

**RETHINKING ABOUT FREEDOM AND ETHICS IN THE ERA OF
NETWORKS:**

NEW TRENDS IN JOURNALISM ETHICS

Elsa Deliyanni
Ass. Professor
Dept of Journalism and Mass Communication
Aristotle University of Thessaloniki
elsa@jour.auth.gr

The evolution of digital technologies and the emergence of interactivity, as reflected in Web 2.0 applications, brought profound changes in the nature and organization of public communication. Many researchers refer to a 4th revolution, similar to the invention of typography¹, with far reaching effects on media institutions, journalism, political communication, as well as cultural production, distribution and consumption². In this context the evolution of freedoms, especially of those related to public communication of opinions and ideas, is inevitable.

According to liberal media theory, the role of Press and Media in modern democratic societies, is to facilitate democracy, by providing to citizens pluralistic information, helping them to shape their political opinion and to commit informed political choices³. Press and Media also operate as a Fourth Estate, or watch dog, aiming to seek and identify the truth, to control political power and report its deficiencies to society⁴. However, critical media studies approach, dealing with media power and democracy, has shown that the structure of the official mass media model, has gradually excluded citizens from public space and public deliberation⁵. The access into mass media communication has been limited to professional journalists, and political elites. This one way, massive distribution of messages has been adopted with the objective of creating and maintaining audiences for serving specific political and commercial reasons.

¹ *J. McNamara*, *The 21st Century Media Revolution*, 2010, 2.

² *H. Jenkins, T. Dwyer*, *Media Convergence. Issues in cultural and Media studies*, 2010, 5-18; *idem*, *Convergence Culture – Where old and New Media Collide*, 2008, 1-24.

³ *J. McNamara* (2010), 229-230 ; *E. Deliyanni*, *Media ethis*, Vol. 1 *Journalism ethics*, 2004, §85.

⁴ *E. Deliyanni* (2004), §§42-43.

⁵ *E. Deliyanni* (2004), §§45-46 and §51.

In opposition to the above model, the emergence of social media opened the gates of communication⁶ to every citizen connected to the net. Strong research findings have shown the potential of this interactive converging media⁷, in reinforcing participation and solidarity, in enhancing of creativity and in constructing identity. At the same time, many pessimistic scenarios raise questions about the future of journalism as a profession and, moreover, about the quality and the accuracy of information distributed through the networks⁸.

The scope of this paper is to study the implications of Social Media and networks in the field of Journalism ethics. In the framework of Social Media key concepts and values, as objectivity, a concept strongly debated over the past decades, decline. However, as many scholars argue, the decline of objectivity⁹ doesn't seem to lead to a "vacuum" of values in the field of journalism and New Media ethics. New Media are much more than deployment of communication technologies. As they all converge on the Internet they result in new communication practices, that are distinct from modern forms of mass communication as realized with Press, Radio, or TV¹⁰. These practices combined with the technological nature and structure of networks, along with the adoption of users' codes of ethics, create a new landscape in the field of social networks' ethics.

At first, we will present a brief history of the principle of objectivity. We will, then, study, how both journalistic practice and technology of Web 2.0. and networks are shaping ethics in this field.

1. The objectivity as a key concept in the field of modern journalism ethics

1. Journalism ethics' definition. Journalism ethics and standards consist of ethical and good practice principles applicable to the specific challenges faced

⁶ J. McNamara (2010), 221; Dan Gillmor, *We Media*, Greek Edition, 2006, 85.

⁷ H. Jenkins, The cultural logic of media convergence, *INTERNATIONAL journal of CULTURAL studies*, Volume 7(1): 33-43.

⁸ J. McNamara (2010), 229.

⁹ Ch. Atton, *Alternative journalism*, 2008, 84; Dan Gillmor, in *Reporters without borders, Bloggers' Handbook 2*, "What Ethics should bloggers have?" 2005, <http://www.slideshare.net/Zash/bloggers-handbook2> ; *idem*, The end of objectivity, http://dangillmor.typepad.com/dan_gillmor_on_grassroots/2005/01/the_end_of_obje.html, 2005.

¹⁰ J. McNamara (2010), 10; H. Jenkins (2008), 2-3, 254.

by journalists¹¹. Generated directly from general principles of freedom of expression and functioning in a framework of Press self regulation¹², they constitute guides to assist journalists in dealing with ethical dilemmas, when conflicts of interests are arising in the framework of journalistic practice. Principles of journalism ethics are usually incorporated in codes of ethics, which constitute statements drafted by professional journalism associations¹³.

2. *The appearance of the objectivity concept. a) Objectivity as a technical concept determining journalist's content.* The principle of objectivity is one of the fundamental journalists' professional ideals and constitutes the key ethical dimension of journalist practice. However its content has changed through the time¹⁴.

In early days of Press, there was no reference made to objectivity. The commitment to truth constituted the fundamental principle and value of journalism. In U.S.A., this duty of the journalist to serve the truth was incorporated in the code of ethics adopted by the "Society of Professional Journalists". Journalists were bound to research, identify and report the truth¹⁵.

In a value centered media system, a system where journalists were serving democratic values and the public interest, the research for truth should necessarily lead to an accurate report of news. Even if incidents of lack of independence, truth and accuracy were not unusual, practices violating professional ethics' values could be seen more as malpractices of media proprietors. Thus, in the beginning of 20th century, journalists didn't separate facts from comments, and were regularly involved in political debates¹⁶.

The notion of objectivity as synonymous to universal truth has emerged in American Press during 20's and 30's and reflected the strict separation of facts from values. At that time, reality was impossible to be reliably constructed from state's

¹¹ E. Deliyanni (2004), §§36-37 ;Wikipedia, http://en.wikipedia.org/wiki/Journalism_ethics_and_standards

¹² E. Deliyanni (2004), §36.

¹³ E. Deliyanni (2004), §36.

¹⁴ Ch. Atton (2008), 84.

¹⁵ J. McNamara (2010), 230.

¹⁶ Ch. Atton, (2008), 84-85.

points of views, due to the power of state propaganda campaigns. In this direction journalism had to invent a more rational method in order to permit citizens to form their opinion based on information close to reality. Journalism was trying at that time to establish itself on principles of sciences, as law and medicine. Expert and scientific journalism emerged and, alongside, impersonal fact centred practices and techniques of observation. In the framework of newspapers the facts and news had to be strictly separated from comments. Columnists were journalists whose work was to write strictly the facts. These journalists kept their freedom to write their comments in a separate place of the newspaper¹⁷.

However, the adoption of the objectivity principle as an ethic value didn't fulfil the above expectations. In 1947, the Hutchins Commission on Freedom of Press in the US concluded that Press "wasn't meeting its responsibility to provide a truthful, comprehensive and intelligent account of the day's events in a context that gives them meaning"¹⁸.

Thus, one may assert, that the objectivity principle as "absolute universal truth", has never constituted a **general accepted value**. In the opposite it has been continuously criticized by both journalism theory and practice.

b. *Ethical and political dimension of objectivity*. According to some researchers objectivity has risen not only as a technical issue, but as a moral claim as well. In this context, objectivity is something more than a claim about the kind of knowledge that may be considered reliable. It implies journalist's moral decision, concerning his position as an observer of the events taking place in the world, as well as the degree of his involvement. In this sense, objectivity constitutes a norm, or a guide and not a result that the journalist is bound to achieve, in relation to the content of his expression¹⁹. Moreover, objectivity is a political commitment "for it provides a guide

¹⁷ Ch. Atton, in *Richard Keeble*, *Communication Ethics Today*, 2006, 18-19, <http://www.google.com/books?hl=el&lr=&id=9LLnFThmdJEC&oi=fnd&pg=PA15&dq=alternative+journalism&ots=0KRD8WGe6d&sig=bPgrWe6W5pPEaM7mbIek6FYNIfs#v=onepage&q=alternative%20journalism&f=false>, 18.

¹⁸ J. McNamara (2010), 234.

¹⁹ Ch. Atton (2006), 18-19, <http://www.google.com/books?hl=el&lr=&id=9LLnFThmdJEC&oi=fnd&pg=PA15&dq=alternative+journalism&ots=0KRD8WGe6d&sig=bPgrWe6W5pPEaM7mbIek6FYNIfs#v=onepage&q=alternative%20journalism&f=false>

to what groups one should acknowledge as relevant audience for judging one's own thoughts and acts"²⁰. His duty is to report news "fairly and without prejudice"²¹.

c. Objectivity in the field of alternative media. Alternative Media aren't identified with New Media and blogging, since the former is not technology oriented and since this kind of Media existed from the early days of Press. The term Alternative Media, defines small scale media, which are more accessible²² to the citizens than the mainstream ones.

In the field of alternative media (old and New) journalists, professional or not, have always taken under account the moral and political content of objectivity. But, practitioners in this field have also questioned objectivity as well as impartiality from both an ethical and a political point of view²³.

They always had little interest in "balanced reporting" and were very skeptical about impartiality. In the opposite, their expression was clearly biased and their selectivity proclaimed. Among scholars, Noam Chomsky demystified US mainstream media practices in relation to the objectivity principle, and provided the theoretical ground to practitioners, to do the same²⁴.

The organization of alternative media is subject to the following ethical approach:

- Advertising is largely rejected, because external economic interests may affect the independence of their intellectual production. At the same time, advertisement is accepted for products and services approved by them: e.g. for similar publications belonging to communities with similar points of views.

- The concept of influence by the proprietor of the Medium is foreign to them. These media usually belong to non for profit organizations and have a participatory nature.

²⁰ M Schudson, *Discovering the news: A social history of American newspapers, 1978*, 8; *Ch. Atton* (2008), 85.

²¹ http://en.wikipedia.org/wiki/Journalism_ethics_and_standards

²² K. Coyer, T. Downumt, A. Fountain, *The Alternative Media Handbook*, 2007, 1-5.

²³ *Ch. Atton* (2008), 86.

²⁴ *Ch. Atton* (2006), 18-19,

<http://www.google.com/books?hl=el&lr=&id=9LLnFThmdJEC&oi=fnd&pg=PA15&dq=alternative+journalism&ots=0KRD8WGe6d&sig=bPgrWe6W5pPEaM7mbJek6FYNIfs#v=onepage&q=alternative%20journalism&f=false>

- They are community and public interest oriented and express loyalty and commitment towards their community. Very often, their loyalty is established and expanded at a transnational level²⁵.

In respect to their practices, alternative journalists have elaborated a set of journalistic values ignored by scientific journalism and by scientific attempts at objective reporting.

II. Alternative journalism's practices shaping ethics in the field of social media and citizens' journalism

1. Introduction. With the advent of Web 2.0 and social networks significant number of alternative movements was transferred to Internet, where they enlarged the field of their expression. There has been a massive explosion of alternative media during the last seven years (by means of blogs, web radios, WebTV, Twitter, etc.).

The emergence of blogs has shifted the concept of news from an authoritative objective or balanced account of issues and events, to a more subjective commentary that blends journalism with journal writing²⁶. The practice of alternative journalists claims that a journalist cannot be objective, for that presupposes that an objective truth, an inviolable truth exists from an ontological point of view. Since objectivity is subject to the point of view of the observer, the absolute content of this concept fades away. Therefore, being objective is to present a story or a fact from different perspectives and points of view.

2. Alternative journalism's practices in the field of Social Media.

i. Bloggers (citizen journalists) usually present their narratives, news and commentaries from the perspective of the individual (personal diaries by professional journalists or politicians, amateur investigative journalism, eye witness reporting by observers and participants)²⁷. This kind of journalism focuses less on the journalist as

²⁵ See, for example, the Indymedia network model, in *K. Coyer, T. Downumt, A. Fountain* (2007), 70 and 78-79.

²⁶ *Ch. Atton* (2008), 85.

²⁷ *Ch. Atton* (2008), 83.

professional expert²⁸. Usually, the knowledge produced is the result of a close cooperation between the writer and the reader. It is a new way of thinking about journalism and a new way of producing journalism²⁹.

ii. According to research findings regarding a group of bloggers formed by professional journalists and Iraqi citizen during the Second Gulf War, readers revealed that they trusted these bloggers because their method was “transparently subjective”³⁰ as they:

- didn't present their eyewitness reports as fact,
- didn't use their professional authority to shape readers' opinion
- didn't try to persuade readers that their version of events was reflecting the objective truth.

In this above case, both writers and readers experienced the limits of objectivity, because readers' participation by means of questions, comments and proposals of leads, shaped bloggers' commentaries and eye witnessing.

This kind of practices represent the ideal in exercising journalism: they challenge objectivity and participation and confirm, at the same time the status of journalist as an expert. Finally, ethical and political dimensions of the objectivity principle are recognized and taken under account³¹.

iii. Alternative journalism seeks also to invert the hierarchy³² of access to the news, by explicitly foregrounding the viewpoints of ordinary people (of all those people whose visibility was usually obscured by mainstream media). Consequently, any story presented may use official as well as non official sources, which might be ignored by mainstream journalists.

²⁸ J. McNamara (2010), 226.

²⁹ J. McNamara (2010), 250.

³⁰ See detailed presentation of the study of D. Matheson and S. Allan, in Ch. Atton (2008), 94.

³¹ Ch. Atton (2008), 95.

³² Ch. Atton, Alternative and Citizen Journalism, in Karin Wahl-Jorgensen, Thomas Hanitzsch, “The handbook of Journalism studies, 2009”, 265-278, <http://researchrepository.napier.ac.uk/2482/> :

“To bring the voices of the local community into the centre of journalism is an ethical decision. This decision not only considers the local community as important (after all, the commercial local press makes the same claim), it also places these voices ‘from below’ at the top of the hierarchy of access, a practice that acknowledges ordinary people as experts in their own lives and experiences”.

This practice has a critical impact on the principle of representation, on the following grounds:

a) If the principal mission of journalists is to represent citizen by bringing his voice to the public sphere, then, by practicing the “inclusion”, journalists fulfil the above mission.

b) By allowing citizens to regain their access to media, the former are invited to participate actively to political processes. The inversion of access hierarchy to media achieved by means of this inclusion practice, leads to the establishment of a more democratic public communication model³³.

iv. Alternative journalists use largely active witnessing (the subjects of the news stories are represented by themselves). This may be assessed as a threat to professional values, because a fundamental duty of a professional journalist is to refuse to participate as a subject in the news story he is reporting. But, does this way of reporting really threaten standards of objectivity to such an extent that it undermines trust in the profession of journalist?

Even in this case it has been argued that, this way of exercising journalism has a particular ethical dimension, since it contributes:

- in mobilizing public opinion,
- in enhancing active participation and citizenship.

The most significant point in the field of alternative journalists’ ethics is that differences and conflicts are freely expressed in the public sphere. Their subjective and partisan character is explicit and the purposes served are well exposed to the public³⁴. Even if, due to their libertarian nature, they usually refuse to adopt their own codes of ethics, their practices reflect ethical choices which are clear and concrete; the public is, therefore, aware of them and free to adhere or not³⁵.

³³ *Ch. Atton* (2009), 265-278.

³⁴ See also *T. Bolton*, *News on the Net: A Critical Analysis of The Potential of Online Alternative Journalism to Challenge The Dominance of Mainstream News Media*, https://www.adelaide.edu.au/anzca2006/conf_proceedings/bolton_trish_news_on_the_net.pdf, 9.

³⁵ *Ch. Atton* (2008).

Thus, we are moving from a modern precept “to report news objectively”, founded on a universal perception of truth, to a post-modern subjective perception of truth³⁶. This post modern subjective perception of truth predominates in the field of Social Media.

III. Objectivity revised: the nature and structure of Web 2.0 as an open system, shaping citizen journalists’ ethics.

1. The loss of gate keepers, the withdrawal of journalism codes of ethics and the future of “objectivity” in Social Media and networks. The advent of Social Media and the appearance of citizen journalists resulted in a publicly distributed information bypassing the traditional checking of content for compliance with legal norms and codes of ethics, usually undertaken by editors and legal departments in professional media organizations³⁷. Alongside with the loss of traditional checking, filtering and balancing of sources, provided by mainstream media and professional journalists, we also experience a withdrawal of codes of journalists’ ethics. In mainstream media these codes, functioning in the framework of media organizations or professional journalists’ unions³⁸, provided minimum guaranties for serving social responsibility values³⁹.

Editors, journalists as well as a considerable part of media theory scholars, argue that this absence of gate-keepers in the new forms of media, results in a loss of truth, accuracy and credibility of information distributed on-line⁴⁰. Inaccurate and misleading information is posted along with racial and sexist commentary; pornographic material abounds in on-line distribution of information. In these

³⁶ J. McNamara (2010), 231 and 250.

³⁷ J. McNamara (2010), 221.

³⁸ E. Deliyanni (2004), §67.

³⁹ E. Deliyanni (2004), §49.

⁴⁰ See, *Digital inspiration*, 5/6/07, Bloggers vs Journalists – Pyjama army destroying internet, <http://www.labnol.org/internet/favorites/bloggers-vs-journalists-pyjama-army-destroying-internet/278/>; Regina INC, Bloggers vs Journalists – Pyjama army destroying internet, <http://regina-inc.com/?p=7547>; <http://www.newpartisan.com/home/pajama-pundits-mugger-takes-on-the-bloggers.html>;

J. McNamara (2010), 222.

conditions, how is it possible to trust what's being said and written by citizen journalists?⁴¹

2. *Web 2.0 digital communities' self governance perception: systems' theory and the concept of "trust"*. In the early days of Internet, the majority of users –the so called netizens-, originating from the academic community, were mature citizens, capable for undertaking social responsibility and watching over the maintenance of order in cyberspace⁴². From these early communities of netizens comes the “cyber anarchist” perception according to which self-regulation in cyberspace may lead to censorship⁴³. In the ideal public forum organized by citizen journalists, codes of ethics and disciplinary actions have no place and are impossible to function. Self regulation of blogosphere should result in a self-regulation of the entire society, which is rather utopian⁴⁴.

At that moment, Tim Berners Lee (Web's creators) deployed his efforts to turn this public space into an interactive one, where citizens could not only read, but also write and produce content. The fear that Internet might be controlled by States, governments and private economic interests, arose, then, as a serious danger.

Defenders of Internet's self governance established their arguments on general systems' theory⁴⁵. Web 2.0 is considered as an open system because it exchanges information with its environment without limitations. A notion characterizing open and semi-open systems (like open societies) is the notion of trust, which is different from the notion of “assurance” evolving in closed systems (or societies). Open systems are capable of generating and developing relationships that exceed geographic and social boundaries, based on “trust”. Trust is created and is attained in the framework of society through the proper management of honor and reputation of all its participants. The same is valid for digital communities, which are also open societies. The concept of trust among bloggers and their audience has a preventive

⁴¹ J. McNamara (2010), 223.

⁴² L. Mitrou, Self regulation in cyberspace, in, *Th. Papahristou, Ch. Vernardakis, G. Theodossis, I. Kamtsidou and others*, “Self regulation”, 2005, (in Greek), 75-78.

⁴³ L. Mitrou (2005), 90.

⁴⁴ L. Mitrou (2005), 88-91.

⁴⁵ J. McNamara (2010), 7.

and pedagogical nature⁴⁶. Every member of the community is conscious that if he infringes ethical norms governing the community, nobody will trust him any more and his honour and reputation will be damaged.

3. *Social Media as a self-correcting entity*. Indeed, Social Media are demonstrating that they can act as a “self-correcting entity, where rigid regulation can be replaced by more flexible forms of organization.”. Collective intelligence in knowledge communities incorporates a self-organizing form of editing and correcting of the user generated content. Web 2.0 offers important tools which serve transparency as⁴⁷:

- The capability to post comments on blogs, wikis, and in social network sites as Facebook, You Tube etc. Thus, citizens are able to report errors and falsities.

- Devices permitting users to express popularity and trust also constitute paradigms where technology facilitates self regulation in the networks’ communities.

- Devices of linking give, finally, great accessibility to refer to sources of information (hypertext links). Users are, therefore, able not only to cite sources but also to control their accuracy. This characteristic reinforces the validity of research⁴⁸.

In addition, we may notice that professional journalists are invited to play an important role in the field of Social Media, a new role which serves transparency and truth. Professional journalists are invited to counsel, advice, or provide guidance to users, to filter news, or to animate debates, using the tools, mechanisms and devices mentioned above. Certainly, they have lost most of their traditional privileges as they now, occupy an external position in relation to the content produced, but their participation in the whole process of communication is now more than essential⁴⁹.

⁴⁶ J. Ito, *Weblogs and Emergent Democracy*, <http://joi.ito.com/static/emergentdemocracy.html>, 2004.

⁴⁷ T. O’Reilly, *What Is Web 2.0. Design Patterns and Business Models for the Next Generation of Software*, 2005,

<http://oreilly.com/web2/archive/what-is-web-20.html>

⁴⁸ T. O’Reilly (2005),

<http://oreilly.com/web2/archive/what-is-web-20.html>, 2.

⁴⁹ McNamara (2010), 225.

4. *Necessity and difficulties in adopting codes of ethics in the field of citizens' journalism.* Since Read Write Web has become an over populated public space, where access is open and every anonymous user is free to produce news and influence public opinion, the debates concerning regulation of Social Media and networks reappeared⁵⁰ and, occupy a significant place in the agendas, of various research fields, ranging from law to computers' science.

Some scholars have tested the limits of regulation by means of binding rules; others have proposed a mixed system of co-regulation. Yet, there is a unanimous agreement that the development of self regulation -by means of codes of ethics adopted by bloggers' and social networks' communities- is absolutely necessary.

Between 2003 and 2007 bloggers have been debating about ethic values⁵¹ that Weblog community should follow. At that period, a differentiation has been made, between professional journalists' and citizens' blogs⁵². Non professional bloggers argued that as their Weblogs' form was more casual, they shouldn't be expected to follow the same ethics' codes as journalists⁵³. However, it was soon made clear that even non professional bloggers should recognize they were diffusing news in the public space and that they had certain ethical obligations to their readers, the people they wrote about and society in general.⁵⁴

Lasica tried to specify some general principles bloggers should follow. Between the basic values included in those proposals, we may notice the concepts of transparency, trust, honesty independence and integrity⁵⁵.

⁵⁰ J. D. Lasica, [The cost of ethics: Influence peddling in the blogosphere](http://www.ojr.org/ojr/stories/050217lasica/) <http://www.ojr.org/ojr/stories/050217lasica/>, 2005.

⁵¹ Dan Gillmor, in "Reporters without borders, Bloggers' Handbook 2, "What Ethics should bloggers have?", 2005 <http://www.slideshare.net/Zash/bloggers-handbook2>

⁵² J.D. Lasica, [The cost of ethics: Influence peddling in the blogosphere](http://www.ojr.org/ojr/stories/050217lasica/), 2005.

⁵³ Dan Gillmor, A conversation about the future of journalism "by the people, for the people" http://dangillmor.typepad.com/dan_gillmor_on_grassroots/2005/03/the_gathering_s.html, 2005.

⁵⁴ R. Blood, *the Weblog Handbook: Practical Advice on Creating and Maintaining Your Blog, Weblog Ethics*, 2002, http://www.rebeccablood.net/handbook/excerpts/weblog_ethics.html ; *Cyberjournalist, A Bloggers' Code of Ethics* <http://www.cyberjournalist.net/news/000215.php>, 2003;

T. O'Reilly, *Call for a Blogger's Code of Conduct*, <http://radar.oreilly.com/archives/2007/03/call-for-a-blog-1.html>, 2007.

⁵⁵ Disclose, disclose, disclose. Transparency – of actions, motives and financial considerations – is the golden rule of the blogosphere.

- Follow your passions. Blog about topics you care deeply about.

According to Gillmor, the fundamental purpose of bloggers' codes of ethics is to inspire to their readers trust and credibility. Objectivity is considered as an important quality but "impossible to achieve".⁵⁶

Conclusions

The emergence of social networks and citizens' journalism introduces new practices in the field of journalism and produces new principles of ethics.

Thus, the changes in the field of journalism ethics can be resumed as follows:

- Key concepts of journalism ethics as the concept of "objectivity", decline.
- New concepts, as credibility and reliability, are requested to replace them.
- The concept of truth is shifted to the acceptance of distinct subjective perspectives of one and the same event.
- The above notions are specifications of a more general concept, inherent in Web 2.0 and digital communities, the concept of trust, from which they draw their conceptual legitimization.
- Technical structure and Web 2.0 tools, permitting self correction enhance self regulation through the maintenance of trust. At the same time, professional journalists continue to play their role of gate keeper. But their role is, therefore, external in relation to the content (since it is now produced by citizens).
- The state of co-regulation appears to constitute an appropriate response for regulating blogs diffusing information or blogs administered by professional journalists and may be imposed by law. This law should solely address the following issues:

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- Be honest. Write what you believe.
 - Trust your readers to form their own judgments and conclusions.
 - Reputation is the principal currency of cyberspace. Maintain your independence and integrity – lost trust is difficult to regain.

⁵⁶ *Dan Gillmor*, in Reporters without borders, Bloggers' Handbook 2, "What Ethics should bloggers have? 2005, <http://www.slideshare.net/Zash/bloggers-handbook2> ;

idem, The end of objectivity, http://dangillmor.typepad.com/dan_gillmor_on_grassroots/2005/01/the_end_of_obje.html, 2005.

- to pose the operational framework,
 - to encourage and promote self regulation,
 - to define categories of blogs falling under its application field,
 - to impose the obligation of bloggers to post the ethical principles which are ruling the use of their blog. These codes of ethics should include principles of journalism ethics, adapted to the specific conditions prevailing in the blogosphere, and to the specific challenges faced by citizen journalists.
 - to introduce an independent supervision institution for blogs, by appointing a Weblog Ombudsman.
- Finally, last but not least, digital literacy serves as a requirement for developing communication ethics in the networks.