of a mass of people about it. According to a study conducted by the University of Kansas on media's influence on public opinion and how it varies by country showed that, as Hong Tien Vu, who is a Journalism professor, stated that "The effect journalism has on the public is a product of culture, economy and similar factors in a nation. Our findings provide empirical evidence that individual factors, such as age, education, living area and political ideology, and national macrovariables, including economic development and media freedom, are associated with the strength of such effects."

The background one person has could represent an important factor for the choices he makes consciously and unconsciously. A person might be influenced to perceive things as they are being presented by the media, without filtering the information received or by performing the act of critical thinking based on their background, their values and perception of the world, shaped previously by individual factors. Journalism's role is to inform the public by providing accurate information, without specifying how to interpret it.

As an example, according to Our World in Data (Hannah Ritchie, Joe Hasell, Cameron Appel, Max Roser 2013), a study showed that in 2016 terrorism was accounted for 0.06% of the global deaths, but the reality is that terrorist attacks have taken a major part in media coverage. The influence of mass media should not be perceived as being inconsequential, because it has an impact on people's perception and it affects the way in which they look at certain happenings in the world.

The fact that terrorism was and still is greatly publicized not only by newspapers and news media platforms, but also on social websites, should raise some concerns. The internet became a great tool for terrorists, due to the fact that it is accessible and inexpensive. Terrorism organizations find it more easily to recruit new members and to organize attacks and therefore, due to these advantages they now have, the number of attacks increases. According to Bruce Hoffman, who is the author of Inside terrorism, stated that "terrorists are now able to bypass traditional print and broadcast media via the Internet, through inexpensive but professionally produced and edited videotapes, and even with their own dedicated 24/7 television and radio news stations. The consequences of these developments [are] far-reaching as they are still poorly understood, having already transformed the ability of terrorists to communicate without censorship or other hindrance and thereby attract new sources of recruits, funding, and support that governments have found difficult, if not impossible, to counter." (Hoffman 2017) Media is an impactful source of information for people, therefore the way in which an act of terrorism is presented has the power to act as an instrument which shapes the public's perception regarding terrorist attacks and perpetrators, in direct link to the religion, politics and economy of the perpetrator. Media framing regarding terrorist attacks might function as an indicator for the importance and gravity of the event, while trying to inform and impact the people, but it could also lead the audience to an irrelevant focus, changing their beliefs regarding religion or military services. As an example, according to Our World in Data (Hannah Ritchie, Joe Hasell, Cameron Appel, Max Roser 2013), terrorist attacks carried out by Muslims receive, on average, 357% more media coverage than those carried out

by any other groups. This could influence the audience to associate acts of terror and terrorism with Muslims due to the fact that those events receive more media coverage, therefore could be considered of a greater importance for the public. As it is stated in the article "Why Do Some Terrorist Attacks Receive More Media Attention Than Others?" (Kearns 2019), the news organizations take into consideration, while covering terrorist attacks, the target, the number of casualties and the symbolism behind the dates chosen for those events. It is highlighted the fact that the number of fatalities has a significant role when covering terrorist attacks and, therefore, those are the attacks which receive more media attention. According to the article written by Eric Kearns, Allison Betus and Anthony Lemieux the identity of the perpetrator does not attract media attention, but the existence of casualties, the type of terrorism, especially hijacking and targeting airlines, and if domestic groups are involved, influence the media attention.

While it stated that people's perception might be adulterated due to unbalanced media coverage, the statistics provided by Statista (Plecher 2018) showed that in 2017 the most active terrorist groups were the Islamic State of Iraq and the Levant (ISIL) with 1321 attacks, the Taliban with 907 and Al-Shabaab with 573. Those terrorist groups are Islamic and jihadist fundamentalist groups, which might support the people's association of Muslims with terrorism. In spite of these facts, the media coverage of terrorist attacks might be considered biased and it is indisputable that it could shape the audience's view regarding terrorist groups.

The media is littered with different types of biases. This type of bias, regarding media framing and media attention, arises from the news organizations' need to attract new viewers and to maintain the established audience, a need which could be transposed in presenting the information in a dramatic manner, leading to what is known as sensationalism. The truth exists in the news, but the framing of the story could be deceiving for the masses of people, replacing the preserved objectivity of journalism with sensationalism and with the affiliations with a different person, party, group or organization.

The effects which an audience might experience after being exposed to Figure visual elements while consuming news have been analyzed and presented in the article "Figure Violence as Moral Motivator: The Effects of Figureally Violent Content in News" (Grizzard 2017), while linking the publishing of this kind of images and video materials with sensationalism and with the disaffection of viewers regarding violence and certain groups of people. After two experimental studies based on exposing the subjects to footage of a mass execution controlled by the Islamic State in Iraq and Syria (ISIS) it has been concluded that "Figure media violence can serve as a moral motivator". The results showed that the subjects experienced higher levels of moral sensitivity, desires for anti-ISIS interventions and eudaimonic motivations. Antithetically to the conclusion that the exposure to visual elements which consist of Figure violence raises the levels of moral sensitivity, in the article "Support for Censorship of Television Violence. The Role of the Third-Person. Effect and News Exposure." (Hoffner 1999) it was stated that the people who view more televised violence are more likely to become less receptive to limiting their access to violent programming, while heavier viewers could experience desensitization and could become less responsive to violence. (Hoffner 1999) apud Donnerstein et al., 1994

The act of sensationalizing news about terrorist attacks, their victims and perpetrators were proven to have negative effects on the audience, while it can also instigate to glorifying terrorism. The modern terrorists are now taking advantage of the technological developments which helped the spreading of the news by planning, scheduling and conducting the attacks in a way in which they would fit the news media outlets' criteria. The attacks have to be timely, different, adventurous and they have to affect the audiences indirectly. (Cohen-Almagor 2005).

The way in which an act of terror is covered in the media, especially if its framing it's littered with sensationalism, might lead to the glorification of terrorism. In "Terrorism and the Media: A Handbook for Journalists" (Marthoz 2017) it is stated that the news media outlets can be sanctioned according to the existing laws regarding the glorification of

terrorism, mentioning the fact that the differences of applicability can vary from country to country. "The question is evident for the media considered close to "terrorist" organizations: do they unofficially cater to those organizations? What laws apply to these media, which have a disputed journalistic status? Some countries demand that they close down; others are content to monitor them and look out for content that could violate their laws." (Marthoz 2017)

With respect to the role of journalism there should not exist any alterations in informing the people. The media is responsible for presenting the truth as it exists, while also respecting the people who are part of the stories they present to the public.

Ethical Regulation in France - Syndicat National des Journalistes

While United Kingdom and Belgium have self-regulatory systems which are responsible for educating the practitioners of journalism and for handling the complaints regarding the dishonorable practices when reporting and publishing news, France does not have an official press regulator. Syndicat National des Journalistes (National Union of Journalists) is part of the government and it regulates the press having the position of a press club and a union. This union was founded on the 9th of January 1918 and it focused on journalism as a profession. The group of fifteen people who created it were part of the Association of Journalists and main purpose of this union was to "promote the fraternity of the association, promote respect for the profession and act as a moral council, ensure labor protection rights, form a press club". (Syndicat National des Journalistes n.d.) On the website are published the "Journalists' professional ethics charter" which states that "These principles and the ethical rules below bind each journalist, whatever their function, their responsibility within the editorial chain and the form of press in which they exercise", adopted by the National Committee in March 2011 and the "Declaration of the duties and rights of journalists", created in 1971, in Munich. (Syndicat National des Journalistes 2011)

The evolution faced by the world led to numerous and significant changes for journalism while the enactment of Article 10 in European countries has been pursuing the freedom of expression and information for more than half of a century. Article 10 represents a cornerstone for this profession in order to impart information about the happenings of the world, but this process should not interfere with the human rights of the people. In order to achieve this balance by respecting both Article 8 and Article 10 of the European Convention on Human Rights the practitioners of journalism should make an appeal to their moral values and ethical principles. The United Kingdom, Belgium and France are countries in which ethical standards, codes and guidelines have been created in order to set a framework for the upright professional standards of this profession. Moreover, the ethical standards of journalism are important to exist in regard to the media representation of the victims of terrorist attacks because they set guidelines for protecting the people while respecting the public's right to know.

The journalists in the United Kingdom, Belgium and France have at their disposal ethical codes, standards and guidelines in order to report legally and ethically upright on terrorist attacks or sensitive subjects which could affect the audience, the witnesses, the families and the victims emotionally. In spite of the fact that France did not have at the date relevant for the study (the dates of the terrorist attacks) a press regulator, the ethical code and guidelines which are created for the journalists are set by the governmental union Syndicat National des Journalistes.

The understanding of the necessity and importance of these press regulators which differ from country to country leads to a set of research questions regarding the news media outlets from the France, specifically "To what extent do the selected news media outlets respect the ethical codes available for their newspapers?".

The Supranational and National Legislation'

This section of the paper aims at outlining the legal acts created by the European Union in regard to the media representation of the

victims of terrorist attacks which ought to be respected by France and the legislation of this country aimed at providing the legal framework for "governmental action in fields that are either entirely new or that were not considered by the common law to be within the province of governmental action". (The Editors of Encyclopaedia Britannica 2016).

As European countries they had ratified the Convention for the Protection of Human Rights and Fundamental Freedoms which imposed the compliance of Article 8, Article 9, Article 10 and Article 14, presented in this section of the paper. In order to strengthen the protection of the victims, the European Union had enacted the Victims' Right Directive and the 2017/542 Directive and had created a set of guidelines for the Member States focused on human rights and terrorism. Furthermore, this section sheds light on the laws enacted by the legislative bodies of the United Kingdom, Belgium and France which were created in order to have a harmonious society and to ensure the protection and safety of the citizens.

Due to the ascension of journalism linked with the technological evolution, the legislation of a country should include legal rules for the journalists and the media actors who practice this profession, especially when covering terrorist attacks.

Therefore, the coverage of terrorist attacks should respect the journalistic values, the ethical standards and the existing legislation regarding the privacy and the emotional distress of victims and their families. The national legislation of France is governed by the constitution and it comprises the Penal Code and the Civil Code. This section presents the legal acts created by the European Union and the legislation of these countries starting with the constitutional legislation, the criminal and the civil codes while placing the emphasis on the relevant law regarding the media and the portrayal of victims of terrorist attacks, focusing on the relation between the freedom of expression and the protection and dignity of the people.

European Union Law

The Convention for the Protection of Human Rights and Fundamental Freedoms represents a "foundation of justice and peace"

which ensures the protection and freedom of every citizen and the political, economic and social democracy of the Member States. The United Kingdom, Belgium and France have signed the European Convention on Human Rights confirming that they are "countries which are like-minded and have a common heritage of political traditions, ideals, freedom and the rule of law". (Europe 1950) Therefore, the fundamental human rights and freedoms of these countries' citizens ought to be respected.

As the Western European countries, including the United Kingdom, Belgium and France, have been exposed to numerous terrorist attacks in the previous years, the protection and the safety of the citizens have become a great responsibility for the governments, while seeking to protect the right to respect for family and private life stipulated in Article 8, the freedom of thought, conscience and religion ensured by Article 9, the freedom of expression mentioned in Article 10 and the prohibition of discrimination stated in Article 14 of the European Convention on Human Rights. (Europe 1950) According to the European Commission, "an estimated of 15% of Europeans or 75 million people in the European Union fall victim to crime" annually. (Directorate-General for Communication n.d.) The importance of protecting the people led to the enactment of The Victims' Right Directive in 2012 which has set minimum standards for the protection and support of the victims of crime and their rights. (European Parliament, European Council 2012)

Moreover, the European Union has enacted the 2017/542 Directive for victims of terrorism which requires the Member States "to provide for access to professional, specialist support services, immediately after an attack and for as long as necessary", stating that they should create efficient mechanisms meant to provide emergency response and access to information for the victims and their families. (Document 12012M002 2012) It is stated that this directive respects the principles stipulated in Article 2 of the Treaty of European Union which ensures the "values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities". Article 23 of

this directive - "Fundamental rights and freedoms" states that Member States may establish conditions regarding the "determination or limitation of liability" of the press or other media in relation to the rights and responsibilities of this profession. (European Parliament, European Council 2017).

The freedom of receiving and imparting information is a fundamental right of the European Convention on Human Rights and therefore it has to be respected by the United Kingdom, Belgium and France, but reporting on terrorist attacks might contribute to the spread of public terror and it could harm the victims and their families, while violating their right to respect for private and family life. The media representation of the victims of terrorist attacks should be presented by journalists with respect to the human rights, the human dignity and the mental state of those people. The Council of Europe had created a set of guidelines for the Member States with the aim to support and protect the human rights of the people who have been affected by terrorist attacks, either directly or indirectly. It is stated in "Human rights and terrorism - Council of Europe revised guidelines" that the states "must guarantee effective access to the law and to justice for victims". (Council of Europe 2018) As part of the objectives set by the Council, in regard to the protection of private and family life it is mentioned that states should encourage the media and journalists to take measures in order to respect the private and family life of the victims. Another objective aims at the protection of dignity and security and it states that "At all stages of the procedure, victims should be treated in the respect for their personal situation, their rights and their dignity." and that the their identity should be protected, especially when they are witnesses of the attacks. Moreover, it is mentioned that some Member States pursued the objective of raising public awareness about the victims and encouraged the media and journalists to become aware of "the vulnerability of the victims, their needs and the risk potential for secondary victimization". Mr. Philippe Boillat, the President of the Steering Committee for Human Rights and former Chairman of the Group of Specialists on Human Rights and

the Fight against Terrorism, had stated that "states should, with full respect for freedom of expression, encourage the media and journalists to adopt self-regulatory measures to ensure the protection of privacy and family of victims as part of their information activities". (Council of Europe 2018)

The right to hold and express opinions, to impart and receive information should be respected when covering terrorist attacks in order to inform the public regarding the acts, the distress and suffering of the people and the after-effects of the affected countries from political, economic and social perspectives. The European Union has established laws and guidelines for the journalists and the media who are covering terrorist attacks in order to protect the right to respect for private and family life of the victims and the right to freedom of expression.

Legislation of France

The journalists in France have to report and cover terrorist attacks with consideration to the European Convention on Human Rights which was ratified in this European country in 1974, while also respecting the national legislative acts presented in this section. The Law on the Freedom of the Press of 29 July 1881 is to be respected in accordance to the Penal Code which comprises Article 226-8 regarding the publishing of an image without the consent of the person, the Article 226-1 about the violation of people's privacy and Article 421-2-5 which focused on the representation of terrorist attacks in the media and to the Civil Code which focuses on protecting the right to respect for the citizens' private life in Article 9.

The legislation of France is based on a dual system which consists of two legal branches. The "Public law" comprises the legal responsibilities of the state and the public bodies, while the "Private law" is addressing the private individuals and entities. (Georgetown Law University Law Library 2018) France has ratified the European

Convention on Human Rights in 1974 and the right to respect for private and family life, as well as the right to freedom of expression, have become the fundamental rights of French citizens. (Ministère de l'Europe et des Affaires étrangères 2019) This European country has been affected in the previous years by a large number of terrorist attacks and the laws regarding terrorism and its portrayal in the media have been created in order to ensure the protection of the victims and the affected people.

Article 226-8 of the Penal Code regarding the publishing of an image without the consent of the person who appeared in it stipulates that the breaching of this law is punished with imprisonment for one year and a fine of 15,000 Euros. (Gouvernment 2019) Violating the privacy of other people by intruding into their private space without consent and "fixing, recording or transmitting" the image of the people in those times is also mentioned in the Penal Code, under Article 226-1. (Gouvernment 2019) These laws ought to be taken into account by journalists when reporting on terrorist attacks in order to protect the privacy of the victims in those difficult times.

In France the freedom of expression has been a fundamental right of the citizens for more than 40 years, while the freedom of the press has been enacted by the law of 1881. (Gouvernment n.d.) Article 35c of the law of July 29, 1881 stipulates that "the dissemination, by whatever means and whatever the medium, of the reproduction of the circumstances of a crime or 'an offense" without consent, which could damage the dignity of a victim is punishable by a fine of 15,000 Euros. (Loi du 29 juillet 1881 sur la liberté de la presse n.d.)

The way in which terrorist attacks and its victims are portrayed in the media might have an impact not only on the victims, on their families and on the witnesses as it infringes their right to privacy, but it could also have an impact on the people who view the disseminated content. The freedom of the press in limited regarding certain aspects by law as a counter-terrorist measure. Article 421-2-5 of the Penal Code of France specifies that "making an apology" for terrorist acts is considered to be an offense and it is punishable by law. (Legifrance

n.d.) As it is stated on the website of the French Government, the direct and explicit incitement to terrorism "not only in its spirit but also in its terms, to commit physically determined acts" is punishable with imprisonment for seven years, adding that "it does not need to be public to be punished". Moreover, the public justification of terrorism consisting in "presenting or commenting on acts of terrorism while justifying them, praising them, idealizing their goals or their methods, or passing a favorable moral judgement" via online channels of communication is punishable by seven years of imprisonment since 2014. (Service d'information du Gouverment 2015).

With the purpose to ensure the protection of the citizens' rights, Article 9 of the Civil Code had been inserted by Act of Parliament of 17 July 1970 and it aims at protecting the private life of the individuals and their families. (Legal and Technical Office of Information and Communication 2007).

France has been exposed to numerous terrorist attacks which led to the necessity of establishing a legal set of rules and guidelines through the prism of security in order to ensure the protection of the citizens. Taking into consideration the national legal acts regarding the media representation of the victims of terrorist attacks of these countries it can be concluded that the legislation of France had succeeded in creating the most efficient legal framework in order to protect the victims' privacy and dignity. While the citizens of these countries have to respect the European Convention on Human Rights and the supranational binding legal acts in regard to the right to private life, the freedom of expression and the protection of information, the Penal Code of France additionally had set forth articles focused on the representation of terrorist attacks in the media and aimed at protecting the victims' privacy and image. Furthermore, France, as an European member states, has ratified the General Data Protection Regulation (GDPR) created by the European Union with the purpose to unify the data privacy laws which could be invoked if personal information about the victims, witnesses and their family members are disseminated by the journalists. In spite this fact, the

authoritative and governing bodies of a country should choose not to rely on the GDPR in order to protect the privacy and dignity of the victims of terrorist attacks.

Therefore, considering the legislative acts of the United Kingdom, Belgium and France it can be concluded that the existence or the absence of a victim's consent to have personal information disclosed in the media, the protection of the victim's identity regarding the personal data and the recognizable physical features of the victim are to be considered potential indicators for assessing the articles about the terrorist attacks in order to determine if the legislation of these countries is respected by the journalists. The theoretical approach of this section generates the research questions "To what extent do the selected news media outlets respect the articles from the supranational and national legislation aimed at protecting the victims' privacy?", "Does the way in which the legal framework of France is constructed influence the media representation of the victims?", "Does the media representation of the victims of terrorist attacks differ from an ethical and legal perspective if the attacks had happened in the country of the respective news media outlet?" which are fundamental for understanding the media representation of the victims' of terrorist attacks.

The Methodological Approach and the Research Questions

The aim of this research paper was to explore the media representation of the victims of terrorist attacks and to observe how it is constructed in accordance with the ethical codes and standards and with the supranational and national legislation. In order to explore and to systematically describe the media representation of the victims, the research paper focused on the terrorist attacks with the highest death toll which had happened in the United Kingdom, Belgium and France and on how the news media outlet Le Monde covered the events. The selection of Le Monde was due to the fact that it is a newspapers of record by reputation meeting the high standards of journalism by covering international and national events.

In order to have a clear perspective regarding the ethical and legal framework aimed at protecting the human rights and, implicitly the victims of terrorist attacks, the literature review consisted of exploring the representation of terror attacks in the media, the available journalistic ethical codes enacted by the press regulators, the national legislation, as well as the legislation of the European Union. The theoretical approach of this research paper led to the research questions regarding the noninfringement or the breach of the ethical and legal acts and generated the indicators for the assessment of the articles published on the online platforms of the newspapers. The research questions which were subsequently answered in the research paper were

"To what extent does the selected news media outlet respect the ethical codes available?",

"To what extent does the selected news media outlet respect the articles from the supranational and national legislation aimed at protecting the victims' privacy?"

"Does the way in which the legal frameworks of France is constructed influence the media representation of the victims?"

"Does the media representation of the victims of terrorist attacks differ from an ethical and legal perspective if the attacks had happened in the country of the respective news media outlet?".

The methodological design of the data collection

The most suitable research method for exploring and evaluating the media representation of the victims of terrorist attacks was the quantitative and qualitative analysis of the news pieces published by Le Monde. The preliminary quantitative analysis constituted in the data collection of the articles which met the criteria for the time frame – to be published over the course of 31 days after the attack had happened. The variables of this stage were independent due to the fact that they were based on the existence of visual elements and personal information about the victims – if the article included visual elements and/or

personal data i.e. full name, age, profession, nationality it was included in the adjacent sampling. The data coding of these elements led to 105 articles which were relevant for evaluating the media representation of the victims of terrorist attacks.

The qualitative method used for gathering information about the media representation of the victims of terrorist attacks was the content analysis due to the fact that the examination of the articles was furtherly quantified in order to provide an answer to the research questions and to have a clear view of the subject of this research paper. The sampling consisting of articles which included information about the victims was analyzed according to the indicators generated by the literature review. The content analysis of the articles was quantified in a table divided in three sections: the analysis of the visual elements, the analysis of the text regarding the disclosure of personal data about the victims, the indicators for evaluating the noninfringement or the breach of the ethical and legal framework.

The indicators for the analysis of the visual elements i.e. the existence of visual elements with the victims, the existence of intrusive visual elements with the victims, the existence of visual elements in which the recognizable features of the victims were easy to identify might have been influenced by the personal interpretation of the visual elements and therefore, this represented a limitation of the qualitative analysis of the research paper. The media representation of the victims included the media representation of the people who were present at the moment of the attack and had been physically and/or mentally affected by it. Furthermore, it is important to be taken into consideration the fact that the data coding of the articles which respected or breached the ethical and legal frameworks was conducted in accordance with these indicators.

The indicators for the qualitative analysis which presented information about the ethical and legal frameworks were divided in general indicators which were applied for the media representation of all the news media outlets and in special indicators which were applied individually according to the country of the publication. The general indicators i.e. the noninfringement of the ethical codes and the

noninfringement of Article 8 of the European Convention on Human Rights were applied to all the articles analyzed due to the fact that Le Monde is a European newspaper. The special indicators were designed in accordance with the national legislation of France. The indicators for evaluating the articles published by Le Monde were the noninfringement of Article 226-1 and Article 226-8 of the Penal Code and Article 9 of the Civil Code.
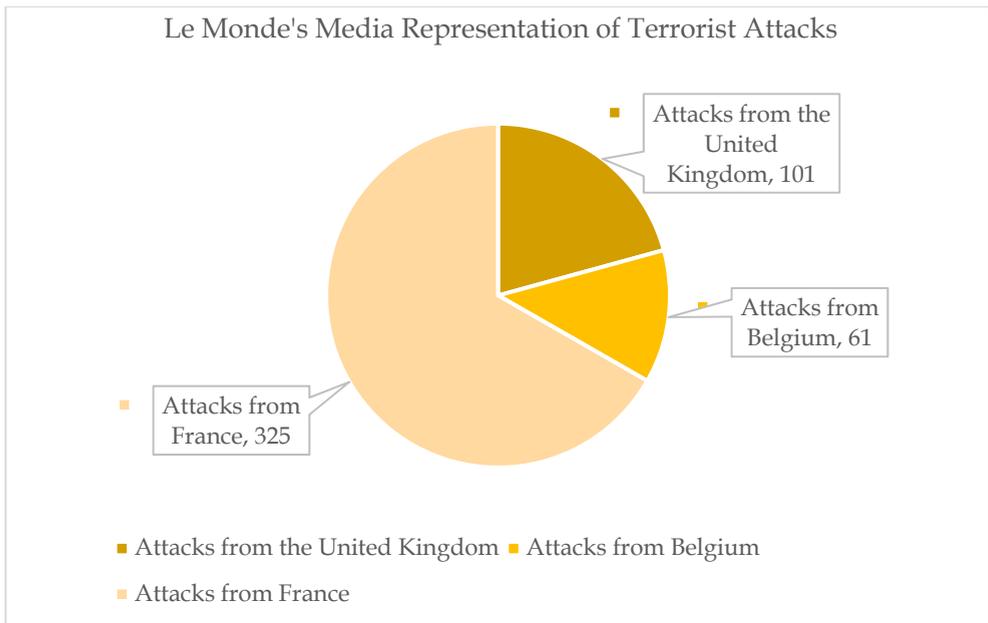
The research method provided descriptive statistics which analytically described the media representation of the victims and therefore, it represented the most suitable approach to gather, select and evaluate the online articles published by Le Monde in order to answer the research questions and provide a better understanding of the importance of the journalistic ethical codes and the legislation aimed at ensuring the victims' protection.

Research Analysis of Le Monde

Le Monde is a private newspaper owned by Le Monde Group which has a widely respected notoriety as a French broadsheet paper, with a circulation of 323,565 copies being daily distributed throughout the country. It was founded in 1944 and it had become a newspaper of record in France due to its large circulation, the in-depth coverage of international and national subjects and by meeting the higher standard of journalism since its establishment in 1944. (The Editors of Encyclopaedia Britannica n.d.) The broadsheet newspaper is addressed to the general public, but its readership also included highly educated people. Due to the technological evolution in matters of disseminating information in the online medium, the audience of Le Monde has had the possibility to access the media coverage of world events via the Internet since 1998. The journalistic values and the quality of the media coverage of Le Monde as a print publication have been transposed in the online environment by Le Monde Interactif. The online content has to respect the code of ethics of Le Monde Group which was enacted in 2010. The code encompasses the Munich Declaration of Duties and Rights of Journalists in which it is stated that journalists ought to
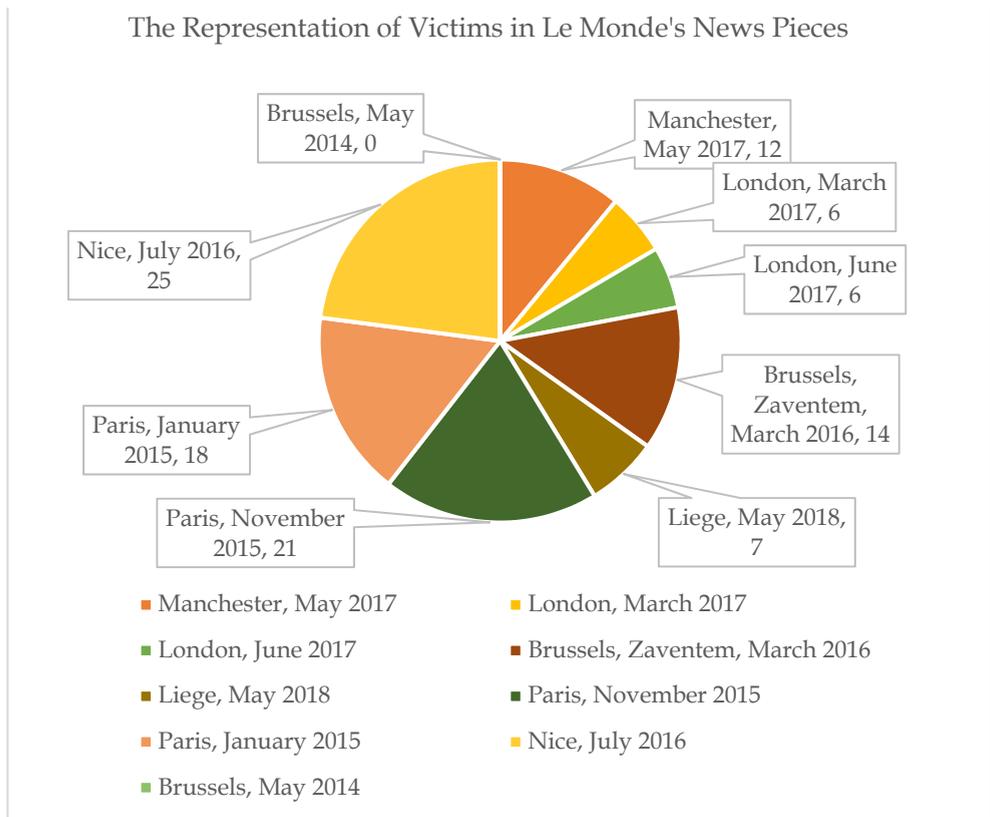
respect the privacy of the individuals. The content published by Le Monde could be assessed by the established Ethics and Professional Conduct Committees which can issue recommendations or opinions on the ethical matters of a news piece. Furthermore, the content should be created with respect to the ethical codes of the Syndicat National des Journalists and to France's legislation. In order to observe the noninfringement or the breach of the ethical and legal framework by Le Monde and how the media coverage is influenced by the existing legislation aimed at protecting the human' rights, the quantitative research of the online journalistic materials which represent the sample is based on descriptive statistics of the published content. The preliminary sampling based on the media coverage of terrorist attacks consisted of 488 articles in total, divided in 102 news pieces covering the three terrorist attacks which happened in the United Kingdom, 61 news pieces about the three attacks which happened in Belgium and 325 news pieces reporting on the attacks from France. (See Figure 1)

Le Monde's Media Representation of Terrorist Attacks

Attacks from the United Kingdom, 101
Attacks from Belgium, 61
Attacks from France, 325

■ Attacks from the United Kingdom ■ Attacks from Belgium
■ Attacks from France

Figure 1

The quantitative analysis of the preliminary sample showed that the attacks from France had received the highest media attention from Le Monde, as they were covered in 325 articles. In order to have a clear perspective regarding the media representation of the victims of terrorist attacks, the data coding and the content analysis was based on the analysis and the quantification of the personal data about the victims of terrorist attacks or about their families i.e. the full name, age, profession, nationality and the visual elements with the victims.

The Representation of Victims in Le Monde's News Pieces

Brussels, May 2014, 0
Manchester, May 2017, 12
London, March 2017, 6
London, June 2017, 6
Brussels, Zaventem, March 2016, 14
Nice, July 2016, 25
Liege, May 2018, 7
Paris, January 2015, 18
Paris, November 2015, 21

- Manchester, May 2017
- London, March 2017
- London, June 2017
- Brussels, Zaventem, March 2016
- Liege, May 2018
- Paris, November 2015
- Paris, January 2015
- Nice, July 2016
- Brussels, May 2014

Figure 2

The pre-defined criteria had led to a selection of 105 news pieces which were representative for the following quantitative and qualitative research. Due to the quantitative analysis of these 105 articles it can be

concluded that the media representation of the victims of the attacks which had happened in France received the highest media attention from Le Monde due to the fact that out of 105 articles 64 of them had included information about the victims. (See Figure 2) The high media coverage of the attacks which happened in France could be due to the national interest of the French audience regarding these events.

The Online Media Representation of the Victims of Terrorist Attacks which happened in the United Kingdom

The quantitative analysis based on the data coding of the journalistic materials published by Le Monde about the terrorist attacks from the United Kingdom had showed that out of 101 articles 25 of them had shared information about the victims. The victims of Manchester Arena bombing received the highest media attention by disseminating information about them in 12 articles, despite the fact that Manchester attack had the lowest death toll out of the three attacks which happened in the United Kingdom. (See Figure 3)
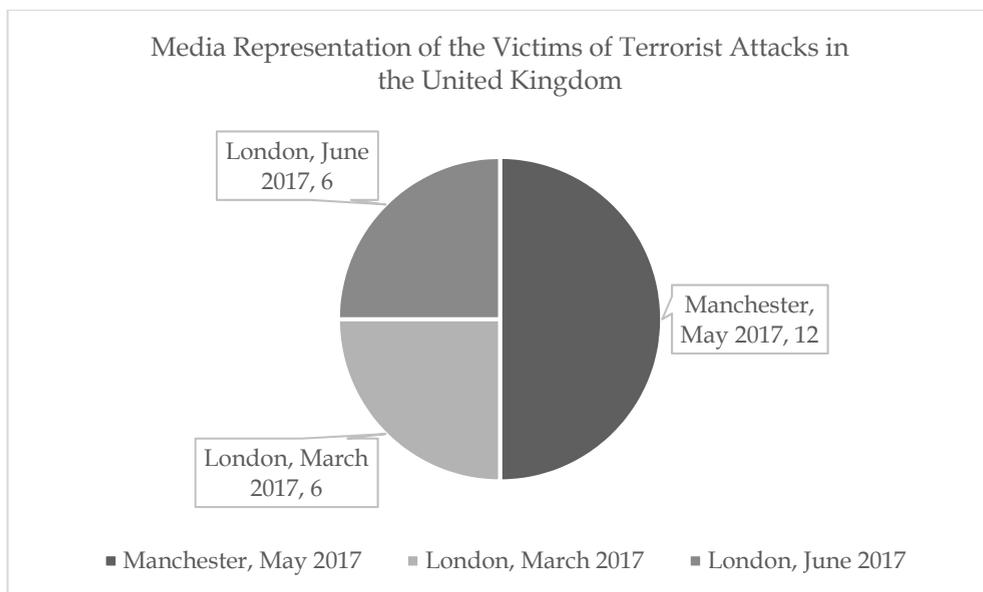
Figure 3

The Online Media Representation of the Victims of London Attack from June, 2017

After the data coding based on the previously defined indicators for evaluating the articles published by Le Monde it had been concluded that the representation of victims of terrorist attack which happened in London in June, 2017 was included in 6 articles. According to the descriptive statistics 67 per cent of the news pieces had shared personal data about the victims. The qualitative analysis of the content showed that out of 4 articles which included personal data 3 of them published the full name of the victims. (See Figures 4 and 5)
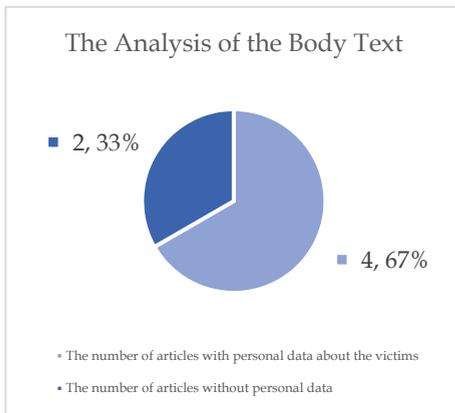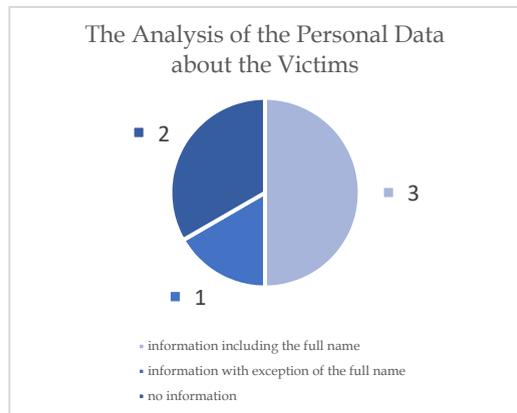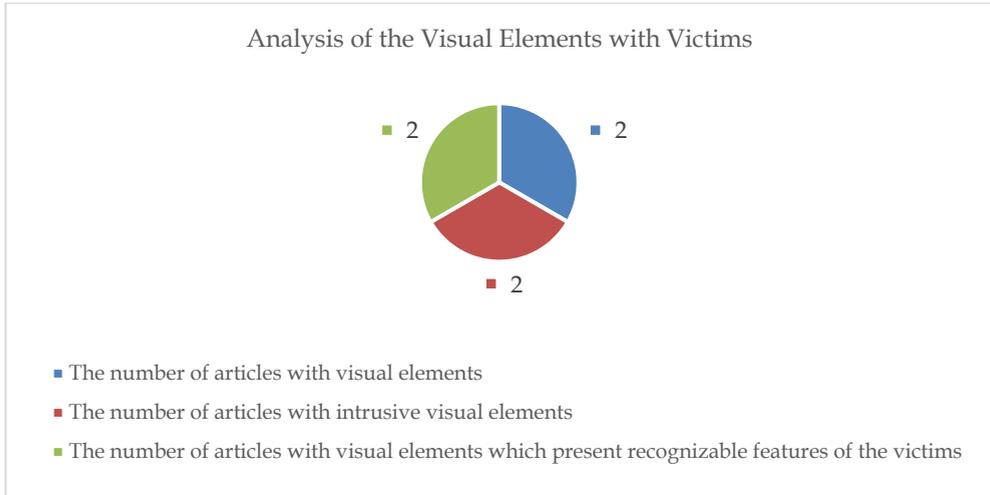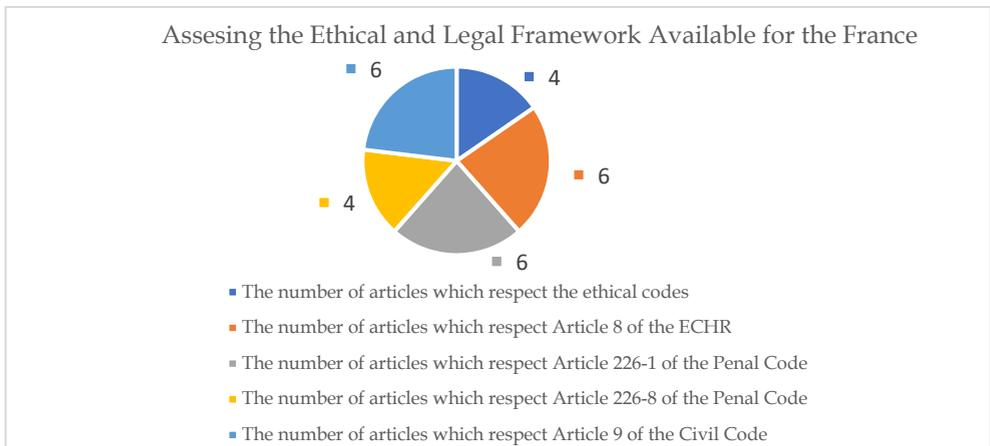

Figure 4

Figure 5

The qualitative analysis based on the data coding regarding the visual elements with victims showed that out of 6 articles 2 had included visual elements which were intrusive and the recognizable features of the victims were easy to identify. (See Figure 6) Due to the content analysis it can be concluded that the intrusive visual elements did not respect the ethical and legal framework because it is noticeable that the victims were having a moment of distress.

Figure 6

The qualitative analysis of the visual elements and the personal data about the victims led to the quantification based on the indicators regarding the ethical and legal framework of France that all 6 articles respected Article 8 of the European Convention on Human Rights, Article 9 of the Civil Code and Article 226-1 of the Penal Code, while the 2 articles which had included intrusive visual elements had breached the ethical codes and Article 226-8 of the Penal Code. (See Figure 7)

Figure 7

The Online Media Representation of the Victims of Manchester Attack from May, 2017

According to the data quantification based on the pre-defined indicators for the evaluation of the articles published by Le Monde, the media representation of the victims of Manchester Attack was included in 12 articles. The quantitative analysis showed that out of 12 articles 83 per cent of them had included personal data about the victims while the qualitative analysis of the body showed that out of the 10 articles 8 had published the full name of the victims. (See Figures 8 and 9).
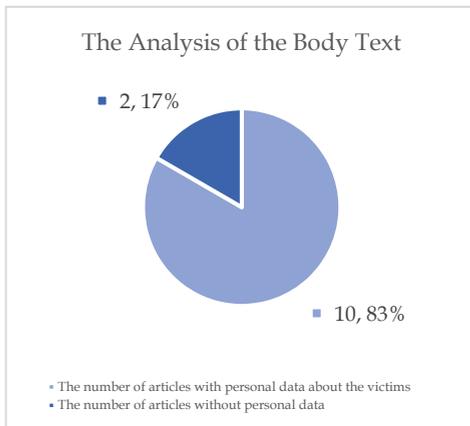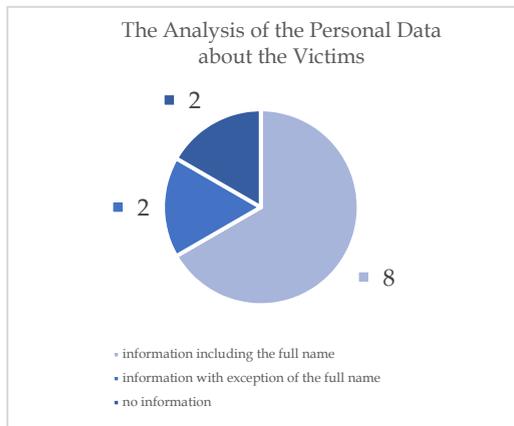
Figure 8   **Figure 9**

Furthermore, the qualitative analysis of the visual elements with victims showed that out of 12 articles 5 had included visual elements with the victims in which the recognizable features of the victims were easy to identify. Out of the 5 articles 2 had included intrusive visual elements with the victims who survived the attack. (See Figure 10)
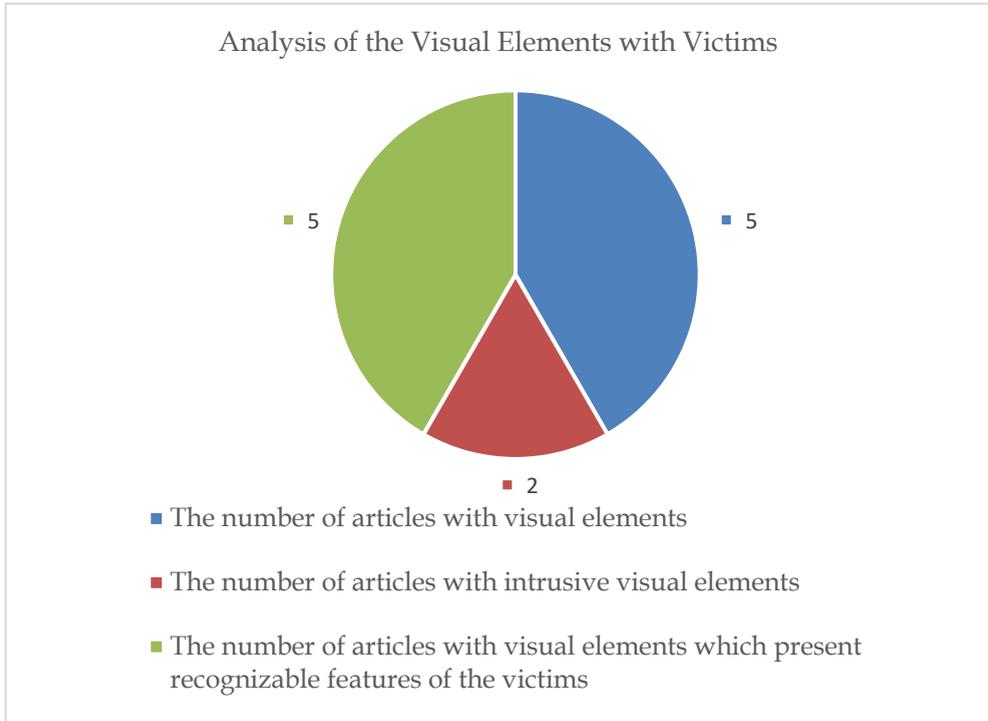
Figure 10

The content analysis showed that out of the 12 articles in which the victims had been represented by Le Monde 10 articles respected the journalistic ethical codes, Article 226-8 of the Penal Code, Article 9 of the Civil Code, while none of the articles breached Article 226-1 of the Penal Code and Article 8 of the European Convention on Human Rights. (See Figure 11)
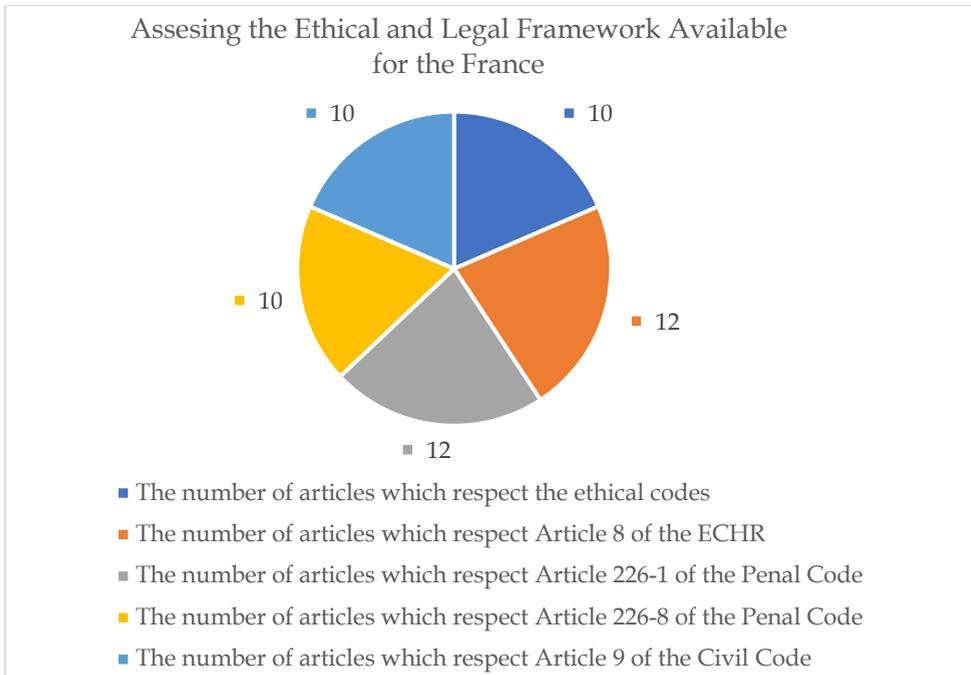
Figure 11

The Online Media Representation of the Victims of London Attack from March, 2017

According to the indicators designed for the evaluating the personal information about the victims, the quantitative analysis showed that out of 6 news pieces all of them had included personal information i.e. full name, age, profession, nationality, while the qualitative analysis of the articles showed that 3 articles had made public the full name of the victims. (See Figures 12 and 13) The content analysis showed that the published information was about the victims who had passed away or had recovered and that no information about the victims who were recovering at that moment was shares.

The Analysis of the Body Text

The number of articles without personal data, 0, 0%

The number of articles with personal data about the victims, 6, 100%

- The number of articles with personal data about the victims
- The number of articles without personal data

The Analysis of the Personal Data about the Victims

- 0
- 3
- 3

- information including the full name
- information with exception of the full name
- no information
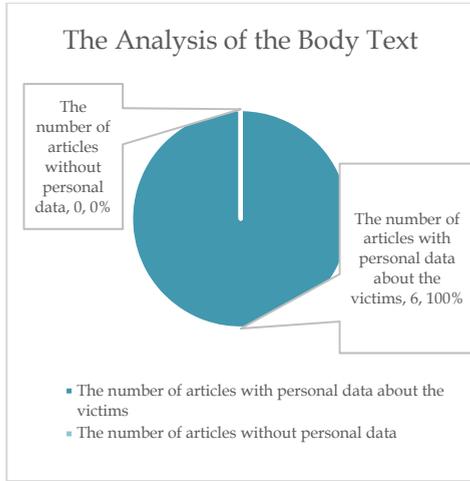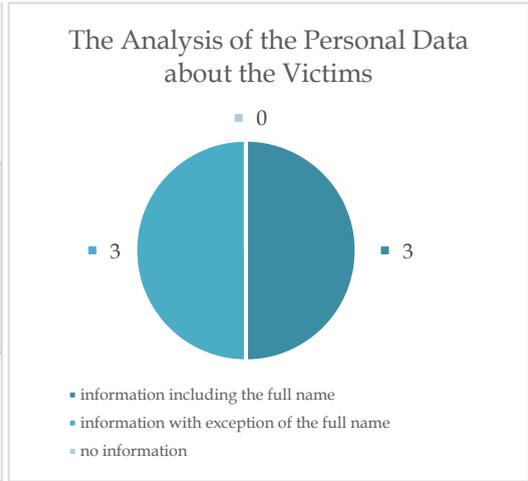
Figure 12   **Figure 13**

Furthermore, the qualitative analysis based on the data coding regarding the visual elements with victims showed that out of 6 articles one had included visual elements with victims which could be considered as intrusive due to the fact that the victims were having a moment of distress. (See Figure 14)

Analysis of the Visual Elements with Victims

- 0
- 1
- 1

- The number of articles with visual elements
- The number of articles with intrusive visual elements
- The number of articles with visual elements which present recognizable features of the victims
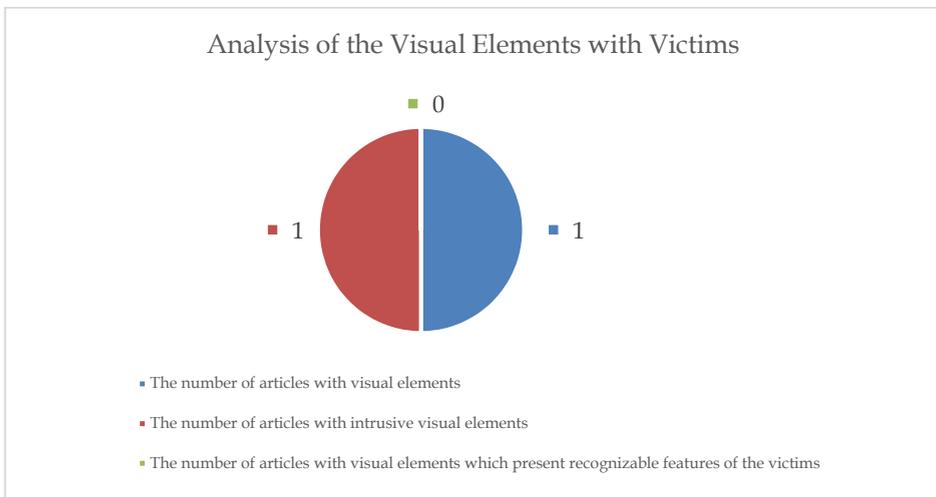
Figure 14

The qualitative analysis of the visual elements and the personal data about the victims of the terrorist attack which happened in March, 2017 concluded that all the articles respected the ethical and legal framework of France. (See Figure 15)

Assesing the Ethical and Legal Framework Available for France

- The number of articles which respect the ethical codes
- The number of articles which respect Article 8 of the ECHR
- The number of articles which respect Article 226-1 of the Penal Code
- The number of articles which respect Article 226-8 of the Penal Code
- The number of articles which respect Article 9 of the Civil Code

Figure 15

The Online Media Representation of the Victims of Terrorist Attacks which happened in Belgium

The quantitative analysis based on the data coding of the journalistic materials published by Le Monde about the terrorist attacks from the Belgium had showed that out of 62 articles 17 of them had shared information about the victims. The articles which met the criteria published had covered the Brussels and Zaventem attack and Liege attack, while the articles about the Brussels attack from 2014 did not

share information about the victims. (See Figure 16) The framework created for the content analysis of the 17 news materials followed the general structure presented in Methodology and had represented the cornerstone of the qualitative analysis by including the relevant indicators for drawing a conclusion and answering the research questions.
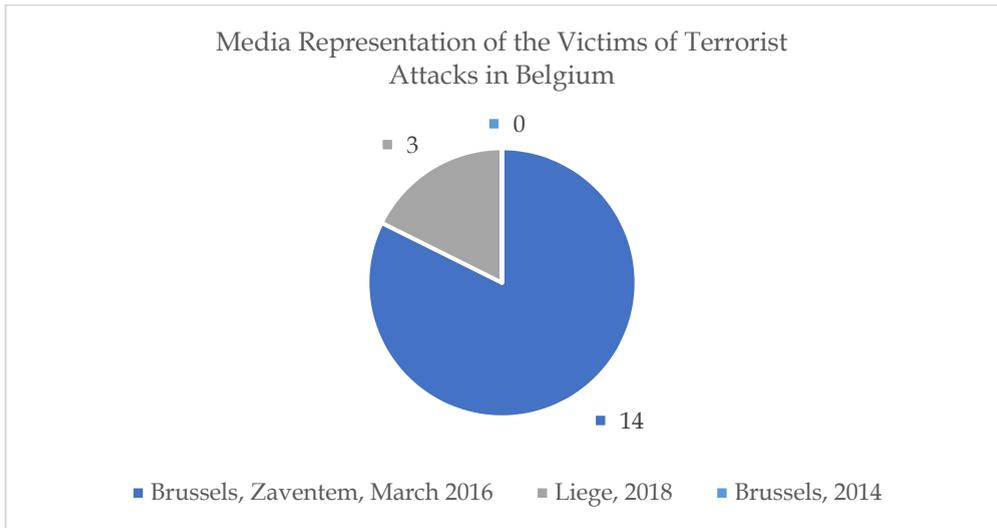
Figure 16

The Online Media Representation of the Victims of Liege Attack from May 2018

Le Monde had published 7 news pieces about the terrorist attack which had happened in Liege and 3 articles had met the criteria to be included in the established sampling for the quantitative and qualitative analysis. According to the indicators designed for the assessment of personal information about the victims, the quantitative analysis showed that all 3 articles included personal information i.e. age and profession and 2 of them published the full name of the victims. (See Figures 17 and 18)
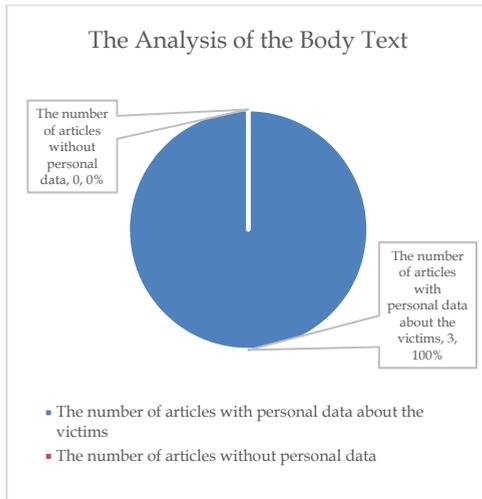
Figure 17
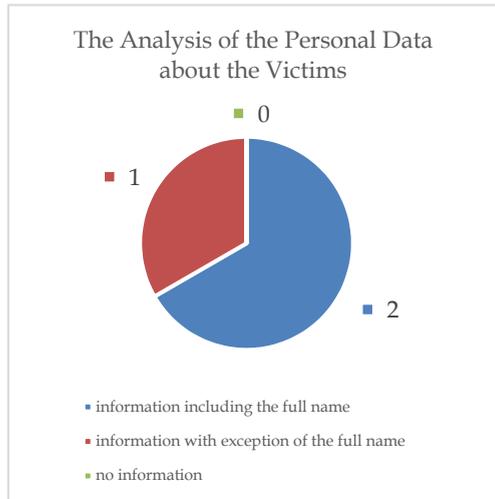
Figure 18

Furthermore, the qualitative analysis based on the data coding regarding the visual elements with victims showed that the articles did not include photographs or videos and therefore the ethical and legal framework was not infringed.

The Online Media Representation of the Victims of Brussels Attack from March, 2016

The data coding of the 17 articles which included information about the victims published by Het Nieuwsblad showed that the media representation of the victims of the Brussels and Zaventum attack which had happened in March, 2016 consisted of publishing visual elements or information about the victims in 14 news pieces. The qualitative analysis showed that out of 14 articles 64 per cent of them had included personal data and according to the qualitative analysis of the content it was concluded that the victims' full names were mentioned in 6 articles. (See Figures 19 and 20)

The Analysis of the Body Text

The number of articles without personal data, 5, 36%

The number of articles with personal data about the victims, 9, 64%

- The number of articles with personal data about the victims
- The number of articles without personal data

The Analysis of the Personal Data about the Victims

5

6

3

- information including the full name
- information with exception of the full name
- no information
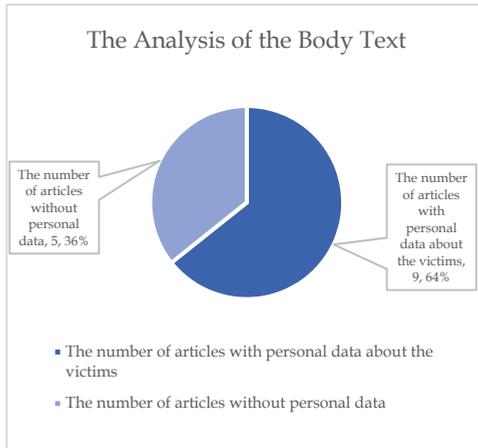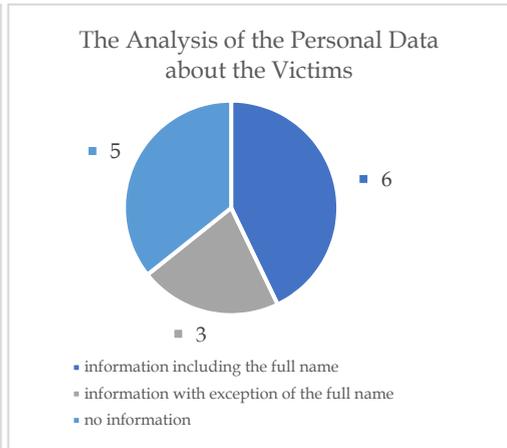
Figure 19

Figure 20

By advancing the qualitative analysis based on the data coding regarding the visual elements with victims it was concluded that out of 14 articles 12 had included visual elements. The content analysis of the visual elements showed that 10 articles included intrusive and gruesome photographs and videos of the victims in which the recognizable features could be easily observed. (See Figure 21)

Analysis of the Visual Elements with Victims

12

15

10

- The number of articles with visual elements
- The number of articles with intrusive visual elements
- The number of articles with visual elements which present recognizable features of the victims
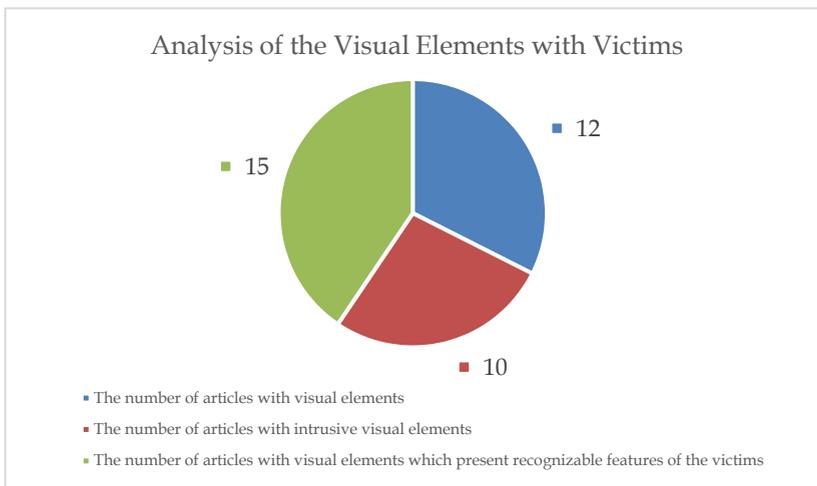
Figure 21

The qualitative analysis of the visual elements and the personal data about the victims of the terrorist attack showed that out of the 14 articles about the Brussels and Zaventem attack 6 of them published intrusive visual elements which led to the infringement of Article 9 of the Civil Code and Article 226-8 of the Penal Code, while the ethical codes were breached by 8 articles due to the fact that they had included visual elements with the victims in moments of distress and panic. (See Figure 22) The infringement of the ethical and legal framework of one article was due to the embedment of a picture published by The Washington Post with a victim, which was already included in the articles published by Le Monde which were included in the sampling.

Assesing the Ethical and Legal Framework Available for France

- The number of articles which respect the ethical codes
- The number of articles which respect Article 8 of the ECHR
- The number of articles which respect Article 226-1 of the Penal Code
- The number of articles which respect Article 226-8 of the Penal Code
- The number of articles which respect Article 9 of the Civil Code

Figure 22

The Online Media Representation of the Victims of Terrorist Attacks which happened in France

The exploratory quantitative analysis based on the data coding of the 325 journalistic materials published by Le Monde about the

terrorist attacks from France which had met the pre-defined criteria showed that 64 of them had published information about the victims. (See Figure 23)
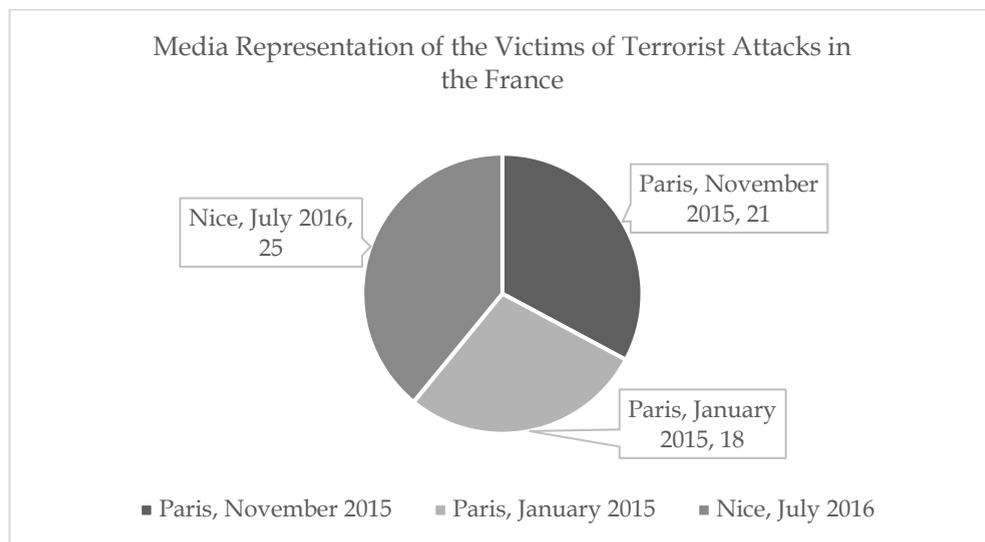
Figure 23

The Online Media Representation of the Victims of the Nice Attack from July, 2016

The data coding based on the previously defined indicators for evaluating the articles published by Le Monde showed that the representation of victims of terrorist attack which happened in Nice in July, 2016 was included in 25 articles. Out of the three attacks on which this research paper is conducted, this terror attack received the highest media attention and this could be due to the fact that it happened on the national day of France and it was a subject of high interest for the French citizens. According to the descriptive statistics 60 per cent of the articles shared personal information about the victims, while the qualitative analysis showed that the full name of the victims was included in 13 articles out of 25. (See Figures 24 and 25)
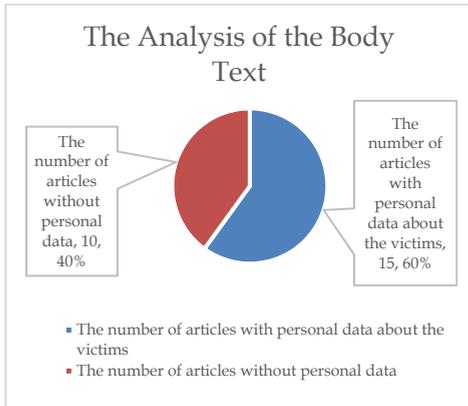
Figure 24
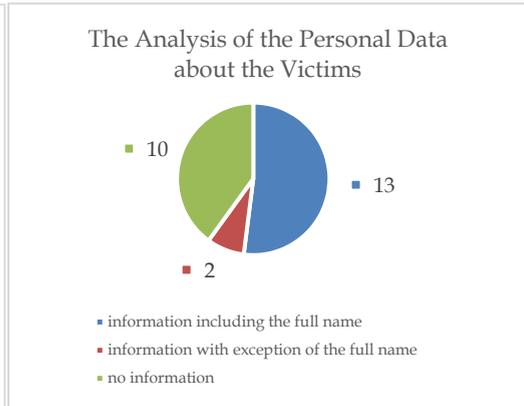
Figure 25

The qualitative analysis based on the data coding for the visual elements with victims showed that out of 25 articles 12 had included visual elements with victims, out of which 2 articles had published intrusive visual elements and 9 articles had included visual elements in which the recognizable features of the victims could be easily identified. The content analysis concluded showed that out of the 9 articles which included visual elements with recognizable features of the victims 8 of them were not intrusive, while one article included pictures with the victims which could have been identified in moments of distress, noting that they were not injured. (See Figure 26)
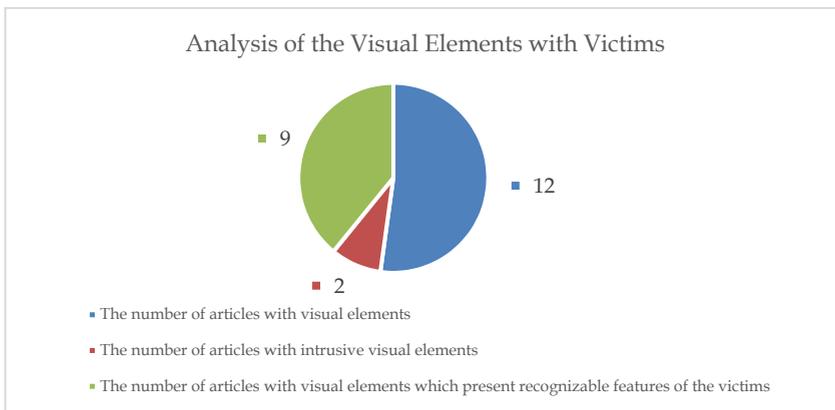
Figure 26

The qualitative analysis of the visual elements and the personal data about the victims led to the quantification based on the indicators regarding the ethical and legal framework of France, concluding that all the articles which included the media representation of the victims respected the ethical codes, Article 8 of the European Convention on Human Rights, Article 226-1 and Article 226-8 of the Penal Code, Article 9 of the Civil Code, while 5 articles might have breached Article 226-8. (See Figure 27)
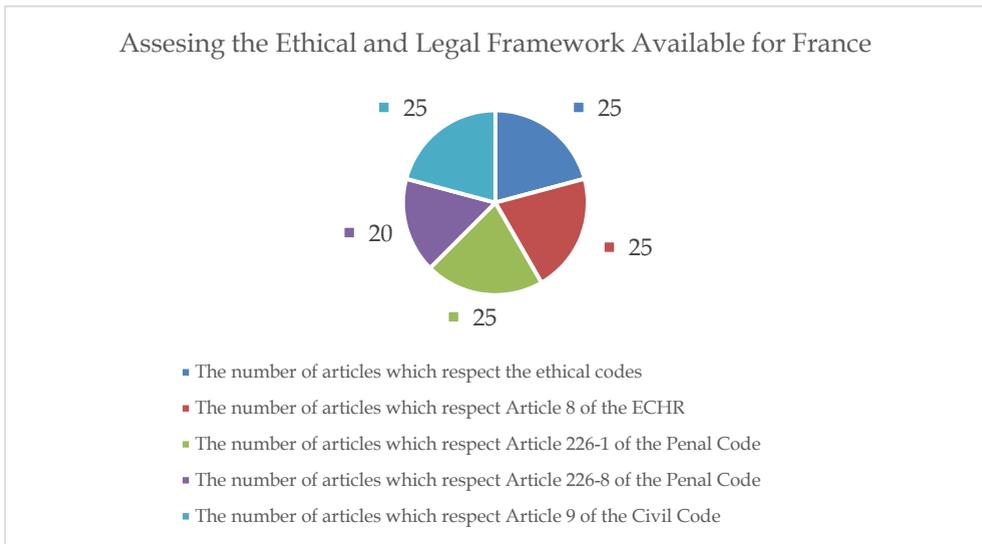
Figure 27

The Online Media Representation of the Victims of Paris Attack from November, 2015

Le Monde published 117 news materials about the terrorist attack which happened in Paris in November, 2015. The quantitative analysis showed that this attack received more media attention than the attacks which happened in January, 2015 and in Nice in 2016. The data coding of the 117 articles highlighted that 21 included information i.e. visual elements, personal data about the victims. The quantitative analysis of the 21 articles which were included in the sampling

showed that 48 per cent of them published personal data and the qualitative analysis of the text showed that 11 articles made public the full name of the victims. (See Figures 28 and 29)

The Analysis of the Body Text

The number of articles without personal data, 11, 52%

The number of articles with personal data about the victims,

- The number of articles with personal data about the victims
- The number of articles without personal data

Figure 28

The Analysis of the Personal Data about the Victims

8

11

2

- information including the full name
- information with exception of the full name
- no information

Figure 29

Furthermore, the qualitative analysis based on the data coding for the visual elements with victims showed that out of 21 articles 17 had included visual elements with victims, out of which 10 articles had published intrusive visual elements and 12 articles had included visual elements in which the recognizable features of the victims could be easily identified. The content analysis led to the conclusion that Le Monde had created an intrusive media representation of the victims in a percentage of 47,6 per cent. (See Figure 30)
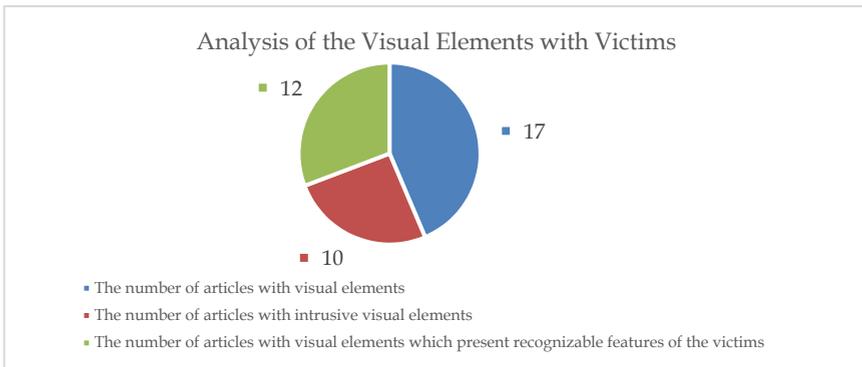
Analysis of the Visual Elements with Victims

12

17

10

- The number of articles with visual elements
- The number of articles with intrusive visual elements
- The number of articles with visual elements which present recognizable features of the victims

Figure 30

The subsequent part of the qualitative analysis based on the pre-defined indicators for assessing the noninfringement or the breach of ethical and legal frameworks available for France showed that the 21 articles respected Article 8 of the European Convention on Human Rights and Article 226-1 of the Penal Code, while 9 articles breached Article 226-8 of the Penal Code by publishing visual elements with the victims in moments of distress and 11 articles did not respect the ethical codes. (See Figure 31) The content analysis showed that the visual elements which led to the failure to comply to the ethical codes represented an intrusion into the moments of shock and terror of the victims, highlighting the fact that the recognizable features of the victims were easy to identify in 9 articles.
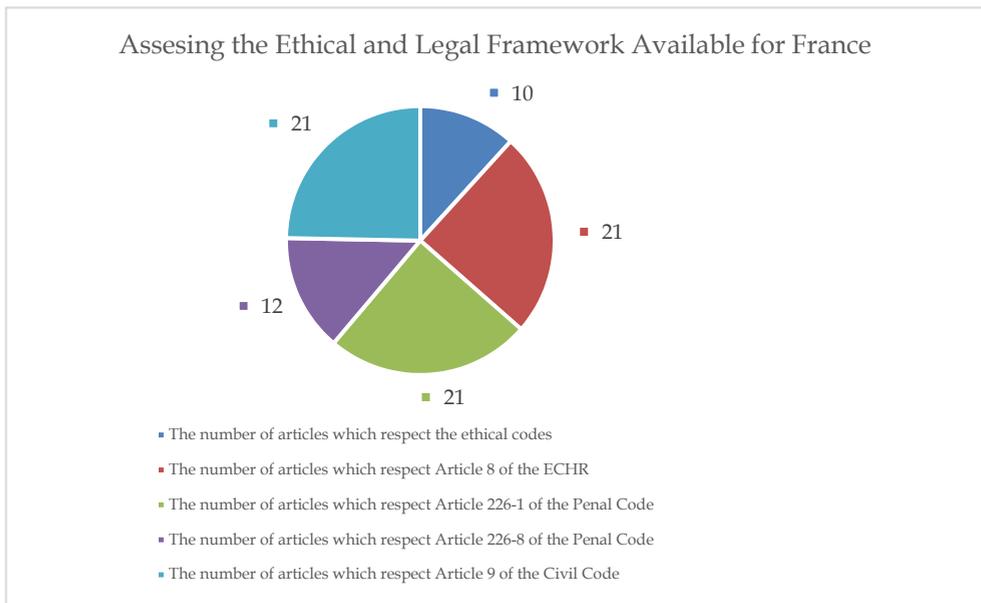
Figure 31

The Online Media Representation of the Victims of the Paris Attack from January, 2015

The preliminary data coding of the 64 articles which included information about the victims published by Le Monde showed that the media representation of victims of the Paris attack which happened in January, 2015 was included in 18 online materials. The descriptive statistics regarding the personal data of the victims showed that out of the 18 articles 94 per cent of them had included personal data about the victims and the qualitative analysis of the published information about the victims showed that all 17 articles included the full name. (See Figures 32 and 33)
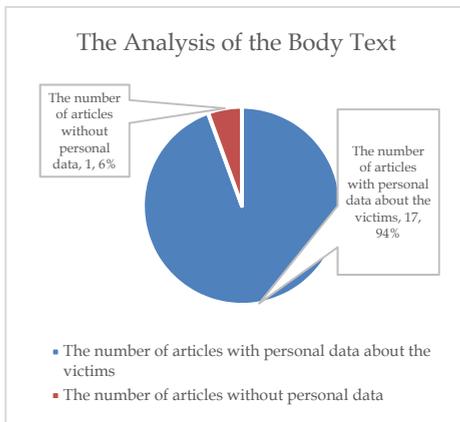
Figure 32
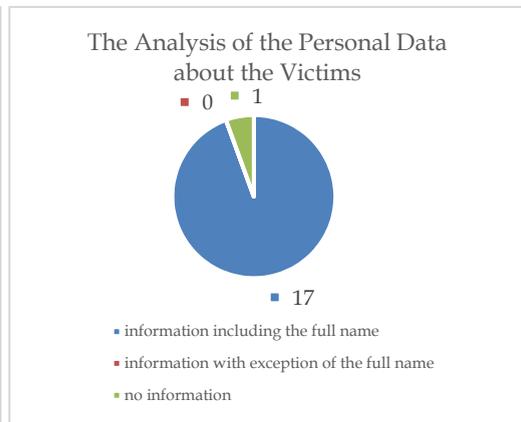
Figure 33

Furthermore, the qualitative analysis based on the data coding for the visual elements with victims showed that out of 11 articles had included visual elements with victims, out of which 2 articles had published intrusive visual elements and 11 articles had included visual elements in which the recognizable features of the victims could be easily identified. (See Figure 34) The content analysis concluded that the intrusive visual elements were of unidentified victims which did not present any recognizable features.
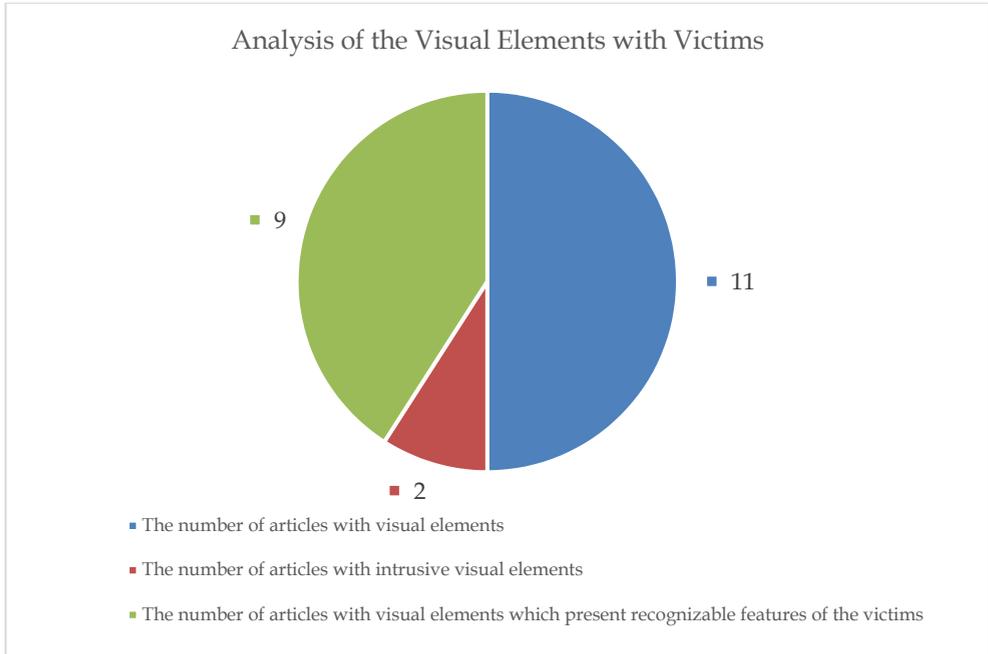
Figure 34

The qualitative analysis of the visual elements and the personal data about the victims led to the quantification based on the indicators regarding the ethical and legal framework of France, concluding that all the articles which included the media representation of the victims respected Article 8 of the European Convention on Human Rights, Article 226-1 and Article 226-8 of the Penal Code, Article 9 of the Civil Code, while 2 articles out of the 18 did not respect the ethical codes due to the fact that the visual elements captured the victims being carried on a gurney. (See Figure 35)
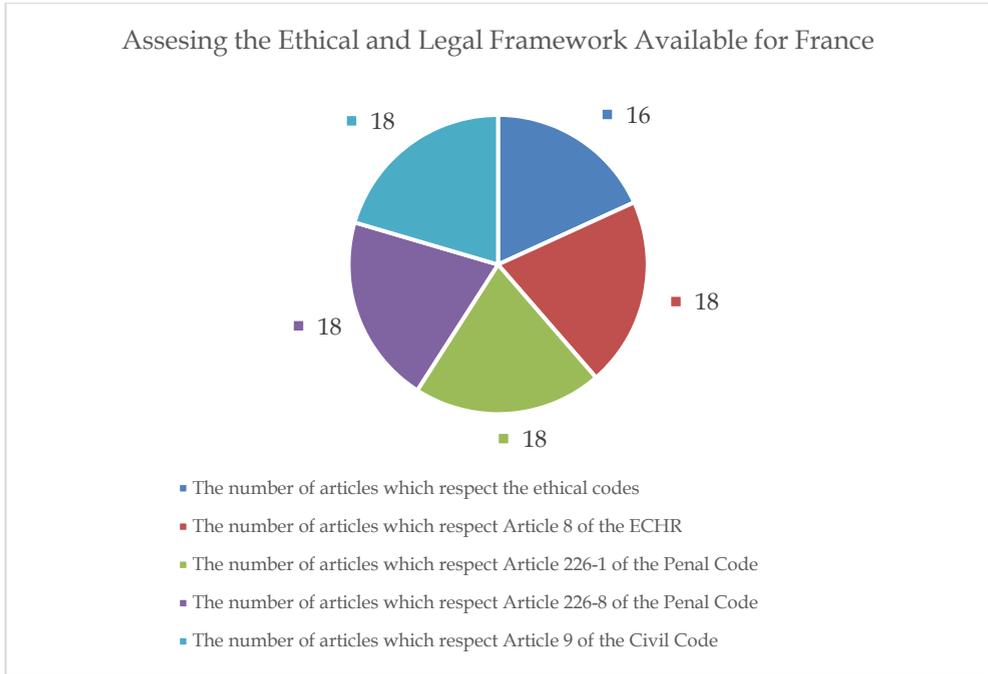
Figure 35

Conclusions

The purpose of this research paper was to present the media representation of the victims of terrorist attacks and to analyze its interdependence with the ethical journalistic codes and the legal acts aimed at protecting the people.

According to the pre-defined limitations presented in the methodology of this research paper and the limitations which were encountered during the research analysis of the articles the answers of the research questions offered a clear view of the media representation of the victims.

To what extent do the selected news media outlets respect the ethical codes available for their newspapers?

Le Monde respected the ethical codes in proportion of 66,6 per cent in the media representation of the victims of London attack from June, 2017, 83,3 per cent for the Manchester attack and 100 per cent for the London attack from March. The arithmetic average is **83,3** per cent for the victims of the United Kingdom attack, **42,8** per cent for Brussels attack and **100** per cent for the Nice attack. The overall arithmetic average is **75,3** per cent.

To what extent do the selected news media outlets respect the articles from the supranational and national legislation aimed at protecting the victims' privacy?

The research analysis showed that Le Monde respected Article 8 of the European Convention on Human Rights and that it is not relevant for the media representation of the victims of terrorist attacks because it aims at protecting the privacy of the people, while their portrayal in the media affects the victims' dignity and image, while it can also have a high emotional impact on them, on their families and on the audience. The legislation of France includes Article 226-8 which refers to the publishing of an image without the consent of the person. The article has been included in the research analysis and served as indicator. The analysis regarding the noninfringement of Article 226-8 of the Penal Code of France showed that the media representation of the victims of the attacks respected it in proportion of **83,3** per cent for the United Kingdom attacks, **57,1** per cent for the Brussels attack and **80** per cent for the Nice attack.

Does the way in which the legal framework of France is constructed influences the media representation of the victims?

Le Monde respected the ethical codes in proportion 75,3 per cent even though the legislation of France included Article 226-8 which refers to the publishing of an image without the consent of the person.

Does the media representation of the victims of terrorist attacks differ from an ethical and legal perspective if the attacks had happened in the country of the respective news media outlet?

By taking into account the descriptive statistics representative for the noninfringement of the ethical codes it can be observed that Le Monde created a more ethical media representation of the victims if the attacks had happened in France.

The research analysis of this paper provided answers to the questions about the ethical and legal frameworks aimed at protecting the victims and their rights while contributing to a deeper understanding of the importance of ethics in journalism. The results based on the sampling of this research paper cannot attest the general position of the selected newspaper regarding the media representation of the victims of terrorist attacks, but they underlined the interdependence between the role of journalism, the human rights and the ethical standards of this profession.

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HOW ROMANIAN JOURNALISTS COVER LEADERSHIP EVENTS

MĂDĂLINA HODOROG[1]

ABSTRACT. The self-help industry is largely growing worldwide, and the press is adapting to the topics covered by the industry. The present paper examines how local and national journalists cover self-help events on leadership topic in Romania. The study included an analysis on The Woman Leadership Conference local event from Romania and how journalists covered the topic in online newspapers. By analyzing 1139 articles from 30 media institutions, the paper shows that journalists from national media institutions are keener to include leadership topics into their agenda and to cover events on leadership, in comparison with local journalists.

Key words: *self-help, leadership, community journalism, local journalism*

Introduction

Communication is essential for the well-being of individuals. Due to the appearance of digital forms of communication, the process of transmitting information to one or more receivers came into the attention of academicians who tried to define, classify and better understand the complex phenomenon of communication. The new media that appeared during the 19th and 20th centuries such as the press, radio, television, electronic media or cinema further emphasized the importance of a proper, correct communication process.

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Communication scholars and theoreticians such as Harold Lasswell, Paul Felix Lazarsfeld, Charles Wright, Dennis McQuail or Robert Merton proposed several functions that mass media must fullfill in a society. Therefore, media functions such as surveillance of the environment, entertainment, continuity, mobilization, status conferral, information, educational, gatekeeping or agenda setting were highligthed and debated in order to better shape the role of mass media in society.

The importance of these functions increased when focusing on small communities, where local journalists need to inform, educate or entertain their local audience. Coined in the 1950s by the newspaper publisher Kennet Byerly, community journalism also known as *local journalism*, *community press* or *public journalism* was defined by Lauterer (2010), a leading scholar in the field of community journalism, as "a publication with a circulation under 50.000, serving people who live together in a distinct geographical space with a clear local-first emphasis on news, features, sports, and advertising. A more liberal definition of community journalism will include papers serving not just 'communities of place' but also communities of ethnicity, faith, ideas or interests."

In the digitalized era, community journalists needed to adapt their styles of writing and incorporate online journalism in their traditional forms of media. This incorporation along with political, economical and social changes led to changes in the way community journalists work and present the world. By having this focus, I decided to further investigate on how national press include articles regarding leadership by focusing on one event: The Woman Leadership Conference. The event has a history of 10 years and occurs annualy with the purpose of celebrating women from Romania. More than 700 women, entrepreneurs, managers and leaders from several domains, attend the event annually. Both local and national press are informed through press releases regarding the occurance of the event which brings international and national women speakers to attend the event and share from their experience several leadership advice.

The focus of the present research came in a period where articles regarding leadership in general are of major importance for both national press and the one focused specifically on this domain. In order to address the topic, the present study analyzed the leadership event as portrayed by local, regional and national press from Romania.

Another important aspect that should be taken into consideration when writing about events in general, either focused on leadership or not, is the public relations perspective and how journalists relate to the press releases send by different organizers. In a study conducted in 2014, I could identify how local press cover European opportunities for young people. The results of the study are of major importance for the hypothesis of the present research paper. By referring to European opportunities, events organized by several NGOs from Cluj-Napoca were analyzed, while the journalists' perspective was also analyzed through direct sociological interviews.

10522 articles regarding European opportunities were analyzed in local online papers such as Monitorul de Cluj, Ziua de Cluj and Făclia de Cluj. The paper concluded among other important information regarding the local press that „local TV and radio stations are more inclined to include in their agenda journalistic materials regarding youth opportunities such as Youth in Action." (Hodorog 2014)

1. Purpose

The aim of the study is twofold: on one hand it tries to find out how articles regarding The Woman Leadership event are covered by local and national journalists, while on the other hand, it tries to identify if local journalists are much more interested in covering the articles regarding the event than the national one.

2. Literature Review

Defining community journalism

The concept of *community journalism* has been largely debated in the last years by numerous scholars who tried to define, analyse and better portray the role of community journalism in local societies. In order to address the concept, different approaches have been taken by academics. On one hand, media academics and journalists attest the 'widespread demand' for local journalism (Kelner 2013) and its keystone function in society (Kleis Nielsen 2014), while others argue that local journalism is in crisis (Greenslade 2014), resembles a war zone (Greenslade 2013) and will disappear by 2043 (Meyer 2004).

Studies in the field also emphasize that community journalism is characterized by contradictions not only in terms of numbers, but also in practice, as journalists attest the existence of 'parallel universes' between those that practice and those that teach local journalism (Franklin 2006). However, despite the amount of research in the study of community press, "journalism studies overwhelmingly focus on national and international journalism and most debates over the future of journalism remain oriented towards a limited number of exceptional and often nationally or internationally-oriented news media organizations" (Kleis Nielsen 2014).

Scholars have also a hard time in defining the concept. Known also under the terms *local journalism*, *community press*, *public journalism* or *civic journalism*, the concept of community journalism was first coined in the 1950s by the newspaper publisher Kennet Byerly (Lauterer 2010). Between 1957 and 1971, Byerly was also a journalism professor at the University of North Carolina at Chapel Hill where he teached a course entitled "Country Weekly Newspaper Production". Unsatisfied with the name of the course due to the fact that not all local newspapers were in the countryside and not all of them were weeklies, Byerly changed the name of the course to "Community Journalism" (Lauterer 2010).

In 1961, he became the author of the well-known book *Community Journalism* which was perceived as a guide to worldwide journalists who published their articles in small-town newspapers. In the initial definition, community journalism "became the name for the small dailies as well as weeklies and semi-weeklies" and included dailies with a circulation lower than 30.000 (Lauterer 2010). Despite its impact, the book *Community Journalism* did not manage to make a distinction between local, regional, national and international press in the 20th century (Reader 2012).

Although the term community journalism was coined during the 1950s, the idea of local press existed since the appearance of newspapers. During the 19th century in Great Britan the local press included articles copied from international and national newspapers provided by the Press Association. The weekly and daily newspapers included local news in the form of gossips or based on information from local councils, police, courts, local churches, schools, sport clubs or dramatic societies (Franklin and Murphy 1998). The world presented in these local newspapers was "a comfortable conservative world of institutional stability, focused on a locality with a population whose inhabitants were identified with their community which generally shared its boundaries with a municipality and a world of local business activity" (Franklin and Murphy 1998).

In the American news media, local newspapers could be found since the 1690s in the form of *Publik Occurences, Both Forreing and Domestik* which included local news regarding local agriculture, accidents or illnesses (Reader 2008). The early community newspapers were non-daily publications targeted to a small number of people (National Newspaper Association 2015). By the 19th century, newspapers in the form of penny press such as *New York Sun* included numerous articles that covered local news with an emphasis on crime and corruption (Reader 2008). Other media channels such as television and radio focused on local news both in United States and in Great Britain especially during the 20th century when the medium was characterized by rapid developments. These medium used the location of the news in promotional slogans such as "We're your hometown news team" or " Live. Local. Laterbreaking" (Reader 2008).

In developing community press theory, an important contribution was later attributed to Lauterer Jock, one of Byerly's students and a leading scholar in the field of community journalism. Lauterer had an experience of more than 15 years in journalism as a professor, co-founder, publisher, editor of two newspapers, and author of 6 books focused on community journalism (University of North Carolina 2015). In his popular book *Community Journalism: Relentlessly Local*, Lauterer (2010) provided a detailed-oriented definition: "A community newspaper is a publication with a circulation under 50,000, serving people who live together in a distinct geographical space with a clear local-first emphasis on news, features, sports, and advertising. A more liberal definition of community journalism will include papers serving not just 'communities of place' but also communities of ethnicity, faith, ideas or interests."

In another book, *Community Journalim: A Personal Approach*, Lauterer (2003) emphasized that community journalism occurs when journalists identify themselves as "citizen journalists, intimately involving themselves in the welfare of the place, in the civic life of their towns participating as an active member of the very community they're covering."

Throughout years, different scholars established several definitions of the concept which lead to the lack of existence of a universal definition. The study of communities was attributed to the German theorist Ferdinand Tonnies (2001) whose studies regarding human geography and social organization were first published in his 1887 work *Gemeinschaft und Gesellschaft* translated as *Community and Civil Society*. The author focused on making a comparison between rural communities and urban societies which he defined as communities, although several differences were distinguished between the two.

Reader (2012) defined community journalism as "a specific practice of gathering, packaging, and distributing news in predominantly small, distinct geographic markets, with an emphasis on local news and information about community life." The National Newspaper Association (2015) mentioned that "the distinguishing characteristic of a community newspaper is its commitment to serving the information needs of a particular community."

Lowrey, Brozana and Mackay (2008) emphasized that community journalism is "intimate, caring, and personal; it reflects the community and tells its stories." Lauterer (2010) also emphasized the "personal character" of local journalism relating the fact that citizens from a particular community know all journalists by their name. Kurpius (1999) argued that "community journalism encourages journalists and news managers to find ways to capture citizen priorities, concerns and perspectives on different issues of importance to many different communities."

The Night Commission on the Information of Communities in Democracy (2009) made several points in describing a "healthy democratic community" by stating that an informed community is when:

- People have convenient access to both civic and life-enhancing information, without regard to income or social status.
- Journalism is abundent in many forms and accessible through many convenient platforms.
- Government is open and transparent.
- People have affordable high-speed Internet service whether and whenever they want and need it.
- Digital and media literacy are widely taught in schools, public libraries and other community centers.
- Technological and civil expertise is shared across the generations.
- Local media – including print, broadcast, and online media – reflect the issues, events, experiences and ideas of the entire community.
- People have a deep understanding of the role of free speech and free press rights in maintaining a democratic community.
- Citizens are active in acquiring and sharing knowledge both within and across social networks.
- People can access and track changes in the information health of their communities.
- The perspectives on local journalism were largely described in terms of small communities.

However, other scholars (Gillis and Moore 2003; Wotanis 2012) emphasized that communities could refer not only to small neighborhoods, but also to "a city, a country, a school district, or a loosely aligned region" (Reader 2008). Therefore, a close analysis on the term *community* was needed in order to better shape the phenomenon.

Researchers from diverse fields have approached the concept of communities from many perspectives and numerous theories were established in order to answer the problematic question of what a community is. According to the Oxford Dictionary (2015), a community is described as "a group of people living in the same place or having a particular characteristic in common." MacQueen et al. (2001) defined community as "a group of people with diverse characteristics who are linked by social ties, share common perspectives, and engage in joint action in geographical locations or settings."

Bruhn (2005) described communities in terms of relationships that exist between groups of people from a certain location. He argued that relationships may be closer than casual ones due to the fact that people from a community share values, goals and the same way of life. Meyer and Brightbill (1964) saw communities in terms of geographic places where people live under a common administration and share the same spiritual values, economy or interests.

Due to its large perspectives, Lauterer (2010) portrayed communities not in terms of a definition, but in terms of three classifications: geographical, ideological and ethnical communities. Geographical communities were perceived in terms of location, as portrayed by Meyer and Brightbill (1964), while ethnical and ideological communities are those that unite people who share the same ethnicity and ideologies. The last two classifications offer a much closer perspective as it includes also communities bond by a common purpose such as drug addicts or Alcoholic Anonymous groups.

Stamm and Fortini-Campbell (1983) also differentiate between communities as places, as social structures and as social processes in their study regarding community ties and newspaper use. Ties to places refer to the home ownership and the estimated time that people

stay in a certain community. Ties to social structures refer to the relationships that one member of a community has with others, either in the form of friendship of just neighborhoods. Lastly, ties to social processes imply action such as involvement in community activities in the form of meetings or volunteering activities.

British sociologist Margaret Stacey in her well-known paper *Myth of Community Studies* from 1969 argued that sociologists should stop focusing on the term and concept of communities due to the difficulty of defining the field. Instead of focusing on communities, Stancey proposed sociologists to concentrate on the relations between institutions. The sociologist believed that communities should not be placed in a geographical area as community belonging does not exist. Not only this, but she also proposed scholars to use a new term in the form of 'local social system' (Stepney and Popple 2008).

Due to the fact that "any group sharing a common sense of identity and interests" can be considered a community, scholars no longer focus on defining the term intellectually, but focus on how communities are constructed (Sweeney 2011). Communication scholars now link community with cultures (Weber 1958), with people's perspectives on their "sense of community" and their emotional connections (MacMillan and Chavis 1986), with ethnicity (Viswanath and Arora 2000), or even with knowledge by studying the impact of the knowledge gap on communities (Viswanath, et al. 2000).

Other empirical evidence relating media with community have been largely documented in the literature. Sociologist Morris Janowitz (1952) concluded in his study that community integration and involvement have a direct connection with local newspapers. In order to reach the conclusion, the sociologist investigated the role of the family and community participation on community newspaper readership. In another study from 1985, Keith Stamm (1985) went further with the investigation of the relationship between community ties and newspaper readership and concluded that community ties may weaken as cities grow, and distrust in the newspapers have a direct link to this weakness.

Friedland and Mcleod (1999) argued that local media have the "central integration function" in a local community as it facilitates communication among members and institutions. In a study that tried to research how local media can increase political participation, McLeod, Scheufele and Moy (1999) emphasized that reading and watching local media can increase civic participation at community level. They concluded that watching local television hard news represented the main way of finding information, but that local community members also focus on newspapers in order to fact-check the information received from local television. Other researchers (Viswanath et al. 2000; Hayes and Lawless 2015) also underlined in their studies that community ties were related to attention to local community media.

It could be seen that local media can help people know more about their community and can create what Anderson (1983) described an *imaged community*. More explicitly, a community is imagined "because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion. Local media can give people a limited sense of knowing about their community, their membership and their activities as journalists convey the idea of a "common life" that generate "a common identity." However, all forms of media construct a limited image of the society in which we live.

The importance of community journalism

According to several researchers in the field, local media represent the main source of information for numerous people. Tunstall (2008) argued that in many European and American countries, news are becoming local and members of the audience reaad local news. For instance, a recent study released in March 2015 by Pew Research Center (2015) outlined that local television is the primary source of information regarding community news, followed by newspapers which are civically oriented, and community radio stations. The study conducted

in three cities from United States (Macon, Georgia; Sioux City, Iowa; Denver, Colorado) also showed that minority groups have a higher tendecy to watch local news and civically engaged citizens connect more to local news. The findings offered a new update of the study conducted by the same company in 2011 when it was the local newspapers which ranked first among the preffered local medium and not the local television stations.

When checking their local news, citizens want to inform themselves about weather, crime, traffic, school, education and economy. Their main source of accessing the news represent the traditional media such as television and newspapers, but digital sources such as the web and social media were also mentioned. The aspect could be verified due to the tendecy of local residents to share different news online and to comment about them (Pew Research Center 2015).

Another study exploring local news consumptions habits among four types of residents (urban, suburban, small town and rural) was conducted by Pew Research Center (2012) at a larger level across the United States. Among the findings, the research outlined that across all community types, people are highly interested in local news regarding arts and culture, restaurants, traffic, taxes and housing. Younger American residents rely both on digital and traditional sources of information and urban residents have a higher tendecy to use more sources than their small town and rural counterparts. The same findings were reported also in 2011 when the main sources of information were newspapers, television, Internet, and radio that were accessed by 47% of adults from mobile devices (Pew Research Center 2011).

According to the 2014 *Digital News Reader Survey. Local vs. National* "local news is a staple in digital news reader's digest" as readers feel local news as being more trustworthy (81%) and authentic (78%). 75% of readers consider that local news are more balanced in terms of bad and good news and 70% perceive local features as being more positive. Because of this, when people like the articles, they often comment or revisit them later. Moreover, local news make people feel

proud of their community and enable its readers with resonating content that create community ties (Advanced Digital Media Group 2014). Both local and national readers daily consume local news as their first choice, followed by national news, according to another study that included more than 2000 digital readers between 18 – 54 years (Advanced Digital Media Group 2013).

Pozitive aspects regarding community journalism are underlined also by some academicians such as Mike Jenner, the Houston Harte chair in journalism at the University of Missouri who argued that local newspapers are more responsive to readers and allow them to stay much more connected with the ownership. He also argued that community papers are often the only one that cover news stories that national newspaper would never cover (Reese 2014).

The National Newspaper Association (2015) presented that "over 150 million people [from United States] are informed, educated and entertained by a community newspaper every week." In 2013, 67% of residents from small cities and towns from United States read a local newspaper at least every day, with 80% of people looking forward to read the local news (National Newspaper Association 2014).

In United Kingdom, the increase readership in local newspapers is the same according to the Newspaper's Society. There are over 3500 local newspapers sold every minute in UK with residents spending £690 milion each year (Franklin 2006). However, other statistics offset the previous findings with negative news that state the crisis in which local and regional press is. According to statistics provided by the National Union of Journalists (2013), 20% of UK's local newspapers have been closed during 2013. Cuts in the number of journalists led to a decrease in the quality of local press as community journalists no longer cover council meetings or courts, but focus more on "easy stories: those who can be filed and concluded as quickly and with as little fuss as possible from press releases and announcements, with quick reaction from the end of the phone" (National Union of Journalists 2013).

Local media institutions from around the globe suffer the same reduction not in terms of readership, but in terms of production. Local television has decreased in audience worldwide according to a

BBC/Reuters poll from 2006 in which over 10.000 people from 10 countries (Brazil, Egypt, Germany, India, Indonesia, Nigeria, Russia, South Korea, the UK and US) mentioned that they watch national rather than local TV channels (BBC/Reuters/Media Center Poll 2006). Data from 2013 suggests that local television experienced viewership declined, but local news are still watched by almost three-quarters of Americans (Pew Research Center 2013). Campbell (2007) outlined in his *Why 'Generation Next' won't watch local TV news* article that the main reason for the decrease in local viewership is the way local stories are presented. He argued that local TV stations represents a contradiction as TV stations "can lose half its market share and still make money."

Besides local newspapers and TV stations, studies on community radio also emphasize the importance of the medium in local communities. A study conducted by UNESCO (2003) established the legal framework in which community radio evolved throughout the world. Out of 13 countries analysed, 9 had community radio stations that operated under private broadcasting legislations. In South Africa, Canada, Australia and Colombia, community radio stations are legally part of the broadcasting system. Local radio stations are often addressed to a small number of people from a particular community and include ethnic, academic and religious broadcasting (Canada, Columbia and Australia). Religious broadcasting was perceived as important especially in European countries such as Poland and Spain (UNESCO 2013).

According to a March 2015 study conducted by Pew Research Center, community radio stations do not represent the major source of information for people in United States, but their role were outlined as important, especially for minorities (Dahal and Aram 2013; Chi and Wright 2009; Search for Common Ground 2009). For instance, people from Macon are more likely to read not only major daily newspapers, but also local ones such as community radio stations and other nontraditional information sources such as local government agencies, neighborhood associations, and other types of communities. Hispanics from Denver-area also portrayed the same preferences when coming to local news.

The study conducted in three cities from United States (Macon, Georgia; Sioux City, Iowa; Denver, Colorado) identified four major local radio stations that cover local news (Pew Research Center 2015).

However, other studies on the same topic outlined the decrease in audience in community radio stations, traditional radio being "by no means a thing of the past" (Pew Research Center 2012). Norway, for instance will be the first country to turn off FM radio in 2017, focusing exclusively on digital radio. The announcement made in 2015 by Digital Audio Broadcasting is due to the increase number of Norwegians (56%) who listen digital radio every day. Not only this, but community radio is set to be turned off in other coutries from Europe and Southern Asia (Mattise 2015).

The main reason for changes in the local media institutions is attributed to digital technology which on one hand made people much more interested in local news, while on the other hand, made media institutions loose money. Due to the fact that most of the information from the Internet is free, journalists face a demanding job as they constantly need to update the websites with fresh information. (The Night Commission on the Information of Communities in Democracy 2009).

Two main effects were derived from this digital evolution: numerous journalists lost their jobs and journalism is no longer conducted on a professional level. What follows is that citizens receive "only scant journalistic attention on a daily basis" (The Night Commission on the Information of Communities in Democracy 2009). Moreover, journalists are poorly payed with an average salary of approximately £22.000 (Prospects 2013) which led to an increase in infotainment and topics regarding sensationalism and a decrease in hard, investigative stories (Daily Source 2015).

Local vs National: Characterizing community newspapers

The modern states of community journalism is very complex. This section will explore the complexity of local journalism by focusing on its characteristics. However, in order to lay down local

press characteristics, different categories should be made in order to logically understand the power of local journalism. It could be seen from the definitions above that the main role of community journalism is to transmit local news. In order to satisfy their purpose, local media institutions have to work on several levels: with journalists, local communities and have a local focus. These main aspects thus create a final characterization of community journalism.

Characterizing community journalism is not an easy task due to the complex differences between communities. News coverage imply localization and stereotyping as well as "biases in coverage of places" such as "proximity (to both news bureaus and large cities), socioeconomic status, and the presence of institutions" (Howe 2009). Community journalism publications can be of different types such as rural, underground, black, advocacy, urban, country, citizen, blog or hometown (Lewes 2001; Reader 2006; Carpenter 2008; Lowrey, Parrott and Meade 2011). Basically, local news coverage depends on the people from those communities and not necessarily local journalists, as readers become possesive with their local newspapers (Lauterer 2010).

2.1 Local audience

A primary characteristic of community journalism is *the local audience* which was described by Lauterer (2010) as "the most important resource to a local newspaper." People led to the creation of communities that are defined from diverse perspectives such as space (Wotanis 2012; Reader 2008; Gillis and Moore 2003; Meyer and Brightbill 1964), people (Oxford Dictionary 2015; MacQueen, et al. 2001), relationships (Bruhn 2005) or ethinicity (Lauterer 2010). Depending on the characteristics of each community, the role of local journalists is to address the topics that are of interest for that particular community. If the journalists fail in doing their job properly, local citizens are likely to respond instantly (Lauterer 2010), a situation that is not characteristic for a national newspaper.

2.2 *Local Journalists*

The proximity of local journalist to the community consists both the main difference between local and national journalism and represents an important characteristic for community journalism (Frost 2006). The power of local journalists is that they represent the most important link between people and local institutions. Moreover, they are the ones that make local journalism personal as "readers know the folks at the newspaper by name" (Lauterer 2010), and local journalists understand their people "sometimes too intimately" (Kelner 2013).

Numerous researchers in the field established different characteristics that local journalists should possess. At first, local journalists have the duty to background check the community they work for. Lauterer (2010) argued that this first step helps the journalists in creating a better image about the community he writes for and can help him in finding topics that are of interest for his readers. By knowing the community, local journalists could increase the revenue of the local media institution.

Having a good relationship with the media owner also represents an important characteristic for the local journalists. According to a study on newrooms, 22% of local journalists rate their leadership as excellent, while 47% say that the quality of the leaader is good (Pew Research Center 2004). The study also outlined that local newspaper journalists are more satisfied with the media institution's leadership than those from local television. The increase in the quality of leadership is due to the creation of training and professional development programs where 56% of local journalists say they have participated in the past 12 months. Moreover, those who participated in training sessions have a tendency to better rate their media institution's quality than other journalists (Pew Research Center 2004).

Unlike national journalists, the local ones need to better understand their close relationship with the local institutions and their community (Lauterer 2010). The relationships that exists within a close community may have a broader impact on the local media than on a national one and a feeling of reciprocity should exist between the

community and local journalists. Local media institutions need to be more open when community members get in contact with them.

Lauterer (2010) portrayed in his book *Community Journalism* that local media institutions should always respond to emails and telephones from community members. Not only this, but they should not create a strict entrance procedure in the media agency so people could feel local journalists open to understand their problems and report them. In a study that focused on the accesibility of community media institutions, researchers found that the bigger the media institution, the difficult the access to that institution is (Lauterer 2010). In shaping this aspect, Lauterer (2010) created the CARE principle (community; accesibility; responsibility; and equilibrium, egalitarianism and non-elitism) which reffers to the role that local journalists should establish in their communities.

The proximity that exists between the local journalist and his readers have numerous advantages. Lauterer (2010) argued that a local journalist has more time to develop a story, speak with the interviewer and to understand a person from a personal angle. In portraying his story, the local journalist may not only write the story, but he may also involve in other journalistic processes such as do the layout, create the voice over and edit the headline. Local journalists also have more space in covering their story either in local radio, newspaper and television institutions.

In studying the ethics in local vs. national journalism, Frost (2006) mentioned that "the reporter's loyalty, or duty to the local community and reader, places a different emphasis on first the approach to the source and the story, and then the way the story is used when published. There is often a more thoughful approach with a lesser attempt to sensationalise and more attempts to provide balance and allow all sides to put their case." Josh Stearns (2015), director at Journalism and Sustainability project conducted by The Geraldine R. Dodge Foundation went further with the idea of the role of community journalists. In his article *Building Journalism With Community, Not For It*, Stearns argued that journalists should "focus on building the future news with communities, not just for them."

Stearns (2015) made a distinction between transactional versus transformational reporting. In the traditional, transactional model of building audiences, the reporter produces content, while the audience consume it. The new transformation model argue for a continuation of the chain of events where the audience also contribute to a further development of a story. According to this model, the news stories do not have to die, but to be further explored.

Greenslade (2013), journalist at *The Guardian* argued that journalists "can't just report. They have to make a big noise, through campaigns, events and partnerships. Be your local community's cheerleader-in-chief – evangelise life is local and promote consistently the immense value you bring to your locality." Therefore, the role of local journalists is not just to report local news and involve communities in the story creation process, but also to initiate campaign and actions which Stears (2015) refers to as solutions journalism.

However, despite numerous studies that mention the increase in readership of local news, journalists perceive community journalism as "merely the root into something more prestigious, and certainly into something better paid" (Conboy 2013; Lauterer 2010). Low payment does not represent the main reason for journalists need to further report on national aspects. Franklin and Murphy (1998) argued that the large number of tasks that local journalists have to do represents another reason. The authors argued that media owners encourage local journalists to become generalists. The term refers not only to different tasks in the production process, but also to the domains they cover. Local journalists are not encouraged to focus on a single domain, but on all of them ranging from economy, politics, education and sports.

2.3 *Local topics with a local angle*

In covering stories, Stanton (2007) mentioned his well-known phrase that "all news is local." However, in presenting the stories, local journalists have to decide what 'local' means for a specific community and what topics to cover from a local angle. Based on their agenda-setting, news organizations decide what is news for a specific

community and focus on matters that media organizations believe are important for the audience. There are many imperatives that take part in the selection of news such as ideology, economy and the organizational (Yanich 1998).

In terms of topics, people are highly interested in local news regarding weather, crime, traffic, school and education and economy (Pew Research Center 2015), but also arts and culture, restaurants, traffic, taxes and housing (Pew Research Center 2012). Lauterer (2010) created a much detailed list of local topics arguing that community newspapers "cover town councils, prints the school lunch menus, leads the sports page with the high school football game, tells you who visited Aunt Susie last week and runs photos of proud gardeners holding oddly shaped vegatables. The paper is loaded with weddings, anniversaries, engagements, police blotter reports, sports statistics, births and obituaries – all with one common denominator: the emphasis of the paper is local first."

While national media speak about a particular community, the local one directly addresses it (Lauterer 2010). 'Local' thus means everything that might interest the community from international events to small, local ones that are never covered in regional or national media. The local news format of several institutions have been outlined in numerous research. For newspapers, "stories exposing health and safety problems, anti-social behavior and public authority incompetence are now the bread and butter" (Frost 2006). Kaplan and Hale (2010) found that the most common local topics in *Los Angeles Times* newspaper are sports and weather, entertaiment, business/economy, government, crime, international news, local issues, health, catastrophies, science/technology, soft/odd/miscellaneous and international stories.

Studies from South Africa also portray the importance of crime in community journalism as 61% of stories relating to race and migration were crime stories, followed by arts/entertainment, religion/traditional practice, racism/xenophobia, South Africa and profiles of personalities. Out of the 46 newspapers analysed, 8 included crimes in 66% of the agenda (Lerner, Roberts and Matlala 2009).

In covering crime stories, local journalists need to establish their loyalties as conflicts may appear between truth and serving the readers. In small communities, journalists may experience community pressures and stories may remain untold or incomplete. Moreso, local institutions have the power to influence community journalists, therefore they can encounter much higher pressure from media owners and other community residents (Coble-Krings 2005).

For a local television, the news show format is encompassed in 30 minutes where different types of news are presented. In the first block, top stories of the day are included such as fires, crimes, education policy or politics. The second block includes secondary stories related to health, consumer news, local stories and events. The third block focused on sports and weather, while the last one funny stories (Alcala 2013).

Crime represents one of the main topics for local television channels. Due to this large coverage, numerous people believe that crime exists at a higher rate, even though polls present another aspect. According to a study conducted in Philadelphia and Baltimore, the coverage of crime has increased consistently in the past year with crime news covering one-third of the broadcasted stories. The study conducted on stories from 1991 to 1996 concluded that most crimes were court stories that included murder, the suspects in most stories being men with female victims (Yanich 1998).

The main reason why crime stories have a bigger coverage on local television stations is due to the role of community journalists "who pursue activities that are specifically design to reinforce their role as responsible citizens" (Yanich 1998). By covering crime stories, people can better understand their role as citizens responsible for their life because "news consumers use crime news as a symbolic referent to make sense of the world around them" (Yanich 1998).

In a 2010 research on Los Angeles local TV news, the most common topic was also crime such as murder, roberry, assault, traffic crime, property crime or other common forms of crime. A fourth of the crime included celebrities and a fourth included crimes that did

not occur on local level. Other local issues were also portrayed in the local news such as business, economy stories, catastrophe stories, stories about people who dealt with transportation, community health, environment, education and taxes, activism, fundraisers, vigils, changes in services provided by organizations. Other stories were about government actions on topics like education, healthcare and law enforcement and topics regarding international coverage, traffic reports, science and technology, car crashes or injuries (Kaplan and Hale 2010).

It is important to mention that numerous studies outlined the powerful role of newspapers in setting the agenda of a community in comparison with local television stations. Due to the fact that local television news are often presented from a national angle, community newspapers are considered to be much more valuable in setting the agenda, especially for political news in communities. However, at the national level, local television has a bigger impact than newspapers on audience (Palmgreen and Clarke 1977).

Last but not least, similar with other media forms, community radio stations can cover local news from a varied angles on topics depending on localization. Several studies portray that the main topics found in community radio programs are ranging from health, administrative events (Internews 2011) to child rights, disease prevention, childcare, education, gender-based violence, rape, legal rights or corruption (Chi and Wright 2009; Search for Common Ground 2009). Other radio stations broadcast educational, informational or entertainment programs (Banjade 2007). Local radio stations may also include national and international news along with music from different genres.

A study conducted in 2005 showed that community broadcasting usually focus on topic such as crime, news about relatives, how to prevent and treat illnesses within the family, news (either local and international), news about friends, weather information, social and religious events, job opportunities, remittances, education opportunities or crop manangement. Community broadcasting rarely focuses on gossip, information on other producers, romance, availability of credit and subsidies, business skills or entertaiment (Community Television for the Poor 2005).

2.4 Types of local news

The three main journalistic genres that are published in local newspapers are news stories, feature stories and commentaries. The purpose of the news story is to inform and it is often presented in the inverted pyramid form. The angle of the story is local and the journalists adopt an objective attitude. News stories are described in terms of different, interesting, onorable, strange, fascinating, significant, controversial, disturbing, curious, funny, unusual or noble. In order to be labelled as a local news, journalists must focus on several news values such as impact, proximity, significance, social importance, tragedy, bizarre, conflict, controversy, human interest and humor (Lauterer 2010).

Feature stories in local journalism establish the quality standard of local media in the sense that more feature stories tend to create a better image of the media institution. The purpose of feature stories is infotaiment, while the style of the feature is narrative. Journalists often adopt either objective or subjective style of writing. Another characteristic of feature stories is represented by the news value timeliness as feature stories focus on stories that resist over time. For example, a story regarding the local apiculture could persist over time in the minds of the local community (Lauterer 2010).

Features stories can portray not only funny stories, profiles, discourses or news-features, but also local events created by different local institutions and NGOs. Lauterer (2010) argued that community newspapers should publish articles before and after the events. While the articles before the events should focus on the five journalistic questions with an emphasise on why the event matters for the community, the articles after the events should include photos. The author mentioned the power of photographs in local newspapers as people often remember residents' faces and are of a bigger impact to the audience.

Other types of feature stories focus on education, a field of utmost importance for local media. In local newspapers, articles that include education should focus on articles regarding the opening and

endings of schools, their programms, people hired, changes in educational programs, taxes, educational bugdet, payments, rules regarding local schools or extraordinary young people (Lauterer 2010). A community moves around education in the sense that it affects all types of people from younger to older generation.

Lauterer (2010) argued that local media should further improve the feature section with articles regarding education on topics such as youth exchanges, young people's skills, innovative programs, reunions, profiles of teachers, educational programs or young people with extraordinary qualities. Topics regarding education should not be covered only in local newspapers, but also in community radio and TV stations.

Last but not least, editorials in local newspapapers are used with the purpose of informing and convincing the audience and are written by editors in a subjective manner. Editorials have the power to make a difference between low and high quality newspapers and the topics portrayed should be balanced (Lauterer 2010). The KISS rule (Keep it Simple, Stupid) represents the main focus on commentaries due to the close relationships that editorials have with the residence of a community (Lauterer 2010).

In comparison, community broadcasting also includes varied programming topics ranging from news and current affairs, music, ethnic, religious, youth and educational programs (National Representative Bodies of the Community Broadcasting Sector 2010). Moreover, in community broadcasting the participation of the community in the broadcasting process is of outmost importance due to the fact that citizens will not tune in without quality programs (Mtimde, et al. 1998; Rennie 2003; Australian Communications and Media Authority 2010).

The online community newspaper

The emergence of digital in journalism led to numerous changes that affect every stage of the news production process. Large amount of data sustain the powerful effects that Internet have on news

consumption with people relying heavily on the Internet to get news (Pew Research Center 2015). In 2013, 82% of Americans said they read news from a laptop or a computer, while 54% see their mobile devices as sources of information (Pew Research Center 2014). In Great Britain, 55% of adults used the Internet in 2014 to read or download online news, newspapers or magazines, an activity that have increased with more than 30% from 2007. Digital readership is more popular among young adults ranging between 25 and 34 years old, followed by adults (35-44 years old) and young people (16-24) (Office for National Statistics 2014).

The growth in online news consumption contrasts with the decline of the print industry all over the world. Although the U.S news industry generates approximately $63 billion to $65 billion in annual revenue (Holcomb and Mitchell 2014), the main reason of the decline is the fall of the print advertising revenue and the growth in online ads that are placed in the form of banners on newspaper sites (Pew Research Center 2013). Despite this change, advertising revenue remains the main source of financial support for news, along with audience contributions in the form of subscriptions due to the slow pace of evolution of the digital advertising (Holcomb and Mitchell 2014).

Readers' preferences for online news established "a dramatic and conspicuous migration of high-profile journalists to digital news ventures" that produced almost 5000 full-time editorial jobs in 2014 (Jurkowitz 2014). Despite the increase in number of online jobs, journalists still face employment problems. Based on a study conducted by the American Society of News Editors, there were 16.200 journalists who lost their full-time newspaper newsroom jobs from 2003 to 2012. The magazine industry is reported to have lost more than 38.000 jobs (Jurkowitz 2014).

Although the online newspaper industry may be seen as a solution for journalists, studies report that many of the digital news organizations are small, young and nonprofit. Hence, their tendency is twofold: either focus on local news, or invest in global coverage depending on the increase in revenue. In the online industry, digital

news organizations are looking for journalists with legacy and digital skills to create investigative articles with powerful effects on readers (Jurkowitz 2014). However, due to changes in the profession, it is estimated that 31% of journalists have deserted a news outlet "because it no longer provided the news and information they had grown accustomed to" (Guskin 2013).

In the digital era, being viral sets the pace to success, thus the number of unique visitors is essential. The most read online newspapers are USA Today (54.548 unique visitors), The New York Times (53.966), Daily Mail.co.uk (51.108), WashingtonPost.com (47.815), TheGuardian.com (28.152), NYDailynews.com (25.900) or LATimes.com (25.185), according to a Pew Research Center (2015) study that showed the unique visitors from January 2015 for the digital traffic that encompassed not only web browsing with video, but also mobile traffic figures. Although online news matters, people still read print newspapers at local level, therefore media institutions focus on both traditional and online medium to attract their readers (Pew Research Center 2013; Rogers 2012).

There are two main positions in regard to news consumption by people who read both online and traditional media. One stream of studies suggests that online news consumption complement traditional media consumption (Livingston and Markham 2008; Nguyen and Western 2007; Chan and Leung 2005) and state that people who read both print and online media are better informed. Other studies pinpoint a displacement effect due to the decrease in traditional media over the increase of web (Gentzkow 2007; Schoenbach, de Waal and Lauf 2005; Trilling and Schoenbach 2012; Alejandro 2010). More explicitly, the displacement hypothesis state that media patterns are restructured with the introduction of new medium (Krugman 1985).

Studies that underline displacement measure differences between how readers perceive online versus traditional media. For instance, Tewksbury and Althaus (2000) discovered that online news websites present a higher number of articles than the print version, thus people who read online news have a variety of topics to choose

from. Other differences between the two medium exist in terms of news structure and content which create a different context in which readers can gain information. Chan and Leung (2005) stated that "online news media distinguish themselves from traditional media in a number of ways: they are interactive; they offer convenience, which embodies easy access, searchable features and the ability to cross-reference through hyperlinking; and they provide multimedia features."

Downie and Schudson (2009) presented a different approach to the two positions regarding news consumption. On one hand, they argued that differences exist among print and digital news consumption even in the newsgathering process. The digital technology opened new posibilities for journalists who can conduct ample research, always update their work, interact more rapidly with consumers, better understand consumer needs and the competition and better promote their news products. On the other hand, by integrating print and digital, media institutions can "produce both more costs savings – and more engaging journalism."

It could be seen that research on online versus traditional media have been conducted in order to better understand the evolution of news consumption. While numerous studies were created to address themes such as format, structure, design or layout in print media, in terms of online community journalism, studies are almost non-existent. Skogerbø and Winsvold (2011) supported in their study the displacement hypothesis as differences existed between readers that read online and print local news stories. The authors draw several conclusion such as: a) print editions were read more than online newspapers with people under 40 being less inclined to read newspapers than the older generation; b) community attachment is still important for print newspapers, but it does not apply for online medium, thus differences in how people perceive online and traditional local media still exist; c) due to this need for print, local media institutions should not try to focus only on the online paper, but to use them both in a complementary promotional strategy; d) both general and the elite prefer different types of content when reading the two platforms.

A study cited by Lauterer (2010) regarding online readership for community newspapers supported the ideas mentioned above. The study conducted by Belden Associated for North Carolina Press Association outlined that 40% of people know that their local newspaper do have an online edition, but only 14% said that they visited the website in the previous week, while 7% in the past 30 days. Moreover, 60% of people who read the online edition recognized they also read the print version. The Internet represented a valuable source for most of the people being interviewed because they could find new, different information that could not be accessed via the print newspapers. However, 92% of people said that they would continue to use the print version of newspapers.

3. Research Questions

The following research questions have been put forward:

1. Are local journalists more interested in covering articles on leadership events that national journalists?

2. Are niche media institutions more open in writing about leadership events than generalist media institutions?

Hypothesis 1: Local journalists wrote more about The Woman Leadership Conference than national journalists.

Hypothesis 2: Niche media institutions covered The Woman Leadership Conference more than generalists media institutions.

4. Methodology

In order to reach the aim of the paper, we decided to create one research method that would answer both our hypothesis and research questions. For a better analysis of the case, we decided to use the

content analysis research method that combines both qualitative and quantitative techniques. In doing so, we created a grid analysis that helped us take into account different factors important for the analysis. The grid analysis contains codes which Miles and Huberman described them as "tags or labels for assigning units of meaning" (Anderson 2004). Anderson (2004) argues that analysis is "a process of thought" that helps finding the "relationships between different variables in the situation."

Thus, during 2015 – 2018 articles that cover The Woman Leadership Conference were analyzed though the use of 6 main categories. Column 1 contains the **Number** criteria, column 2 refers to the **Name of the media institution** while column 3 includes the **Date** when the article was published. The 4th column focused on **Type of media** that can be *Generalists*, *Blog*, *Niche* or *Other*. The 5th column includes the **Link of the article**, while the 6th focused on the **Title of the published materials**.

It is important to mention that the present articles were press releases that media institutions could or could not publish based on their preferences and editorial guidelines. The press releases were sent by the organizers of the event to the media institutions without including constrains about how the press releases should be published either in terms of form, structure or words used.

5. Data Analysis

The section will present the results of the content analyses by focusing only on the first 4 columns that is: Number, Name of the media institution, Date and Type of Media. For the present analyses, the link of the article and the Title of the published materials were not taken into consideration. This limitation of the study is advised to be further analyzed within future research papers.

There were 1139 journalistic articles analyzed during 2015 and 2018 including both press releases that journalists used in order to write articles regarding The Woman Leadership Conference event, but also articles written by journalists without further information provided by the organizers of the event.

Out of 1139 articles analyzed, 30 media institutions wrote more than 10 articles per institution regarding the event during the analyzed time. Most of the 30 analyzed articles were included in generalist media institutions that is writing not only about leadership and business, but also general topics of national interest for the audience. The aspect is an important one due to the fact that the generalist media institutions have a high interest in writing about leadership topics and events.

The other media institutions wrote from 1 to 9 articles during the 3 years, with 112 media institutions including only 1 article.

6. Conclusions

Community press are central to transmit and educate the target audience regarding events and instruments for personal development. The present research focused on analyzing one instrument of the self-help industry, that is events and how they are portrayed by the local and national media. The previous section contained the analyses of 1139 articles written by generalist and niche media institutions who focus on The Woman Leadership Conference local event targeted to women from multiple industries. As being one of the biggest event from Romania, the analysis had the purpose to identify how media includes self-help events into their agenda.

One of the biggest markets worldwide, the self-help industry was worth more than $39.9 billion solely in US during the 2020, and it is considered that it will grow up until $56.6 billion in 2027 (Grand Review Research 2020). Conferences and other personal development events such as retreats, workshops, training courses increased during the last years, especially online. The industry also includes motivational products such as books, DVDs, audio books, motivational speakers, seminars, workshops, infomercials, personal coaching or mobile apps.

It could be seen from the present research that more national media institutions covered the topic of self-help events in comparison with local ones. The difference is not a major one with 17 media

institutions out of 30 being national, while 13 being local. Due to the fact that The Woman Leadership Conference is a national event that occurs in Cluj-Napoca annually including international and well-known national speakers such as Gabriela Szabo, Ana-Maria Brânză, Cătălina Ponor or Maia Morgensters, it can be concluded that national journalists are of interest in covering articles regarding leadership.

The purpose of the research paper was to analyze how articles regarding The Woman Leadership event are covered by local and national journalists and also identify if local journalists are much more interested in covering the articles regarding the event than the national one. In doing so, 1139 articles were analyzed with an in-depth analysis made with 30 media institutions who included more than 10 articles regarding the event.

The research paper had two main hypothesis which were verified with a grid analysis. The hypothesis was both verified, but they were not validated as the research paper showed that national journalists are more interested in writing about The Woman leadership Conference than local one, and also generalists press is much more interested in covering the topic than niche ones.

As every study, the present one includes some limitations regarding two main dimensions. The first limitation focuses on the number of articles analyzed and their origin. Most of the articles were press releases send to media institutions and only a small number of articles were covered by the sole interest of writing about the topic. We recommend that an in-depth analysis should be made on the 30 media institutions in order to verify if they generally include more leadership articles in their agenda setting or is only a particular case with The Woman Leadership Conference.

The second limitation focuses on the number of codes included in the grid analysis. The titles and the content of the articles should also be taken into consideration for future research in order to portray how journalists cover the topic, therefore a content analysis is suggested.

Based on all the information presented in the present paper and all the conclusions drawn, the purpose of analyses was accomplished.

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COMMUNICATION
IN THE AGE OF BLACK SCREENS
"...WHOEVER LOOKS AT ME IN BLACK DOES NOT KNOW WHO I AM..."

MICHAL PAL BRACHA[1]

SUMMARY. Why do we have the black screens (closed cameras) when we are at the zoom? This is the Millennium 'Dollar' Question. From my doctoral research: Communication in the age of black screen, I research the phenomenon of black screens when using zoom. I wish I could write one main reason responsible for closing the cameras and the appearance of the black screens phenomenon, because if there was one, then there would also be one solution and our (teachers) lives would be much easier. The reasons for closing the cameras are many and varied, including: socioeconomic, social, digital, psychoanalytic, multitasking and sometimes even boredom and lack of interest. The latter is also found in school but zoom has a seemingly democratic 'delegitimization' of choosing whether to be or not to be. Or in other words - whether to open the camera or not. (Although not always at camera closure the participant disappears). I will not expand in this article the discussion of the pros and cons of opening the camera when using zoom, although these are derived from the text, but will seek to reveal the mental mechanisms that work on zoom participants and how these mechanisms affect zoom communication and user experience. This article is about Zoom's Self-Representation.

Keywords: self-representation, image, Zoom

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Self-representation of zoom in the perspective of psychoanalysis

Self-representation during the zoom (at the opening of the camera) meets the criteria of the selfie experience and the components of the Id, ego and super-ego as determined by the father of psychoanalysis 'Sigmund Freud'[2]. Therefore, it is impossible to discuss the concept of "self" without mentioning Freud and his successors in psychoanalysis. The many theories and interpretations of theories over the years refer directly or indirectly to the phenomenon of opening the camera or closing the camera (black screen) when using zoom. The question arises, what happens to the self-representation that the camera is turned off? Where is the attachment and theory of reference with the object that makes up the self? And perhaps precisely at a time like this when we are locked in houses and isolated, Freud would say that the use of a black screen is an outlet for the Id and the mediation of the ego and the super ego into reality. Maybe.

The concept of 'self' entered the pages of academic history with the advent of psychoanalysis to the forefront. In (1895) Freud, together with Breuer, published a book called ('Studies in Hysteria') which connects hysteria, childish seduction and a treatment technique concerning the release of emotion (Mitchell & Black, 2006). Throughout Freud's life and work, he proposed three major theoretical models, interrelated with each other: the cathartic, topographic, and structural model. This study deals with Freud's third model, the structural model.

In 1923 Freud proposed the structural model, and in fact made an attempt to better understand the topographic model. In the topographic model it was clarified that the place of the passions is unconscious. The discovery that the defense mechanisms that clear memories and experiences from the unconscious are inaccessible to consciousness has raised the need to change the topographic model, and divide the mental

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[2] *Sigismund Schlomo Freud;* 6 May 1856 – 23 September 1939) was an Austrian neurologist and the founder of psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst.

structure into three distinct agencies: the Id, the ego, and the super-ego. This created an integration into a structural model, according to which the mind is composed of the three awareness areas and three agencies operating. This model became the psychoanalytic canon of its time (Mitchell & Black ,2006). This model forms the basis for understanding the selfie / self-representation phenomenon as a psychological phenomenon beyond being a social-media phenomenon. By understanding the meaning of self-representation in psychology we can understand the psychological codes that make up the decisions in opening or closing a camera while using zoom.

NarcissuZoom

The term narcissism was chosen by Paul Näcke (German psychiatrist) in 1899 to describe the position in which a person treats his body in the same way he is usually treated as a sexual object - that is, enjoys looking at it, stroking it, etc., until satisfaction is achieved. Our instinct for self-preservation. Our urge to feed ourselves and avoid danger is universal. Our outwardly directed (sexuality) desires cannot be completely separated from those inwardly directed (self-preservation) (Freud, 1914).

Id - Opening the camera out of pleasure for observing. self-representation, and other presentations. On the other hand, the Id can equally decide to close the camera in order to protect the mind, self-preservation and avoidance of danger.

As an interim summary of the process that psychoanalysis has undergone from the time of Freud to the present, it refers to the conception of the concept of the self, from a conception of a single, multilayer, integral and continuous in time (continuous), towards multiple (or multi-self) and non-continuous. The perception of the self as multilayered, singular and continuously grew out of Freud's thinking, and was reflected in the topographic and structural models. In these models Freud relies on spatial images, from which is implied a layered configuration (defenses) with a nucleus at its core. This

perception can explain the augmented reality of zoom screens. The stratification serves as the protector of the soul and by peeling off the stratified images we may be able to find the subject (Winnicott,2009). Such a process, requires trust and a sense of sympathy from the additional objects in the zoom. So, zooming without a sense of belonging to the peer group and a comfortable personal acquaintance with the zoom organizer, will lean towards black screens or augmented zoom reality.

A Different Approach to Zoom Layering suggests Mitchell (1993). He claims that the stratification is a metaphor for a kaleidoscope, which peeking through its nostril, while rotating its axis, reveals a wide variety of configurations, which appear simultaneously and change according to the interaction in the rotating action. This perception presents the augmented reality on the screen as a way of expressing the self and not necessarily as a defense mechanism. Both theories can be found in the online life of all of us - we defend ourselves with flattering images covered in filters, text and recently also music. On the other hand, if there is a social issue that touches our hearts, we will immediately change the profile picture to an activist-adapted augmented reality and our digital self-representation will become an image and text that expresses our personal opinion and position. Therefore, the perception of augmented reality can be both in the context of a defense mechanism and a form of self-expression. Depends on the subject, the context and his relationship with those around him.

Self-representation in zoom as an artistic act

In 1889, 125 years before the selfie[3] was named "Word of the Year" in the Oxford Dictionary and became synonymous with the

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[3] Selfie - a self-portrait by the person who takes a picture of himself, and which is done using a smartphone or a webcam, and which undergoes social sharing on the net (Oxford Dictionary). The selfie phenomenon is part of the visual culture and an accepted way of communication today between people who upload their pictures on social networks on the Internet through smartphones (Eftekhar, Fullwood & Morris, 2014).

obsession with self-documentation, a failed and depressed Dutch painter chose to paint a portrait of his bandaged face after cutting his own ear. The experience of life itself was, for Van Gogh, the central object in the creation of his portrait, an experience that could not have been omitted from the canvas species. Evidence of this power is the fact that Van Gogh's figure is to this day identified with this portrait as an "artist who cut his own ear."
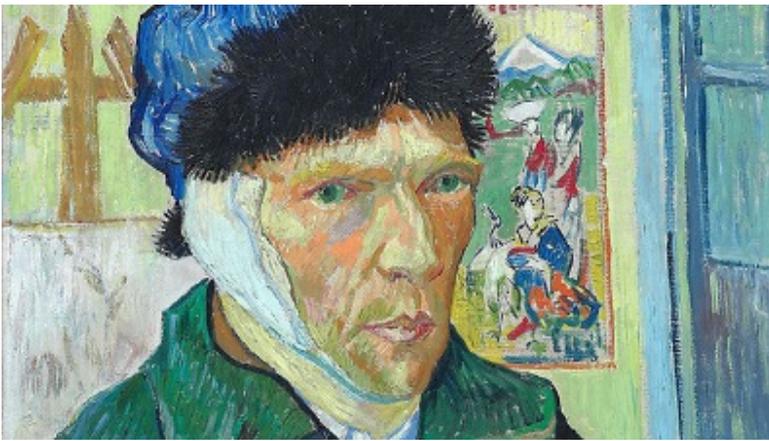
The self-portrait in art - creating an image in which the artist reflects his figure - has become popular in the way we know it today - selfies. During the early Renaissance, in the middle of the 15th century, the horn of the self-portrait rose. This trend is directly related to the changes that took place in the production of the mirror during this period - it became cheaper and more sophisticated, so that it reflected reality more reliably, which made it easier for many artists to use it to create their portrait. The word "portrait" implies "accuracy" - the importance of staying true to the original. In Greek, for example, the same word is "ink-icon", meaning - doubling the image (Melchior, 2011). But in a world that is evolving and changing, it is natural that

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4 Retrieved from: https://www.ynet.co.il/articles/0,7340,L-4831453,00.html

even the limits of self-portrait man will try to challenge. Compared to the self-portrait, the selfie does not produce introspection, but perpetuates a constant transition between transmission and reception, between transmission and viewing. He compares the "I" of the self with the "I" of the "other," and tries to reconcile them or create a rationalization that will allow him to go against him and criticize him. In this way, "the other" also reflects social construction (Tifentale& levi, 2014). Zoom We will see this match with black screens.

The ability of the documenting subject to see himself is a central element in the creation of the self-portrait, and it is also the key to understanding the selfie phenomenon of today (Hemo&Regev, 2014). Although the act of painting in the creation of the self-portrait and the act of documenting in the creation of the selfie are both immanently related to the representation of the self and the phenomenon of narcissism, a number of significant differences can be noted: first, the artist is required to have high technical abilities. The creation of a selfie, on the other hand, requires only the most basic and simple knowledge of operating the cellular camera and the ability to press the shutter button; Second, creating a realistic self-portrait takes a long time, while in selfies the end result is obtained immediately. In selfies, the image is both finite and infinite - the format is fixed, but the possibility of changing the image is related to the device's ability to produce more and more images one after the other, with self-directing changing from one moment to the next; The third difference is related to the imprint of the artist's personal stamp on the work - in painting the expression is influenced by choices related to style and color alongside the affiliation with the genre and the period in which the artist operates (Cohen, 2014). The selfie is the thing itself: you can add a filter or two to it - one that will make the photo look like it was taken in the seventies or one that will turn black and white - but in the end it is not possible to intervene and personally influence the final product. That is, the medium limits the user to data means that cannot be deviated from. That's why all selfies look more or less the same - happy people who enjoy life and smile straight at the smartphone. In the zoom

user experience, we are in constant selfies. The main difference in zoom from the selfie we are familiar with on social media is, that it is a selfie that is forced on us by default and not a selfie by choice.

An interesting fact is that the front cameras in the mobile devices only started to appear after the companies that made them realized that this was necessary, as more and more people started taking pictures with the device without being able to see themselves while shooting. The accelerated technological sophistication of the mobile devices has made the front camera of the smartphone a pocket mirror that allows not only my gaze on myself, but also the freezing of this moment. This freeze is related to narcissism - in both painting and selfie - as it expresses the ego's desire to become one with the reflection it sees in front of it. But on top of that, it also makes Bunny jealous of that "little other" for the whole that he is. The self can never be as whole as its reflected character, and it is a void that cannot be filled (Rissling, 2003). But in selfies this passion is intensified - the infinite potential inherent in the ability to "freeze myself" at any moment is what drives the self to such an extent that it becomes a kind of prisoner in a state of constant, compulsive freezing, in which it changes its image in front of the pocket mirror over and over again. That nothing really changes.

This need for constant change, as well as the illusion that it is indeed possible, is related to the world of images and values of the Western world, especially in the last two decades - in the accelerated development of technology, Internet dependence and the constant presence of screens around us. The images do not stop flickering before our eyes, the information is endless and constantly changing. The only order that is permanent and stable is the one that requires us to be "connected" all the time and to transmit ourselves to the world in one way or another - to look at ourselves in constant comparison to what is happening "out there", to share ourselves, to express ourselves, to show ourselves - and this in contrast to the self-portrait in the painting, which is made from looking inward, to the mind, through the mirror, and expressing it in the painting itself. In selfies, there is

no introspection, but rather an obsessive juggling between the ego's and other's channels of transmission, while trying to find a match between the contents or go against them.

"Self-theater" and body image In Zoom.

Evidential evidence provides insights into the effects that social media behaviors may have on users. On the one hand, using social media may be beneficial because it allows for greater connection with others, leading to an increased sense of well-being. On the other hand, using social media may lead to engaging and focusing on physical appearance, such as engaging in external-related photography activities that may cause appearance concerns and lowering body image and self-esteem. Because users are often exposed to a variety of other profiles, they can compare their appearance to friends, relatives and strangers. Cross-sectional data revealed that for both women and men, Facebook use is associated with greater social comparison and self-objectivity, both of which are associated with lower self-esteem, poorer mental health, and body image concerns. A person has a tendency to reshape his self-image to suit images taken at earlier periods in his life.

When a picture is taken, it is done with the aim of producing an idealization of the self-image and complimenting the 'I', without showing effort, ostensibly, even though selfies are always staged and planned. *Compared to a photographed image, the zoom, which is a video selfie, is challenging in maintaining the direction and 'lightness' over time and becomes a narcissistic-zoom performance.* Rowling, (2014) argues that from the beginning of photography there is a tendency for the photographer to point the camera in his direction. Photographs can serve as a tool for the construction and representation of the self, while portrait photography offers the creator complete control over his image, and allows himself to be presented to others in a mediated way. Relying on Lacan (2014, Rawlings), the photographer disassembles the self and turns it into a complex essence. The self is both private and individual,

as well as group and public. The self becomes part of an imaginary community (Anderson, 2011) with means and a group platform for the dissemination of images, and the format is provided by the site.

Selfie and gender

Various studies have documented widespread body and weight dissatisfaction among girls and women, and social media has been found to be a significant catalyst for these appearance concerns (Tiggemann, 2016). Given that social media provides an opportunity for social comparison, as well as exposure to unrealistic beauty expectations, it is likely that dissatisfaction with the body results from frequent use of social networks. Social media presents countless ideal images of skinny and beautiful women. The "lean ideal" and the "athletic ideal" are presented as standard and desirable. There is an illusion that such a body structure is achievable for any woman. The internet and social media have been found to promote thinness, dieting behavior and weight loss through ideal images of "perfect" women. Women who use social networks often internalize the "thin ideal", which causes them to strive for an unrealistic and unnatural standard of beauty and to be ashamed when they are unable to achieve it. Studies have found that frequent exposure to the Internet and social networking sites causes high levels of weight dissatisfaction, urge to lose weight and body tracking in young women (Tiggemann & Miller, 2010; Tiggemann & Slater, 2013). It can be concluded that women in general and adolescents in particular, may feel embarrassed in front of the zoom cameras while suffering from low body image.

Motivation for selective self-presentation also refers to impression management, whereby people present themselves carefully in order to create a specific impression on their viewers. As a result, social media users are pushed to present the most attractive versions of themselves to others to create a positive impression. However, these images do not often present an accurate description of a person's true physical

appearance. The most common way users present themselves selectively on social media is through taking and uploading selfies. Users tend to take selfies from flattering angles and use bright lighting, and may also edit their photos through color correction, skin retouching and even shopping in photos to make body parts look thinner (Anderson, 2012). This way, social media users are able to manage the impression they have on others by displaying only the most flattering images of themselves and minimizing flaws. Zoom in Activating the camera is more challenging, although there is a "beauty" option that smoothest the facial skin, you cannot freeze the moment and you can get caught in an unflattering angle or God forbid lighting that is not good enough. Previous studies show that social media use is positively correlated with external appearance concern. Moreover, the literature suggests that taking selfies and retouching images, which are very common social media behaviors, are associated with lower self-esteem and body image among young women. Women are motivated to display perfect images and ideal versions of themselves on their social media profiles to create a positive impression on their viewers. Image retouching behaviors allow women to display the most attractive versions of themselves and minimize perceived flaws. Therefore, it is not surprising that women's black screens zoom in more than men's black screens.

The action of zoom as exhibitionism and voyeurism

The exhibitionist expression in the selfie sharing on social networks while self-exposing the subject, constitutes a waiver of privacy. According to Bergin (2005) this exposure is related to a tendency towards sexual exhibitionism, which is based on Freud's view that the human tendency to offer the body for the observation of others, develops in man a curiosity about the bodies of others as well. It is a kind of barter deal, which alleviates human loneliness and turns the observed into an object. The camera that people place in front of themselves and their bodies becomes a window, through which they communicate with

the world and maintain social connections. Each surfer chooses whether to open the window (camera) and observe who also chose to open a window. This virtual window is open for viewing and exposed to the observer, as the photographed and the observers become not only subjects, but also partners at a varying level of intensity (Bregen,2005). In fact, exhibitionism is fed through voyeurism, and serves as a mirror for it. The exacerbation of the interplay between exhibitionism and voyeurism is the result of a continuous update of the personal profile on social networks and of the repeated uploading of photos to the web. The need for attention and approval is provided by the comments to the photos through likes and comments. When the camera is zoomed out, participants are not given likes on their exterior. So how did they know if they looked good? What's more, what's so cool about sitting in a chair and being photographed like that for an hour. If the zoom was on the summit of Everest, in the middle of a tropical island at dusk or at least with a real Eiffel Tower in the background, it would have been much more attractive to attend it with an open camera. If so, ostensibly, the zoom should be turned into an app that pays more attention than it does today with the augmented reality it offers. It seems that without immediate feedback and positive reinforcements - virtual communication loses its power and becomes black screens. On the other hand, paying attention to live can be implied as an invasion of privacy and a kind of exhibitionistic on the one hand and causing mental anguish and frustration among the disadvantaged participants in the forum who do not receive immediate feedback and reinforcements.

The action of zoom as exhibitionism and voyeurism

The exhibitionist expression in the selfie sharing on social networks while self-exposing the subject, constitutes a waiver of privacy. According to Bergin (2005) this exposure is related to a tendency towards sexual exhibitionism, which is based on Freud's view that the human tendency to offer the body for the observation of others,

develops in man a curiosity about the bodies of others as well. It is a kind of barter deal, which alleviates human loneliness and turns the observed into an object. The camera that people place in front of themselves and their bodies becomes a window, through which they communicate with the world and maintain social connections. Each surfer chooses whether to open the window (camera) and observe who also chose to open a window. This virtual window is open for viewing and exposed to the observer, as the photographed and the observers become not only subjects, but also partners at a varying level of intensity. In fact, exhibitionism is fed through voyeurism, and serves as a mirror for it. The exacerbation of the interplay between exhibitionism and voyeurism is the result of a continuous update of the personal profile on social networks and of the repeated uploading of photos to the web. The need for attention and approval is provided by the responses to the photos through likes and written comments. During the zoom that the camera is open, participants are not given likes on each other's external appearance. So how did they know if they looked good? What's so cool about sitting in a chair and being photographed like that for an hour. If the zoom was on the summit of Everest, in the middle of a tropical island at dusk or at least with a real Eiffel Tower in the background, it would have been much more attractive to attend it with an open camera. If so, ostensibly, the zoom should be turned into an app that pays more attention than it does today with the augmented reality it offers. It seems that without immediate feedback and positive reinforcements - virtual communication loses its power and becomes black screens. On the other hand, paying attention to the participants' outlook on the zoom can be implied as an invasion of privacy and a kind of exhibitionistic on the one hand and causing mental anguish and frustration to the disadvantaged participants in the forum who do not receive immediate feedback and reinforcements.

Self-representation in the technological time tunnel

Video calls appeared on Star Trek in the mid - 1960s, where they are displayed on large screens in the style of a conference room on the bridge of the USS Enterprise.[5]

Video chat was part of a starstudded journey from the first episode of the TOS that aired ("The Men's Trap") to the latest TNG movie ("Nemesis").

In all of these retro-futuristic descriptions, video calling technology has a kind of analog elegance that seems far removed from the digital video calls we make today from our cell phones, tablets and computers. One important component of a video conference that cinematic fiction has not watched? The image of yourself that appears on the screen next to the participants in the conversation, commonly referred to as "self-observation". Self-viewing is not a particularly new feature of today's video conferencing platforms, and until recently it has not been relatively tested in the popular consciousness. But over the past two and a half years, as COVID-19 has made zoom calls, Google Hangouts and FaceTime a regular part of daily life, the chance to stare at yourself for hours at a time has raised all sorts of new concerns and inconveniences. Which raised the question: Why does all

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[5] Retrieved from:https://trekmovie.com/2010/06/07/steve-jobs-invokes-star-trek-again-while-unveiling-4th-gen-iphone ./

video chat technology now include self-display, and where did it come from? Designers seem to have started incorporating self-images into video call interfaces simply because it was possible. Nearly twenty years after Skype became active, Sean Sprocket, design director of Awakening Experiences at Godfrey Dadich Partners, says self-sight is a "locked" trait that people have begun to expect. Even for many designers, this convention has become a given.

Despite all the benefits of self-presentation, self-perception can also be distracting. In a 2017 study published in Computers and Human Behavior, researchers from Marquette University found that seeing yourself during video calls adversely affected team performance and personal satisfaction with both the process and the results. They suggested two possible explanations for why: increased self-awareness and cognitive load. According to the study, seeing yourself "shifts people's focus from the environment and the task," while too much information of any kind leads to lower performance. Given this, the researchers suggest that "as the technology and bandwidth of the system grow, individual virtual team members may actually be less efficient." Unless, they point out, users have the option to turn off self-viewing, a feature that Zoom offers but most of its competitors do not. That is, closing the camera can increase users' focus on content and the environment.

The idea of "presence" has emerged as a consistent goal in video chat design - this is what can differentiate between one platform experience and another. Most of today's popular video platforms - Zoom, Skype, Google Hangouts - are one-dimensional and have limited range cameras. But that is beginning to change, and when it does, it may change the need for self-perception. For example, concepts like The Square, a multi-camera LED screen that looks like a window, or portal products, that include desktops and TVs, that give platforms a fuller multi-camera view of the spaces in which we live and work. This seems to be the direction the video platforms are heading. A more three-dimensional perspective on both sides of the conversation will make the conversations feel more real, but will also require users to share more of their environment.

Conclusion

In conclusion, it can be said that there are many reasons for a black screen. But without a doubt the user experience of self-representation in front of the screen, is one of the main and complex between them. Psychoanalysis, illustrates the Id - the urge to be seen versus the need to protect the mind from harm. The ego and the super ego focus on the interaction with the object and the communicative relationship with the other. The ego is built from the feedback and interaction that lacks zoom. Sometimes the super ego does not allow exposure for fear of insufficient 'visibility'. Exposure to social networks leads to low body image, which is influenced by the desire for self-representation in zoom and intimate boundaries are broken alongside the growing voyeuristic instinct. In addition to all, increased exposure to a large amount of flickering image on screens over time leads to zoom exhaustion. All of these provide grounds for closing the camera.

In the age of the digital self-portrait, the selfie serves as a self-portrait and a social definer. Zoom, changed the self-representation from image selfies, which is a short and fleeting moment, to a prolonged self-representation that is photographed over time. The pressure to be at your best over time and the challenges that come with it, have taken the concentration from the zoom content to the visibility.

We moved in a short period of time from frontal communication, to crisis communication. We did not understand all the implications of distance learning. In fact, there was a sense of a Wild West, with no clear rules of conduct, with everyone doing (more or less) what they wanted. Still, in terms of reality, zoom is a legitimate alternative to distance learning with the potential for success. Now, after the initial shock of an isolation and closure experience we never knew existed before, it's time to examine distance learning along with the user experience and see how media literacy can be applied alongside the zoom.

In the time tunnel with a glimpse into the future, there will probably be a possibility of three-dimensional exposure of the self in zoom-like apps. That is, one must prepare for it in advance. Maybe this

time we will not be surprised by the zoom invasion of our lives, the exposure, the voyeurism and the sharing and we will prepare for this possibility in advance. This is where the role of education as a public opinion designer comes into and to teach the correct use of technological means destined for hybrid education (Abrudan, 2012). It must prepare participants for the extensive options and define socio-cultural norms for the use of zoom. All this with close attention to the mental aspect of opening the camera. If at all it should be open and perhaps our representation will be replaced by avatars and socially agreed conceptual augmented reality in the field of hybrid communication in the postmodern era.

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