MEDIA STUDIES AND APPLIED ETHICS

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INSTAGRAM AS A PLATFORM FOR PRESENTING VARIOUS FORMS OF SUBJECTIVITY IN POLITICAL COMMUNICATION[2]

Abstract. *Every politician, either a state or a party official, acquires the status of a political subject in political communication. In the case of party officials there is a double subjectivity, since the subjectivity of a political party, as a group, is in the background of the subjectivity of the officials who communicate and represent them in public. As far as state officials are concerned, there are three types of subjectivity: the first is the subjectivity of the state officials as individuals, the second is the subjectivity of the party through which they accomplish their party goals, and the third is the subjectivity of the state authority and them being their members (Slavujević, 2009). Thanks to its global popularity, Instagram, a social media platform, has oriented political subjects toward the concept of visual communication with citizens, as well as towards adjusting different forms of subjectivity to this social media. In this segment of the empirical research, the author analyzed the Instagram account of the president of the 12th convocation of the National Assembly of the Republic of Serbia. Ivica Dačić, as an official of the highest representative body and the holder of the constitutional and legislative power, but also the president of the Socialist Party of Serbia, the second strongest parliamentary party in the convocation of the Assembly constituted after the 2020 parliamentary elections. The content analysis method included a sample of a total of 100 posts on Instagram between July 23, when the account was activated and November 23, 2021. The main research questions are: 1) What type of subjectivity is the most represented on the profile?; 2) Do the posts contain emotional and humanizing segments or simplified photographs aimed at representing a political subject as "the people's man"? The findings of the research indicated that in his Instagram posts, the president of the Republican House of Representatives and the president of the Socialist Party of Serbia has expressed all three types of subjectivity in political communication. Among them, the most represented is the subjectivity of the state authority that he represents, followed by the subjectivity of the political party and finally, the personal subjectivity particularly containing an emotional and humanizing segment aimed at creating the image of "the people's man".*

Key words: *political communication, Instagram, subjectivity, politicians, political parties, state officials*

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1. Introduction

As individual subjects in political communication, politicians can potentially achieve three types of subjectivity. The first type of subjectivity refers to the individual themselves, the second is the subjectivity of the political party they represent; and finally, if they are appointed to a position in a particular state body by that party's distribution of the "election treasure", in that case they also acquire the subjectivity of the state body whose members they are (Slavujević, 2009). According to Slavujević, the main problem with individual officials is that it is not often possible to recognize when they are expressing their own opinions, and when those of the group they belong to (a party or a state body). However, the basic assumption is that they share the opinions of the group they belong to, that they publicly declare those opinions - particularly, that they participated in forming them and they are willing to risk their authority and reputation for them (Slavujević, 2009: 31).

In the era of traditional media, political subjects did not have the opportunity to present all three types of subjectivity to public opinion in an easy way. The subjectivity of a party or a state authority they represented in the public was available through informative content, whether it was the press, radio or television. However, personal identity was more challenging to present, with the exception of political subjects who were invited to make guest appearances in entertainment-type shows on the radio or television or when they gave a profile interview[3] to print media journalists, and shared details from their private lives.

With the emergence of social media platforms, we have encountered an entirely new situation. Political subjects were given the opportunity to construct an image of themselves in the public, and create their own model of introducing different types of subjectivities. The social media platform, *Instagram,* which is based on visual content such as photos and short video formats, has become especially interesting to politicians around the world when it comes to the direct political communication with citizens (Filimonov, Russmann, Svensson, 2016; Lalancette, Raynauld, 2019; Munoz, Towner, 2017). It is important to point out that today traditional media use politicians' visual content from *Instagram* and other social media in order to deliver their comments, statements and assessments of various socio-political events to the public. In this way, the media-literate citizens' credibility and trust in the traditional media is further undermined, since journalists are those who should ask political subjects a question instead of uncritically distributing information from their social media, which are carefully designed by their public relations teams. Also, the increase in the usage of social media networks for the purpose of modern political communication is also influenced by the overall global trend of the personalization of politics (Holtz-Bacha, Langer, Merkle, 2014). According to Slavujević, the personalization of politics "represents the identification of a certain policy with a certain politician, and brings a certain political program, attitude, or action into an

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[3] According to Jevtović and his associates, a profile interview (portrait) is a combination of a classic interview and a portrait of a person who is in the spotlight. They also state that a profile interview is a combination of "a biographical sketch of a person, a characterization of their exterior, and selective sketching of their statements, viewpoints, anecdotal elements (Jevtović, Petrović, Aracki, 2014: 143).

inextricable relationship with one or more very specific individuals as their bearers" (Slavujević, 2017: 77).

In 1996, McAllister wrote that voters are "generally more willing to associate political power and authority with a 'visible', identifiable person than with an abstract institution or a political idea" (McAllister, 1996; as cited in Grbeša, 2004). Over the time period that included McAllister's analysis, television had dominated the media-mediated political communication between politicians and the public. Since the first television debates between John F. Kennedy and Richard Nixon in 1960, its visual power has influenced the course of political communication and political marketing towards an individual. Party policies, plans for the future and electoral lists with hundreds of candidates were visually much more difficult to present to voters than a charismatic individual who was a guarantee of success in all fields. Today, almost 30 years later, social media networks dominated by visual content such as *Instagram, Youtube and TikTok* represent the essential channels of communication in the process of personalizing politics and establishing leaders' reputations.

The key issue with this format of communication is the division of political subjectivities (Slavujević, 2009), as politicians on their profiles under their first and last names present the activities they participate in as individuals in their private life, then the activities they engage in as party members and finally, participating in the activities as the representatives of a state authority. Unless the intention is to manipulate public opinion, the communication of political subjects developed in this way, via social media, cannot be devoid of emotionalization, humanization, simplified images and distractions (Vučković, Črnič, 2020: 4), which are redundant on the profiles of public office holders.

2. Instagram on Serbia's Political Scene

The social media platform *Instagram* hardly had any significant impact on political communication in Serbia, until February 5, 2019 when the account of the President of Serbia, Aleksandar Vučić, was launched for the purpose of the "Future of Serbia" campaign, held in a non-election year. In addition, the profile *@buducnostsrbijeav* was initially used to promote campaign-related activities, however, it rapidly evolved into a profile where all of the president's activities were followed. As a result of the rapid growth of profile followers, as well as the media that published the posts, this social media platform has emerged as a leader in the field of political communication on social media. Since 2017, the opposition politician, Boško Obradović, has also had a profile on this social media platform. However, it is noticeable that only 174 posts were published on the leader of the "Dveri" party's *Instagram* profile between the time of its activation and 2019, and the increase in the popularity of *Instagram,* whereas 1634 posts were created between February 2019 and August 1, 2022 on the same profile. Another similar example is the profile of the current Minister of Mining and Energy in the Government of the Republic of Serbia, Zorana Mihajlović, which was launched in December 2015. Until February 2019, 157 posts were published on

the profile, while between the second month of 2019 and August 1, 2022, the Deputy Prime Minister's profile contained 2458 posts. At the end of January, the leader of the opposition Democratic Party, Miloš Jovanović, launched the profile, while in May 2019, Dragan Đilas, the leader of the opposition Party of Freedom and Justice did the same. All of the previously mentioned examples indicate that 2019 was a turning point for the political subjects in Serbia, since they began to shift more and more towards a visual way of communication with the citizens. Noticing the advantages of the visual depiction, politicians in Serbia gather in one place their photos, audio-visual materials from their personal lives, party activities, as well as the videos of their official and ministerial duties, using every opportunity to portray themselves to the followers as the "ordinary people". In addition, photographs of politicians "shopping with their children are aimed at highlighting that part of a politician's routine, making them look more humane, less institutional, and as a result, less alien to the common man", according to Vučković and Črnič (Vučković, Črnič, 2020: 6).

In the empirical segment of the paper, the *Instagram* account of Ivica Dačić, the president of the 12th convocation of the National Assembly of the Republic of Serbia[4], the highest representative body and the holder of the constitutional and legislative power, and the leader of the Socialist Party of Serbia, which was established after the 2020 elections, became the second strongest political party with 32 mandates[5] won, will be analyzed. The politician's profile, *@ivica.dacic.rs*, was chosen for the analysis because it reflects the triple subjectivity in political communication and it was created in July 2021. In addition, its launch happened half a year before the parliamentary and presidential elections held in Serbia in April 2022, with a noticeable necessity of this channel of communication in modern political communication and marketing. Furthermore, the selection of one profile corresponds to the current methodological tendencies of the research in this field (Lalancette, Raynauld, 2019; Mendonça, Caetano, 2021), since political subjects have different positions, whether it is a party, a state authority, and therefore have different approaches to communication on social networks.

3. Methodology

For the research, a mixed type of content analysis was applied, involving both the quantitative and qualitative analysis. The basic unit of analysis is a single post (a photo, a video clip) on the Instagram profile *@ivica.dacic.rs*, while the sample consisting of 100 posts was generated between July 23 and November 23. According to Srbobran Branković, the content analysis is defined as "a method of analyzing media material, different documents, written, audio or visual records and other forms of spoken or written communication between people" and its goal is to: 1) describe the significance of certain

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[4] The 12th convocation of the National Assembly of the Republic of Serbia was established on August 3, 2020 and was dissolved on February 15, 2022, more information at the link: https://otvoreniparlament.rs/saziv/63 (accessed August 9, 2022).

[5] Source: https://otvoreniparlament.rs/saziv/63 (accessed August 9, 2022)

forms of communication; 2) to classify it; 3) that by relating it to socio-demographic, biographical, or other features of the author's document, as well as those for whom it is intended, explain or understand it in the context of time and space in which it was created and used, and grasp its meanings and significance for those who produce it, and for those to whom it is intended" (Branković, 2009: 89). With the help of the mentioned methods, and by placing Instagram posts within the framework of the subjectivity in political communication, our goal is to answer the following research questions with the help of the analysis: *What type of subjectivity in political communication is the most represented on the profile @ivica.dacic.rs, as well as whether there are emotional, humanizing segments, or simplified images aimed at representing a politician as "the people's man" to the public?*

4. The Findings of the Research

The results of the quantitative analysis suggest that out of 100 examined posts, 83 posts indicate the subjectivity of the state body represented by the Speaker of the National Assembly of the Republic of Serbia. As the President of the Socialist Party of Serbia and its representative, this party's subjectivity can be noticed in 9 posts, while Ivica Dačić's personal subjectivity may be detected in 8 posts with visual content (Table 1).

Table 1 Types of subjectivity in political communication on the *Instagram* profile *@ivica.dacic.rs*

Types of subjectivity in political communication	Number of posts on the profile @ivica.dacic.rs
Politician as a person	8
Politician as a political party's representative (The President of the Socialist Party of Serbia)	9
Politician as a representative of a state body (the Speaker of the National Assembly of the Republic of Serbia)	83
Total:	100

The disproportion in the number of posts is not surprising. Also, the position of the Speaker of the National Assembly involves numerous activities on both the international and national level, and the team in charge of administering the profile has carefully recorded all the activities of Ivica Dačić, while using visual content to emphasize to followers his effort and commitment to his role as the first man of the most important institution in Serbia (83 posts). As far as the subjectivity of the party he represents is concerned, there were 9 posts which indicate various party activities of its leader such as meetings with coalition partners, the party's anniversary celebration, party gatherings,

etc. In the segment of the personal subjectivity, there were 8 posts depicting Ivica Dačić as a family man, with the pictures of his closest family, as a man fond of football, who enjoys supporting his national team and singing, or shortly - as "the people's man".

4.1 Qualitative Analysis

Due to the size of the sample, two examples from each of the categories of the subjectivity in political communication were selected for the qualitative analysis.

4.1.1. Personal Subjectivity

For the purpose of their own political success or the success of the party, individuals in political communication frequently publicly assert their own authority and privacy. With the aim of presenting themselves to the followers and the general public as family people, they post pictures of their children or closest family members on social media. On August 26, 2021, Ivica Dacic posted a picture with his son Luka Dačić on his Instagram profile, stating that: "He is the happiest when he can spend every free moment with his family"[6] (photo 1). Such posts aim to bring the politician closer to the people and put him in a different visual context from the predominantly bureaucratic and institutional one, which is further enhanced by the informal dress. Pictures of family members and pets on social media were "patented" by the former U.S. president Barack Obama, with the goal of developing a stronger relationship with the citizens (Vučković, Črnič, 2020). In addition, posts of that kind are intended to emotionalize communication and evoke positive feelings among the followers. Vučković and Črnič state that this is a well-known strategy that politicians "implement in their campaigns by trying to take pictures with children while at rallies" (Vučković, Črnič, 2020).

Photo 1 Personal subjectivity – a family man

[6] The entire post is available at: https://www.instagram.com/p/CTCfzz2NHAy/ (accessed August 9, 2022)

The second example in this segment of the qualitative analysis refers to a short video clip of Ivica Dačić singing a well-known folk song, posted on the profile @ *ivica.dacic.rs* on October 17, 2021. The video clip represents an announcement of Dačić's guest appearance on *Hype* television in the entertainment show "Sunday Afternoon with Marina"[7] (photo 2). Publicly known for his love of singing, which was often "a diplomatic activity" reported by numerous world agencies and the media[8], Ivica Dačić highlighted this segment of his personality on his *Instagram* profile. Moreover, the purpose of posting such content is to portray the politician as a spontaneous and fun-loving individual, as "the people's man", but also to initiate a different type of communication with his followers compared to the posts that express the subjectivity of the party that he represents or a state function he carries out at the moment. Noticing that social media users are increasingly focused on entertaining content (Obradović, 2020), politicians or teams responsible for administering their profiles are increasingly publishing this type of content in order to attract followers and initiate interaction.
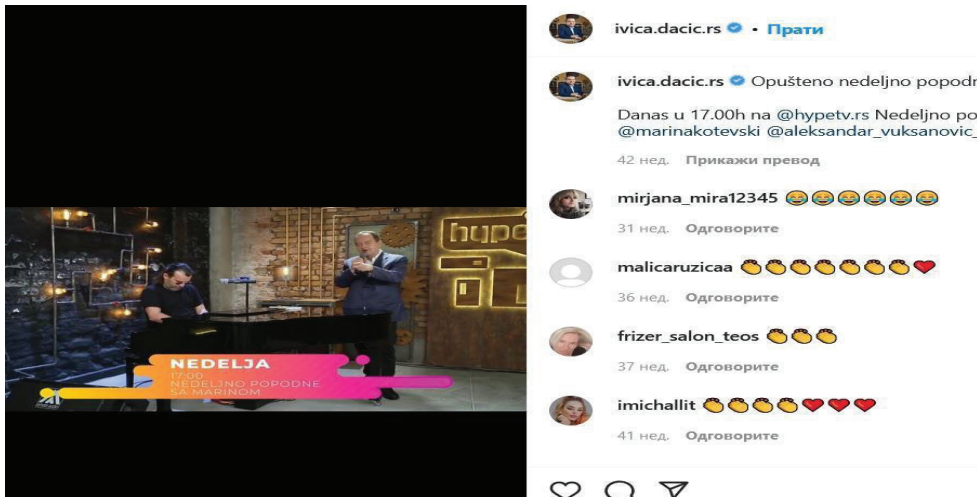
Photo 2 Personal subjectivity – spontaneous, ready to sing and have fun – "the people's man"

4.1.2. The Subjectivity of the Political Party (the Socialist Party of Serbia)

During the analyzed period, the subjectivity of the party represented by Ivica Dačić was mostly displayed through protocol posts. Posted on August 18, 2021, the first post of this segment refers to the celebration of the Socialist Party of Serbia's 31st anniversary of founding. Alongside the poster featuring all the slogans that SPS has used throughout

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[7] The entire post is available at: ttps://www.instagram.com/p/CVICIlElxbT/ (accessed August 9, 2022)

[8] 1) Ivica Dačić singing to the President of the Russian Federation, Vladimir Putin, during his visit to Belgrade: https://www.youtube.com/watch?v=1QTKsla4BrI (accessed August 9, 2022), 2) Ivica Dačić singing to the President of the Republic of Turkey, Recep Tayyip Erdogan, during his visit to Belgrade: https://www.youtube.com/watch?v=WP-Nt6H7G84 (accessed August 9, 2022)

its election campaigns, the number 31 and the slogan "Let's move on!" at the very top, there was also a message written in the first person singular: *"I would like to wish a happy birthday to Serbia's oldest political party. I congratulate us on all future triumphs, because those triumphs are for the Republic of Serbia and Serbian people!"* (photo 3)[9]. It is important to note that in relation to the posts displaying personal subjectivity, there were no followers' comments on this post. Activities on social media require an interactive approach, and contents that will motivate followers to engage in the interaction, according to the principle of Politics 2.0 (Campante et al., 2017; Gomes et al., 2009). Posts about the protocol created on the basis of a press release or party posters are certainly not a way of successfully presenting this form of subjectivity in political communication.
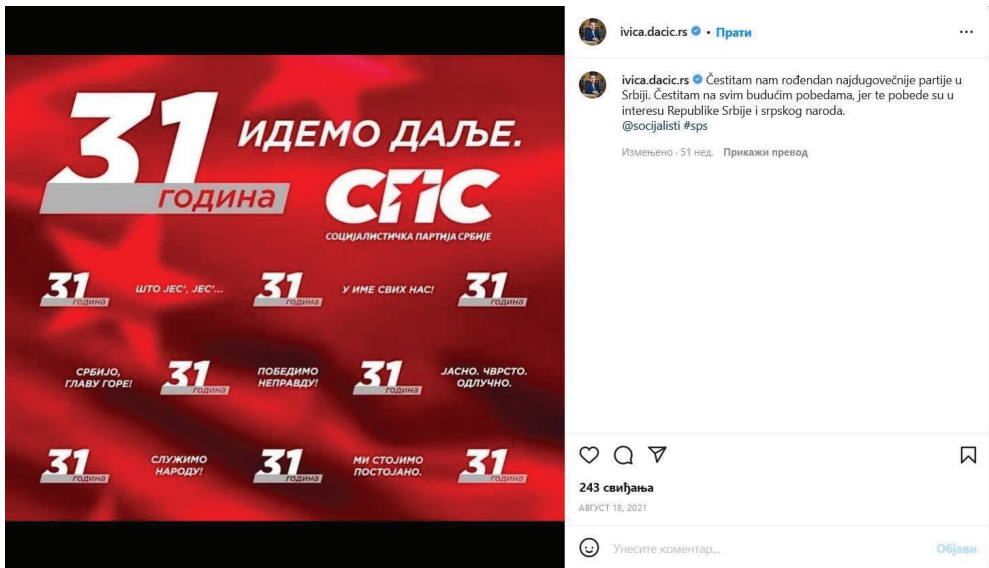
Photo 3 Subjectivity of the party – a protocol post referring to the celebration of the SPS's 31st anniversary of founding

In this part of the paper, the second analyzed example was posted on September 19, 2021 and, unlike the previous post, it refers to the specific party activity. In addition, it refers to a visit to the city of Negotin and is related to the start of the campaign for local elections scheduled for October 17, 2021 (photo 4)[10]. In contrast to the previously analyzed post, there were significantly more likes and interactions by this profile's followers (comments). In a short video clip, Ivica Dačić is seen surrounded by the people who approach him, shake his hand, hug him or talk to him amicably. In addition to the personal subjectivity, this case indicates the party's subjectivity, the informal dress code (omitting a tie and suit) and the visual impression of a party leader who is close to the

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[9] The entire post available at: https://www.instagram.com/p/CStuar4A2Lv (accessed August 9, 2022)

[10] The entire post is available at: https://www.instagram.com/p/CUASk07FcFH (accessed August 9, 2022)

citizens also contributes to this, which undermines the formality typically associated with politicians. Furthermore, there is a message written within the post: *"Always with our people…"*. Also, the Socialist Party of Serbia participated in the local elections and the goal was to demonstrate that the members of the party and the leader are always "among the people and willing to listen to their problems".
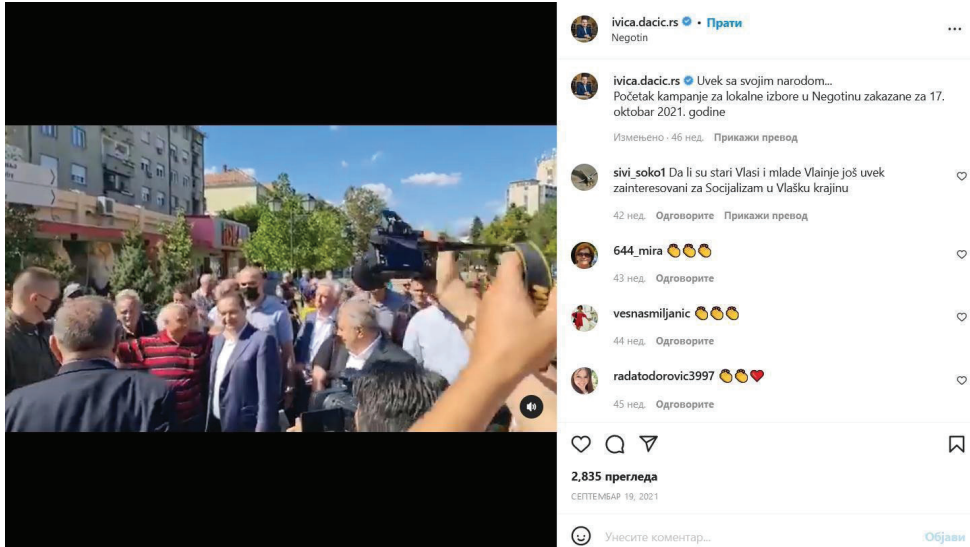
Photo 4 Subjectivity of the party – always with the people

4.1.3. The Subjectivity of the State Body (the National Assembly of the Republic of Serbia)

During the qualitative analysis, in addition to the use of emotionalization and humanization, it was discovered that there were attempts to affect the emotions of the *Instagram* followers in two out of the 83 posts, which reflect the subjectivity of the state body represented by Ivica Dačić in the National Assembly. An illustrative example (a short video clip)[11] was published on October 16, 2021 (photo 5). Ivica Dačić, as the President of the Parliament, was a guest at the formal sitting of the Beočin Municipal Assembly, on the occasion of the Municipal Day's anniversary. As opposed to the standard protocol pictures or short video clips to be published by the team in charge of supervising the profile when reporting on the official activities, Ivica Dačić found himself in the role of a choir singer. As stated in the description of the video, "he sang spontaneously with the singing group "Oganj" and the church choirs "Sveti Vasilije Ostroški" from Beočin and "Blagovestitelj" from Susek. Furthermore, such posts are aimed at portraying the President of the Parliament as a man who is close to the people, to the common man, as someone who "breaks" the protocol of formal academies and demonstrates that he is just one of the attendees,

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[11] The entire post is available at: https://www.instagram.com/p/CVGA9xzF9f4/ (accessed August 9, 2022)

and not the most important guest and the representative of the highest legislative body in the state.

Photo 5 Subjectivity of the state body – the President defying the protocol

Furthermore, the remaining 81 posts in this segment refer to the protocol of informing the followers about the activities of the President of the National Assembly both in the state and abroad. No attempts at visual or textual personalization and the emotionalization of messages were noticed in the analyzed posts. In the case of the meetings with international officials, Dačić's cordiality and straightforwardness were noticeable, but without crossing the boundaries of a diplomatic protocol. In this segment of the analysis, another example is a post made on August 26, 2021 (photo 6)[12], when Ivica Dačić welcomed Andreas Norlen, the President of the National Assembly of the Kingdom of Sweden, during his official visit to Serbia and the Parliament. In the picture, the participants of the meeting can be seen smiling broadly during the public address, which visually indicates good cooperation and strong partner relations, but also confirms the textual segment of the message stating that: "Sweden continuously supports Serbia on its way towards European integration". Also, in terms of expressing the subjectivity of the state body, another significant thing is the logo of the National Assembly of the Republic of Serbia, which can be noticed in the central part of the picture.

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[12] The entire post is available at: https://www.instagram.com/p/CTCgDCSNCsL/ (accessed August 9, 2022)

Photo 6 Subjectivity of the state body – an update on the president's protocol affairs

5. Conclusion and Discussion

Based on the conducted research, the answers to the main research questions have been provided. Also, the subjectivity of the state body that he represents is prominently displayed on the Instagram account of Ivica Dačić (@*ivica.dacic.rs*), the president of the 12th convocation of the National Assembly of the Republic of Serbia and the president of the Socialist Party of Serbia. In order to illustrate an example of this type of subjectivity, in 98% of the cases (81 posts) the team in charge of the profile informed the followers on how the duties associated with the office of the President of the Parliament were carried out. However, it should be noted that in this segment we have two posts which cannot be classified as informative content on the social media platform *Instagram,* but are aimed at evoking emotions among the followers and representing a political subject as "the people's man". Also, within the category of the subjectivity of the party (SPS) there were six posts identified as the informative content about party activities, and two other posts - identical to the case of emphasizing the previous subjectivity - contained a post about the emotionalization and humanization of politicians. Finally, the category of personal subjectivity, although present in only eight posts, is full of content portraying Ivica Dačić as an ordinary, family man, always ready to sing and have fun. According to Metz and his associates, a more private and emotional method of running social media platforms is a useful tool for external communication with followers. "Posting emotional and private content has positive effects on audience interactions, suggesting audiences' demand for more intimate and emotional posts by public figures online (Metz et al., 2019: 1481).

By focusing on visual content, *Instagram* has enabled political subjects to independently create an image of themselves in public. In addition, without any restrictions, they have the opportunity to publish photos and videos from their private lives, party engagements and government-related duties. According to the analysis in this article, modern politicians use this social media platform to interact with voters more effectively, share details about their everyday activities and present themselves differently than they would in traditional media. "Privatization" of content delivered by politicians to followers on social media, as Vučković and Črnič indicate, is typically driven by their intention to "please" citizens who "like" to see their emotions, their private side, who view them in a way they follow other celebrities (Vučković, Črnič, 2020: 20).

Whether it is about personal subjectivity, the subjectivity of a party or a state body's subjectivity, the social media platform *Instagram* provides politicians with unlimited possibilities. Today, politicians have the opportunity to be in a continuous campaign (Jonathan, Lilleker, 2020) in which they will be presented to the public in accordance with their own or the wishes of the PR teams running their profiles on social media. This is achieved by the number of permanent followers, the possibility that anyone can visit the profile because it is "unlocked" and the fact that traditional media often download posts from politicians' Instagram accounts and further distribute them. Furthermore, the issue of ethics, media and political literacy remains open - Can all citizens who follow politicians' profiles understand and classify posts that reflect their personal identities, the identities of parties or the identities of state bodies, if there is a possibility that each of these may contain elements of emotionalization and humanization?

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INSTAGRAM KAO PLATFORMA ZA PREZENTOVANJE RAZLIČITIH SUBJEKTIVITETA POLITIČKOG KOMUNICIRANJA

Apstrakt. *Svaki političar, odnosno državni ili partijski funkcioner ostvaruje status individualnog subjekta političkog komuniciranja. U slučaju partijskih funkcionera postoji dvostruki subjektivitet, jer se subjektivitet političke partije, kao kolektiva, nalazi u pozadini subjektiviteta funkcionera koji ih saopštava i zastupa u javnosti. Kada je reč o državnim funkcionerima u igri su tri subjektiviteta. Prvi je subjektivitet državnih funkcionera kao ličnosti, drugi je subjektivitet partije kroz koji realizuju partijske ciljeve i najzad treći je subjektivitet državnog organa čiji su članovi (Slavujević, 2009). Društvena mreža Instagram, zahvaljujući popularnosti koju uživa na globalnom nivou, usmerila je političke subjekte na koncept vizuelne komunikacije sa građanima, ali i prilagođavanje različitih subjektiviteta ovoj društvenoj mreži. U segmentu empirijskog*

istraživanja autor je analizirao Instagram profil predsednika 12. saziva Narodne skupštine Republike Srbije Ivice Dačića, kao funkcionera najvišeg predstavničkog tela i nosioca ustavotvorne i zakonodavne vlasti, ali i predsednika Socijalističke partije Srbije, druge po snazi parlamentarne stranke u sazivu Parlamenta koji je konstituisan nakon parlamentarnih izbora 2020. godine. Metodom analize sadržaja obuhvaćen je uzorak od ukupno 100 objava na Instagramu u periodu od 23. jula, kada je profil i aktiviran, do 23. novembra 2021. godine. Osnovna istraživačka pitanja su: 1) koja vrsta subjektiviteta je najčešće zastupljena na profilu?, 2) da li su u objavama zastupljeni emocionalni i humanizujući segmenti, odnosno pojednoststavljene slike koje imaju za cilj da političkog subjekta predstave kao „čoveka iz naroda"?. Nalazi istraživanja pokazali su da je predsednik republičkog predstavničkog doma i lider SPS-a u objavama na društvvenoj mreži Instagram ispoljio sva tri subjektiviteta političke komunikacije, među kojima je najzastupljeniji subjektivitet državnog organa koji zastupa, zatim subjektivitet političke partije i naposletku je lični subjektivitet u okviru kojeg je posebno izražen emocionalni i humanizujući segment sa ciljem kreiranja slike „čoveka iz naroda".

Ključne reči: *političko komuniciranje, Instagram, subjektivitet, političari, političke partije, državni funkcioneri*

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SOCIAL MEDIA AND INTERACTIVITY
FROM USERS' PERSPECTIVE[34]

Abstract: *In view of the change in communication circumstances caused by the explosive development of technology, new spheres of expression of attitudes, ideas, opinions and emotions have been opened. In a new communication reality, the dominant place belongs to social media, which is also related to interactive media and digital media that depend on user participation. The degree and ways of participation differ between various social media, but what they have in common is that they offer users the opportunity to create content, react to the existing ones, as well as further distribute and comment. The aim of the paper is to examine the frequency of different types of interactivity on social media, the motives for interactivity, as well as the perception of its importance from the user's viewpoint. The research was conducted on a sample of 350 students at the University of Niš. A questionnaire was used as a method of data collection. Also, the research showed that in spite of the intensive checking of social media, the respondents do not often resort to interactivity, neither with their friends' posts nor with media content and they do not find the possibility of interactivity particularly important. Along with checking and reading, the most common type of interactivity is liking, while leaving a comment is minimally applied. The respondents mostly resort to liking media content on social media only if they are related to the social issues they consider important (23.14%) or to support somebody's position (21.71%).*

Key words: *new media, social media, participation, interactivity, commenting*

1. Introduction

The beginning of the 21st century was marked by significant changes in communication and information ecology. Instead of the hierarchical structure of

the media sphere, in which the central place belonged to the mass media as the distributors of a programmed consciousness, the Internet has created a world of network-based communication. In such a network type of communication everyone can participate: traditional media, social media and the audience. There is neither a clear distance between producers and consumers of content, nor a clear division of roles, which can also be said for the established principles of action of media and non-media actors aiming at creating a freer, better and more equitable society. New channels of communication have emerged, different relationships with the media audience have been established, and from a platform where individuals and groups connect with others, social media have expanded into a primary communication channel and a powerful political instrument. Despite the proclaimed democracy of social media, the audience left the position of a passive recipient of media messages, but did not transition towards the position of an active content creator. In addition, it remained blocked in the interspace as an "active recipient" (Hermida, 2011).

The "active recipient" position is a consequence of a large number of factors, including the motivation of users to interact, but also the perception of its importance. The topics of the research paper are various forms of interactivity on social media, the motives for interactivity and the perception of its importance from the users' perspective. The research was carried out using a sample of 350 male and female students from the University of Niš.

2. New media, new communication reality

Mark Poster belongs to a group of people who have significantly contributed to noticing the difference in communication circumstances before and after the emergence of the Internet. Also, Poster stated that traditional, electronic media and the modern age are closely related, while connecting the new Internet-based media with the postmodern age and postmodern culture. In the modern era, electronic media served as the conveyors of one-way communication and an important tool for disseminating the ruling ideology. The hierarchical model of communication signifies that the privileged position in the media sector belongs to the ruling elite, which governs and controls the flow of information. Voices from the margins of society could not be heard, and the collective consciousness was shaped largely by the officially accepted rules of the political establishment. While in the modern age power was in the hands of the ruling political, social group, it became dispersed with the advent of the Internet in the postmodern age. Power relations are changing, and the difference between producers and consumers of information is becoming more and more indistinct. Moreover, changes can be seen in the relationships between the sender and the recipient, the producer and the consumer, and the manager and the one who manages. According to Poster, the Internet has transformed the role of an individual, providing numerous opportunities for an individual to develop as an independent, critical and autonomous person. Additionally, a culture of simulation ensues, which encourages an individual to re-examine their identity, experiment with

themselves in cyberspace and gain richer experiences. This enables interactivity, which is a major feature of the Internet (Poster, 2006).

From a similar perspective, Karol Jakubowicz (2009) interprets the transformation of media and communication experiences. In explaining the evolutionary pattern of electronic media and media communication, Jakubowicz points out that the boundaries of the previous experience are relativized and more difficult to observe: the boundary between mass and public communication in contrast to personal and interpersonal communication, between media organizations and individuals, and between professional and amateur communicators. The new notion of media established by Jakubowicz is based on three main characteristics. The first feature indicates the possible transformation of all traditional media into new media, while accepting the trend of content personalization. Another feature of the new concept of media refers to new content creators and their roles in generating new forms of content, such as blogs, podcasts, social media websites, sites where they can communicate with others, etc. Apart from individuals, the importance of the role of various political, economic, sport and civil organizations in general, as well as intermediaries (search engines, Internet providers and content aggregators) is acknowledged here. In addition, they significantly transform the flow of information, providing citizens with different content. Furthermore, intermediaries in the communication space denote the third element of the new concept of media. They are important because the delivery of official media information to citizens depends on them, although their role is outside the zone of objective, impartial mediation of content. Thus, the intermediaries are occupying the central place in the new media ecology. They affect the selection and filtering, as well as the way media and non-media content is displayed. In such a way, the intermediaries become the new information gatekeepers, as well as the editors of rules, standards and restrictions in order to protect users (Jakubowicz, 2009: 19-26).

By connecting with social media, influential channels of political and economic propaganda and increasingly important means of information, traditional media have embraced new business trends in order to keep the audience which is more and more frequently online. As a result, low-quality journalism has emerged, providing light, sensationalist and trivial content which can capture the attention and reactions of social media users but cannot ensure the development of critical awareness and a democratic climate (Giansiracusa, 2021; Cetina Presuel & Martínez Sierra, 2019).

3. Patterns of behavior on social media

Modern society is marked by significant changes, which is manifested in the way the audience accesses, creates and uses content in the digital space. Changes, driven by technological development, are visible in the relationship between the media and the audience, while distancing from the communication reality in which privileged groups produce media content and many tend to use it, specifically to a world where many have the opportunity to create content and react to existing

information, represents a new phase in communication (Jenkins et al., 2009: 12). In the contemporary social, media and communication environment, there are numerous contradictions: the audience is both global and local, with a tendency to create the so-called communication niche; its growing heterogeneity is opposed by the attempts of homogenization, which primarily come from advertisers, while, concurrently, with the increased use of media products, content production among media users has increased. Nonetheless, the media are focused on the global market, but they have not entirely liberated themselves from the influence of national policy, especially in the field of broadcasting and the press. In this way, the diversity of media content is accompanied by the homogeneity and fragmentation of the audience, but the possibility of participation does not mean it will be used appropriately (Livingstone, 2012: 21).

It is an indisputable fact that society today cannot function without the media, so it can be stated that "participation in the media means participation in society" (Livingstone, 2009: 9). Technology enables a new dimension of communication, but it is not a crucial factor of cultural changes and the practice of audience participation in the digital sphere. It is important to review the "connection between different communication technologies and the cultural communities growing up around them and the activities they support" (Jenkins et al., 2009: 7). Culture and technology form a special relationship in which interactivity is enabled by the technology, while participation is enabled by the culture. Also, the culture that emerged in the era of the rapid development of new communication technologies is called participatory culture, and it opens a communication space to the user who can archive, comment, download and resend information. However, the quality use of a new technology requires the previous acquisition of certain skills and knowledge that can facilitate a more successful accomplishment of users' goals (Jenkins et al., 2009: 8). In addition, the level of activity among users may vary and it represents a variable category of behavior – a productive response to some content represents a contextual activity which can sometimes occur, and sometimes not, depending on the digital text (Jenkins et al., 2013: 155). The newfound reality, characterized by the frequent production of user content, has produced an interest in two new concepts: interactivity and participation (Kleut & Drašković, 2014: 336). Interactivity can be defined in different ways. For example, Jens Jensen interprets interactivity as "a measure of the media's potential ability to let the user exert an influence on the content and/or form of the mediated communication" (Jensen, 2001: 201) and defines four different types of interactivity: transmissional, conversational, consultational and registrational interactivity. These types of interactivity vary depending on the degree of influence on media content, so registrational interactivity is explained as a media's ability to adjust the response to more or less clearly expressed user needs. Sally McMillan pointed out the emergence of interactivity at three levels of communication: between people, media users; between an individual and a text; and between a man and a machine (McMillan, 2002). Furthermore, the second type of textual interactivity is manifested today by expressing likes (liking), commenting or in the domain of blogs (Kleut & Drašković, 2014: 337). Mark Deuze emphasized

the three main concepts obtained by the analysis of the role of media users in digital culture, such as: participation, remediation and bricolage. The website infrastructure anticipates and influences the degree of participation of media users, so a distinction can be made between moderated, closed and unmoderated sites that are open to user content, comments and posts (Deuze, 2003: 207). Interactivity and the degree of control over media content are interrelated and depend on software applications, information architecture and interface design (Kleut, 2011: 156), which affect the user's role, so that each of their activities is calculated and predictable in advance.

Closely related to the concept of interactivity is the concept of participation, which is differently defined and specified in relation to interactivity. One viewpoint is held by authors who consider that any activity in the digital space is an act of participation (Jenkins et al., 2006), despite the differences in communicative power between large corporations and individuals. The second viewpoint questions the potential power of ordinary people to participate in the online sphere. Pointing out the unequal role of the privileged and unprivileged in the field of communication and their power to influence the flow of information, Nico Carpentier stated that the precondition for participation is at least approximate equality and power in the decision-making process regarding technology, content, people and organizations. "Participation becomes defined as a political – in broader sense of the political – process, where the actors involved in the decision-making process are positioned opposite each other through power relations that are somewhat equal" (Carpentier, 2011: 31). Such a viewpoint leads to a reconsideration of the position of media users in the new digital environment and the observation of their real power in creating not only content, but also social reality. Social media are taking the lead in delivering information to media users and they represent a popular platform on which both media organizations and users can produce and distribute content. In a report on digital news, published by the Reuters Institute, according to the degree of interaction with the news content, three user profiles are emphasized. These are: proactive participants – who give a public or original contribution to the news by creating certain content; reactive participants – who contribute to the news either by sharing or responding to the existing content in some way (sharing news on social media or by email, liking, ranking or voting on a journalistic site or on social media); passive consumers – who do not participate in reporting in any way (Newman et al., 2016: 100). However, it is interesting that passive consumers, although they do not participate publicly in the spread of media content, can still share the news with friends, either in direct communication or on social media.

For the most part, watching, liking, commenting, posting and sharing are recognized as the patterns of the participation of users on social media (Aldous, An & Jansen 2019; Kim & Jung, 2017; Chang, Patel SB, Patel, N. & Ruhi, 2019). Interactivity with media content on the sites of social media depends on the topic, as well as the platform on which it is published. Concerning the interactivity with the news, there are four types of user behavior, and the differences refer to the level of user engagement and public expression. The first level belongs to the activity of viewing and reading, which represents a private form of interactivity with the

content; the second level of interactivity refers to expressing likes (liking) of the published material, which is a type of public expression of preferences; the third level includes commenting on the content, as a higher act of expressing opinion and public engagement and it also includes sharing posts on social media platforms; the fourth level of interactivity is reached when the content from one social media is transferred to another through users' posts, and it is a way of increasing the reach and impact of the original content.

This is the highest level of users' public participation in the digital space of social media (Aldous, An & Jansen, 2019: 47-57). News organizations have adapted publishing strategies to different social media platforms and databases, so that the content is delivered in different ways. Content with low or high user engagement varies across platforms and the differences are reflected in the degree of engagement. In addition, the topic influences user participation which can be expressed by different patterns of behavior on different platforms. Therefore, the public expression of opinion and taking some forms of action, such as liking, commenting and sharing depends mostly on the topic. Also, while on certain platforms there is a clear distinction between the degrees of participation, on the sites of other social media this difference is unnoticeable (Aldous, An & Jensen, 2019: 55).

Among the patterns of behavior on social media, watching/reading, posting, liking, commenting and sharing, there are differences in the degree of cognitive engagement. Sharing can be understood as an act that requires the greatest cognitive effort, because the post that is being shared becomes a part of the self-representative image of the user. Although a comment appears on the news page and can be suppressed by other comments, shared content is more valuable because, in addition to the news page, it appears on the user's profile and is associated with an individual's public presentation. Moreover, different features of organizational messages can cause one of the previously mentioned patterns of behavior. While the sensory and visual features of the message had liking as its affective reaction, commenting was caused by the rational and interactive features of the message, and represents a cognitive response. Sharing can be regarded as the affective, cognitive behavior or as a combination of both types (Kim & Jung, 2017: 441-442). Also, commenting is related to the expression of personal identity, the expression of strong emotions, while obtaining information, social interaction and entertainment are secondary motives for commenting (Diakopoulos & Namaan, 2011: 139). Ike Picone believes that sharing, commenting and liking depend on three types of factors: the dimensions of content, individual and social dimensions. For instance, the content dimensions include the attitude towards the topic, in terms of interest and knowledge of the topic, as well as the assessment of existing reactions of users. Individual dimensions refer to a personal assessment of the ability of self-expression, competence and knowledge on the topic, the assessment of the usefulness of this information for others, mood and self-confidence. Here, the reaction of others is considered an important parameter in deciding whether to write comments or share content. Social dimensions refer to altruism, influence and the potential public. Here, the value and usefulness of a comment are assessed, as well as the contribution to the information that the potential public has (Picone, 2011: 389).

Research on the usage of interactive digital services in Serbia from the user's perspective is very rarely carried out. The research "Information in the Digital Environment in Serbia", conducted at the Media Center, at the Faculty of Political Sciences in Belgrade, showed that every fifth user of news finds relevant information on the Internet. Respondents under the age of 44 most often follow and get informed on the Internet. The leading sources of news for the average online user are traditional media websites (35% of citizens), social media (32% of citizens) and television (30%). The largest percentage of respondents comment on or share information about news in direct communication with friends, colleagues and family, while in the online environment they most often rate, like or mark a piece of news as their favorite. Therefore, the activities that require the minimum level of engagement are dominant in the online space.

Having compared the practices in which online news audiences participate, Danka Ninković Slavnić reached the conclusion that the audiences' practice is based on the so-called pyramid of participation, "in other words, the prevalence is inversely proportional to the demands; the easier it is to participate in practice, the more widespread it becomes. Thus, the practice of consuming other people's content is the most common, with a considerably lower number of those participating in the distribution, even fewer in commenting, and the least in the production of content" (Ninković Slavnić, 2016: 230). Every rejection of the media-established information and interpretative frameworks requires the development of critical awareness, creative autonomy and citizens' self-awareness. A society that encourages a conformist philosophy of life will result in the creation of passive, receptive and submissive individuals.

4. Methodology

Various forms of interactivity are the subject of the research. Also, the aim of research is to analyze the frequency of different types of interactivity, motives for interactivity and the perception of its importance from the user's perspective. For the purpose of the research, a survey containing 18 closed questions was used as an instrument of data collection. In addition, the survey was distributed online and intended for the students of the University of Niš. For the data analysis, *Microsoft Excel* and a pivot table function were used, while the statistical procedures included frequency, cross-tabulation and the Chi-square test. The sample consisted of 350 male and female students, out of which 77.1% were female respondents and 22.28% were male respondents (Table 1).

Table 1 The gender structure of the sample

Gender	N	%
Male	78	22.28
Female	272	77.71
Total	350	100

Most respondents are undergraduate students (96%), followed by master's degree students (2.57%) and a very small percentage of PhD students (1.42%) (Table 2). In

the surveyed sample, the highest percentage of respondents often use social media (85.42%), while 10.28% of the respondents sometimes use them. More than 4% of the respondents mostly do not use them or not use them at all. As many as half respondents have active profiles on more than three social media platforms, while 41.71% of the respondents have profiles on two or three social media. In addition, there are 4% of them with a profile on only one social media; 2.85% of users are uncertain and 1.42% of the respondents do not have a profile on any social media platforms.

5. Results and Discussion

As a result of technology developments, social media platforms have become dominant in the information and communication lifestyle of most people. However, their availability and a rich variety of interactive tools do not imply the increased user engagement in relation to personal and media content which is presented. The results of the research are presented according to the degree of interactivity of the respondents in relation to personal, non-media and media content.

Table 2 The level of frequency of checking social media

The frequency of checking	N	%
Several times per hour	164	46.85
Once every hour	93	26.57
About 3 times a day	69	19.71
Once a day	9	2.57
Once every 2-3 days	3	0.85
Once a week	2	0.57
I don't check, almost never	10	2.85
Total	350	100

The first level of interactivity is the most prevalent in the analyzed sample. There is the highest percentage of respondents who check social media by watching, reading, or scrolling several times per hour (46.85%), while 26.57% do so once every hour. In addition, 19.71% of them check social media about three times a day. Among the respondents, we notice a small percentage of those checking social media once a week (0.57%).

Table 3 The level of frequency of posting on social media

The frequency of posting	N	%
Several times per hour	4	1.14
Once every hour	3	0.85
About 3 times a day	12	3.42
Once a day	15	4.28
Once every 2-3 days	62	17.71
Once a week	123	35.14
Almost never	131	37.42
Total	350	100

Contrary to the checking of social media, the frequency of posting is somewhat reduced. Only 1.14% of the respondents post on social media several times per hour and 0.85% tend to post once per hour. It can be noticed that most respondents (37.42%) almost never post on social media and 35.14% do post on a weekly basis (Table 3)[5].

Table 4 The level of frequency of the interactivity with friends' posts on social media

The frequency	*Liking*		*Sharing*		*Commenting*	
	N	*%*	*N*	*%*	*N*	*%*
Several times per hour	82	23.42	11	3.14	1	0.28
Once every hour	44	12.57	2	0.57	2	0.57
About 3 times a day	81	23.14	11	3.14	6	1.71
Once a day	60	17.14	7	2	10	2.85
Once every 2-3 days	26	7.42	23	6.57	54	15.42
Once a week	26	7.42	43	12.28	98	28
Almost never	31	8.85	253	72.28	179	51.14
Total	350	100	350	100	350	100

The results indicate that social media users behave nearly similar to voyeurs: on the one hand, the majority of respondents intensively scroll through social media, checking other people's posts, but at the same time, they do not intend to post, and do so very rarely or never. Regarding the interactivity with friends' posts on social media, the most prevalent is the second level of interactivity, particularly the activity of liking, which is done several times per hour by 23.42% of the respondents. Sharing and commenting, which imply the third level of interactivity, are significantly reduced. Sharing is the interactivity that the respondents select to a minor degree, as far as their friends' posts are concerned. Namely, 72.28% of the respondents almost never share their friends' posts. Additionally, 28% of the respondents comment once a week, 15.42% once every 2-3 days and 51.14% almost never comment (Table 4). When asked about the importance of interactivity with friends' posts on social media, the majority of respondents (29.14%) answered that it was mostly irrelevant to them, while 23.14% pointed out it was not important to them at all. Furthermore, 22.28% of the respondents indicated that their interactivity with friends' posts was mostly important to them. Only 3.71% of the respondents pointed out this type of interactivity as very important, while 21.71% were uncertain. The Chi-square test compared whether there was a statistically significant difference in the perception of the importance of interactivity with friends' posts on social media between men and women. Using this technique, no significant difference was found (X^2 (4. N = 350) = 0.8167. p = .936193). It can be inferred that men and women do not differ in their understanding of the importance of interactivity with friends' posts on

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[5] This data is in accordance with the previous research on the forms of interactivity on the Internet among Serbian citizens. The greatest number of respondents consume the content created by others, so the most common activity is the one that requires the minimum degree of engagement, such as liking, rating and ranking (Ninković Slavnić, 2016; Milivojević, Ninković Slavnić & Bajčeta, 2020).

social media. These results indicate that the matter of social media affability can be properly discussed, as they suggest that users rarely interact with friends' posts, while interactions are not considered very important.

Table 5 The level of frequency of the interactivity with media content on social media

The frequency	Liking		Sharing		Commenting	
	N	%	N	%	N	%
Several times per hour	18	5.14	4	1.14	1	0.28
Once every hour	21	6	2	0.57	2	0.57
About 3 times a day	41	11.71	4	1.14	7	2
Once a day	41	11.71	8	2.28	11	3.14
Once every 2-3 days	40	11.42	23	6.57	9	2.57
Once a week	46	13.14	58	16.57	26	7.42
Almost never	143	40.85	251	71.71	294	84
Total	350	100	350	100	350	100

In addition to interactivity with friends' posts, the research also included interactivity with media content on social media. For instance, 59.71% of the respondents use social media for obtaining information and slightly more than a third (34%) sometimes use them for this purpose. Moreover, 2% of the respondents never use them for this purpose, 3.42% mostly not and 0.85% of them are uncertain. Also, respondents rarely interact with media content on social media. Therefore, the most represented activity is liking, which refers to the second level of interactivity. In addition, 11.71% of the respondents like some media content on social media once a day and there is an equal percentage of the respondents who do so three times a day, while 5.14% do the same several times per hour. However, the third level of interactivity is not common – 71.17% of the respondents almost never share media content, and 84% of them almost never comment on it (Table 5).

As in the case with the interactivity with friends' posts, the question of interactivity with media content on social media platforms is not important to a higher percentage of respondents (27.42%), while 25.42% pointed out that it was mostly irrelevant to them. Only 6.85% of them indicated that this type of interactivity was very important, 19.71% indicated it was mostly important, while 20.57% expressed uncertainty. Having applied the Chi-square test, it was confirmed that there was no statistically significant difference in the perception of the importance of interactivity with media content on social media between men and women (X^2 (4. N = 350) = 1.4641. p = .832988).

Table 6 Motives for liking media content on social media

The motive	Liking	
	N	*%*
When someone asks me to like a certain post	5	1.42
When I want to support someone's attitude	76	21.71
If it concerns social issues that I consider important	81	23.14
If it concerns me personally or the group I belong to	17	4.85
If I find them entertaining, interesting, humorous	70	20
Almost random	1	0.28
I almost never like media content	100	28.57
Total	350	100

As far as the motives for liking media content on social media are concerned, the largest number of respondents point out that they like a post related to social issues they consider important (23.14%) or when they want to support someone's attitude (21.71%). For 20% of the respondents, the motives for liking are entertainment, humor and witty posts (Table 6).

Table 7 Motives for sharing media content on social media

The motive	Sharing	
	N	*%*
If I need to express my opinion on the topic or encourage discussion	25	7.14
If I am the author of the text or I find the text interesting/relevant	1	0.28
If it concerns social issues that I consider important	58	16.57
If it concerns me personally or the group I belong to	17	4.85
If I think it will be useful to my friends/followers	26	7.42
If I find them entertaining, interesting, humorous	27	7.71
If I want to provoke someone	2	0.57
If I want to play a joke on someone	4	1.14
I almost never share media content	190	54.28
Total	350	100

As was the case with liking, the motives for sharing media content are social issues that are considered important by 16.57% of the respondents. Altruism, entertainment, the need to improve the relationship with others and improve their lives, the need for belonging, the need for self-affirmation and self-promotion belong to the spectrum of motives for sharing content. In addition, emotional aspects are very important in the process of making decisions about transmitting content to others and they can affect the emotions of the audience, as well as feelings, identity and social demands that an individual fulfills by sharing content (Dafonte – Gomez, 2018).

Table 8 Motives for commenting on media content on social media

The motive	Commenting	
	N	*%*
If I need to express my opinion on the topic or encourage discussion	34	9.71
When I am annoyed by the person who posts them	1	0.28
If it is a post that I can use to help someone	1	0.28
If I am provoked by a comment	4	1.14
If it concerns social issues that I find important	35	10
If it concerns me personally or the group I belong to	15	4.28
If I find them entertaining, interesting, humorous	8	2.28
If I want to provoke someone	3	0.85
If I want to play a joke on someone	7	2
I almost never comment on media content	242	69.14
Total	350	100

In a world mediated by different means of communication, every activity on social media can be perceived as an act of participation in shaping the image of oneself or others. The selection of content that is liked, commented on or shared, depends on what we want to tell others about ourselves, our personality, ideas, attitudes and feelings, as well as on the participant for whom the content is intended. The intended recipient participates in the user's decision to share certain content; in other words, the assessment of the informative and entertaining value of the content for recipients plays an important role in this process[6]. Content that is liked, shared, and commented upon reveals certain aspects of the sender's personality and sends a message about who they are, while the very intention of indicating specific content is in the second place (Wong & Burkell, 2017). There is also the need to identify with the group that one belongs to, to uphold group views and to express solidarity in activities and attitudes.

6. Conclusion

The research has suggested that despite the intensive checking of social media and the consumption of content, the respondents do not often resort to interactivity, neither with friends' posts nor with media content. In general, the most common type of interactivity refers to the first level – watching and reading social media, then liking – the second level, while commenting and sharing are minimally applied and refer to the third level. These results confirm the previously observed inverted pyramid in user activities (Ninković Slavnić, 2016).

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[6] Several important factors have emerged from the research on the motives for sharing news on social media. Among the primary factors are informing and entertaining recipients, while the fundamental factors influencing this level of motivation are maintaining relationships with others, changing the consciousness of recipients, distinguishing and separating oneself, and belonging to the crowd (Wong & Burkell, 2017).

In addition, the research has confirmed the thesis that the audience is no longer a passive recipient of media messages, however, it has not yet progressed to the position of an active content producer and remained in the interspace as an "active recipient" (Hermida, 2011) or a reactive participant (Newman et al., 2016). The possibility of interactivity is not considered particularly important by the respondents. The greatest number of respondents (29.14%) consider that their interactivity with friends' posts on social media is mostly unimportant, while 23.14% point out it has no importance for them at all. Moreover, they perceive the interactivity with media content on social media in a similar way – for the majority of the respondents (27.42%) it is not important at all, while 25.42% stated that it was mostly irrelevant to them. Out of the total number of respondents, only 6.85% stated that the interactivity with media content on social media was very important. The difference in the perception of the importance related to interactivity, both with friends' posts and media content, does not differ between men and women. Such results indicate that although social media platforms enable overcoming different communication barriers, provide a wide range of possibilities for expressing alternative opinions and viewpoints, provide space for different voices to be heard and start discussions on important topics, users predominantly remain passive, and tend to please themselves with voyeuristic scrolling and low intensity engagement. Such user attitudes on different interactive options reflect the influence of individual, situational and social circumstances. On the individual level, an individual who minimally reveals their personality by liking certain content, hides insecurity in their own abilities and the reaction of the potential public, doubts about their skills of expression and the value of knowledge and information they possess. At the societal level, an individual may be convinced that their contribution to the discussion is marginal and insignificant, if not useless. For that reason, and other external factors affecting an individual, understanding the motives and degree of user participation online, although global, must be observed in a specific social context.

The development of civic culture and a democratic atmosphere is dependent on critical and creative individuals who, in addition to respecting the needs and rights of others, participate in creating authentic content, share their opinions and viewpoints, and publicly express and defend their position supported by arguments. In this process, social media can be positioned as the key tool, if their further development is directed towards opening and democratization, rather than towards commercialization and serving hegemonic social groups. Otherwise, in the future, their social role will be transformed from social and political into polarizing and more passive.

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DRUŠTVENE MREŽE I INTERAKTIVNOST
IZ PERSPEKTIVE KORISNIKA

Abstract. *Promenom komunikacijskih okolnosti. usled eksplozivnog razvoja tehnologije. došlo je do otvaranja novih sfera izražavanja stavova. mišljenja. ideja i afekata. Dominantno mesto u novoj komunikacijskoj realnost ipripada društvenim mrežama. koje spadaju u interaktivne medije. odnosno digitalne medije koji zavise od učešća korisnika. Stepen i način učešća razlikuju se između različitih društvenih mreža. ali ono što im je zajedničko jeste da nude korisnicima mogućnosti da kreiraju sadržaj. da na postojeći reaguju. kao i da ga dalje distribuiraju i komentarišu. Cilj rada je ispitati učestalost različitih vrsta interakcija na društvenim mrežama. motive za interakciju. kao i percepciju njene važnosti iz ugla korisnika. Istraživanje je sprovedeno na uzorku od 350 studenata i studentkinja Univerziteta u Nišu. Kao metod prikupljanja podataka korišćen je upitnik. Istraživanje je pokazalo da uprkos*

intenzivnom proveravanju društvenih mreža. ispitanici ne pribegavaju često interakciji. ni sa objavama prijatelja. ni sa medijskim objavama, niti mogućnost interakcije smatraju posebno važnom. Kao najčešći vid interakcije, uz gledanje i čitanje, izdvaja se lajkovanje. a najmanje se praktikuje komentarisanje. U najvećoj meri ispitanici pribegavaju lajkovanju medijskih objava na društvenim mrežama ukoliko se one tiču društvenih pitanja koja smatraju važnim (23.14%). ili kako bi pružili podršku nečijem stavu (21.71%).

Key words: *novi mediji. društvene mreže. participacija. interakcija. komentarisanje*

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DIGITAL UNIVERSITY LIBRARIES – STUDENT PERCEPTIONS[2]

Abstract. *The university libraries "Svetozar Marković" in Belgrade and "Nikola Tesla" in Niš were among the first to be actively involved in the process of digitization of libraries in Serbia. They are working on new projects supported by the European Union in order to modernize and develop new ways to transfer scientific and professional information. Consequently, they are a valuable source of information for writing professional and scientific papers, as well as obligations provided by curricula, especially at higher levels of study.*

The main goal of this paper is to examine the attitudes of doctoral students at the University of Belgrade and the University of Niš on the usefulness of digital resources of the university libraries "Svetozar Marković" and "Nikola Tesla". Accordingly, research tasks include issues related to informing students about the potential of the digital libraries, and the use of electronic resources that they offer. For the purpose of the research, an instrument that was used was a questionnaire, which was created purposely and delivered electronically to the respondents. Research data were processed through qualitative and quantitative methods and presented graphically.

The results of the research show that students are partially informed about the potential of the digital university library, that improvements in information about audio and video files are possible; also, that students recognize the benefits of using electronic resources and their usefulness in the study process.

Key words: *Digital university libraries, students, electronic resources, usefulness, doctoral studies*

1. Introduction

Over the past few decades, the impact of new technologies on the field of higher education has been noticeable (Gleason, 2018). It is known that libraries have one of the most important roles in the learning process, namely to provide access to various resources, such as e-books, magazines, movies, digital databases, software and other professional learning tools that can benefit everyone in higher education

(Oakleaf, 2010). Although the implementation of modern technological tools in libraries began much earlier, their influence is becoming increasingly evident with the formation of digital libraries. Rapid changes and the development of information and communication technologies contribute to the fact that university libraries have an ever-widening range of services, as well as different ways of delivering materials. As a result, digital libraries in the academic context are becoming an invaluable resource for students, researchers and lecturers.

The emergence of mobile devices and the possibility of their application in the academic context has opened new questions related to innovation and modernization of education of future academics (Rossing et al., 2012). This is especially true for laptops and mobile phones, which open up space for access to digital materials anywhere and anytime with their new features. From the perspective of students and scientific researchers, the use of mobile devices has significantly changed the picture of studying, which is no longer based on long stays in university libraries, but on the permanent use of digital channels in order to access scientific information. Consequently, digital libraries today play a key role in studying, but also in creating, developing and promoting scientific capital and scientific communication.

Having in mind the significant role of digital libraries in the process of studying and scientific research, this paper aims to examine the perceptions of doctoral students about the usefulness of the university library digital resources.

1.1. Digitization of libraries

The process of digitization of libraries is based on the development of modern technologies and has a leading role in preserving, protecting and promoting the cultural and scientific values of every society (Lynch, 2007). Significant support for the digitization process is provided by the vision of the European Digital Library, which is presented in a document titled Commission Recommendation on the digitization and online accessibility of cultural material and digital preservation. This document initiates the establishment of digitization centers in the countries of the European Union in order to make the European cultural heritage more accessible via the web (The Commission of the European communities, 2006). In Serbia and in the surrounding area, the digitization of library materials has been developing in accordance with the established standards that followed European trends (Vukotić, 2012; Tendjer, 2014).

Today, it is generally accepted that digitization in libraries has a key role to play in preserving, presenting and promoting scientific, cultural and historical sources (Nielsen, Hjørland, 2014). Digitization facilitates scientific and research work because it opens the possibility for users (scientific researchers, students and other interested subjects) to access digitized scientific content from remote locations (Lippincott, 2015). In addition, the digitization of libraries has a number of other advantages related to the availability of databases, protection of sources and storage in a new digitized form (IFLA, 2014). In this context, digitization is now considered an indispensable method in the protection of cultural and scientific

heritage. However, according to Babović and Mašić (2016), digitization is not just a process of mere data transfer from one medium to another, but implies digital processing of manuscripts that includes hiring not only experts in computer science and librarianship, but also scientists and researchers of social sciences. Digital cultural treasures (texts, databases, images, sound, graphics, web pages) can exist in any language, in any part of the world and in any area of human knowledge and expression (Babović, Mašić, 2016).

Experiences from other countries show that libraries are undergoing a number of developmental changes required by the information environment (Costa, Gomes, Silva, 2017; Rane, 2015; Andresoo, 2009). In providing adequate services that have determined the digital age, libraries face many challenges to enable the transfer of information in a way that suits modern users (Evens, Hauttekeete, 2011; Conway, 2010). New technologies, especially those that enable mobile data communication, provide quick and easy access to data held in digital libraries (ChanLin, Hung, 2016; Murray, 2010; Lippincott, 2010). Accordingly, digital libraries are becoming increasingly important both in the field of education and in other social subsystems.

According to Smith (2001), a digital library is an organized and focused collection of digital objects, including text, images, video and audio materials, with developed search and access methods for selecting, creating, organizing, maintaining and sharing collections. Accordingly, it can be stated that digital libraries, unlike the classic ones, have a variety of content that they can offer to their users. Digital university libraries are of special importance for students, lecturers and researchers.

University libraries in Serbia are dedicated to modernization, so three university libraries (from Belgrade, Niš and Kragujevac) became part of the European academic network of libraries in 2001, which, among other things, included projects of digitization of resources. At the time, these libraries were the only partners in the Europeana project for libraries from non-EU countries. All these activities were guided by the idea of providing open access to content with the ultimate goal of popularizing and increasing the availability of digitized content (Antonić, Mitrović, Sofronijević, 2011).

2. Methodological approach

2.1. Research goals, methods, sample and instruments

The main goal of this research is to examine if doctoral students at the Faculty of Philology in Belgrade and doctoral students at the Faculty of Philosophy in Niš are informed about the potential of digital university libraries "Svetozar Marković" and "Nikola Tesla", and to examine their perceptions on the usefulness of the university libraries' digital resources.

In accordance with the set goal of the research, a descriptive method was applied in the paper, and the obtained data were processed qualitatively and quantitatively. The sample of examined students was deliberately selected and it consisted of 25

students from all years of doctoral studies, 15 from the University of Belgrade and 10 from the University of Niš. For the purposes of this research, doctoral students were intentionally selected because it is assumed that they make greater use of digital library resources, as well as have more experience with the use of digital resources, in accordance with the requirements of doctoral studies (research projects, literature study, preparation of doctoral dissertation, etc.).

From the methodological point of view, it can be stated that this is a relatively small number of respondents. However, this is understandable, given that the number of doctoral students is certainly lower than undergraduate or master's degree students, and that the survey was organized online and on a voluntary basis, which generally causes less student interest.

The basic instrument of the research is an anonymous questionnaire which was purposely made for the needs of this research. The questionnaire consists of 9 closed-ended questions. For the purposes of this paper, data were used to express students' perceptions of the usefulness of digital libraries, information and their potential and experience in using them for study purposes.

In statistical data processing, quantitative procedures were used – to calculate estimates, as well as methods of qualitative analysis – for questions in which students reported their experiences in using the digital library. The student survey was conducted using an online survey during February 2020.

3. Review and discussion of research results

In relation to the goal of the research, the obtained data are shown in Figure 1. The largest number of doctoral students were familiar with the information that books can be searched on the digital university library website, which was stated by 24 respondents (96%), while only one (4%) was not familiar with this information. In the same percentage, respondents were informed that scientific journals could be searched on the digital university library website, while only one respondent had no knowledge about it. Out of a total of 25 respondents, 18 (72%) were informed that conference proceedings could be searched on the university library's website, while 7 (28%) respondents were not informed about this service offered by the university library. A significantly lower number of students – 5 (20%) were informed about the fact that the site of the digital university library provided the possibility of listening to sound recordings, while 20 of them (80%) were not familiar with this information. The situation is the same with information about the possibility of watching videos and movies, about which obviously a larger number of doctoral students have no knowledge. In contrast, a large number of respondents - 14 (56%) were aware that the master's thesis can be searched on the site of the digital university library, while 11 (44%) respondents did not have such information. Given that the research sample consisted of doctoral students, it is reasonable to assume that they were familiar with the possibilities offered by the digital university library when it comes to searching for completed doctoral dissertations. However, the data according to which the

respondents were insufficiently informed about this possibility are surprising. Namely, 17 (68%) respondents were informed about the potential of university libraries when it comes to searching for completed doctoral dissertations, while 8 (32%) respondents did not know about the availability of completed doctoral theses. A small number of respondents, 5 of them (20%), stated that they used other resources that were on the website of the university library, such as documents, native collections, etc. Based on the presented data, it can be stated that the students are partially informed about the possibilities digital university libraries offer to their users.
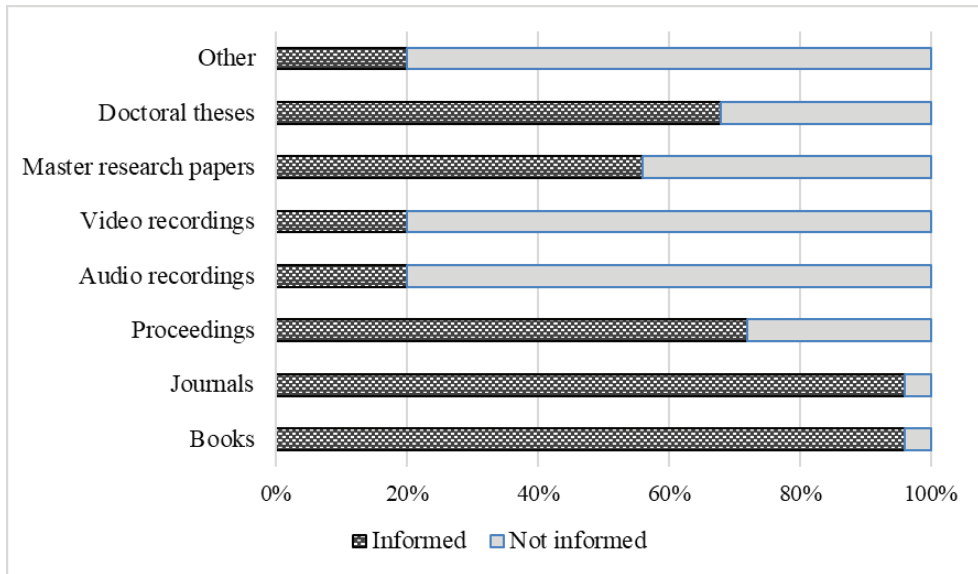
Fig 1. Informatization of doctoral students about the potential of the digital library

The results of the research related to information about the potential of digital libraries, from the aspect of the type of electronic sources, indicate that doctoral students are mostly informed about sources related to books and journals. To a lesser extent, students are familiar with the possibilities of using conference proceedings, while they are the least informed about the potential in the form of audio recordings and video content. This result can be explained by the fact that the respondents are doctoral students at the Faculty of Philology and the Faculty of Philosophy, and that for the purposes of their studies it may be more important to use written sources, books and articles, compared to audio and video recordings. Interesting and unexpected data were obtained in relation to the search for doctoral dissertations that have already been published, because it is logical to assume that doctoral students should show greater interest in searching and reading completed theses, which are now available on the university library website. The reason for the weaker interest in searching for completed doctoral dissertations may be the specific topic for which students were interested, but also insufficient information about the availability, i.e., the ability to search and read already published doctoral dissertations.

The data obtained within the questions related to the use of digital resources in university libraries are shown in Figure 2. The doctoral students in university libraries use both printed and digital sources in the study process. The data obtained from the research indicate that the largest number of respondents were in favor of combining digital and printed materials in the learning process, which was stated by 16 (64%) of respondents. A slight advantage over electronic sources in relation to the printed ones was given by 9 (36%), while none of the respondents opted for the use of exclusively printed sources. However, it is surprising that as many as 21 respondents, or 84%, point out that printed texts are easier to use, while only 4 or 16% of respondents opted for direct screen learning.
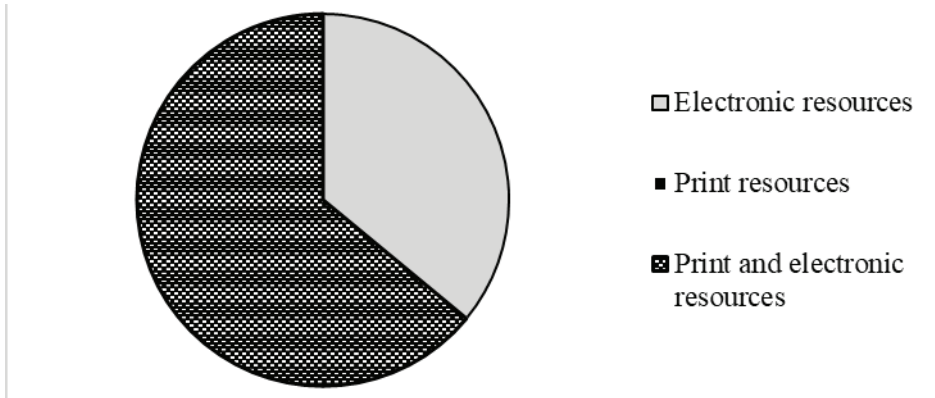
Fig 2. Student preferences in relation to printed and electronic sources

Figure 3 shows students' perceptions of the benefits of digital resources. Students single out ease of access, which is stated by 9 (36%) respondents; possibility of more efficient search of 7 (28%) respondents, while a lower number of them state other advantages of digital texts such as the speed of obtaining results – 5 respondents (20%), availability of relevant sources – 2 (8%) and ease of use which 2 (8%) surveyed students state.
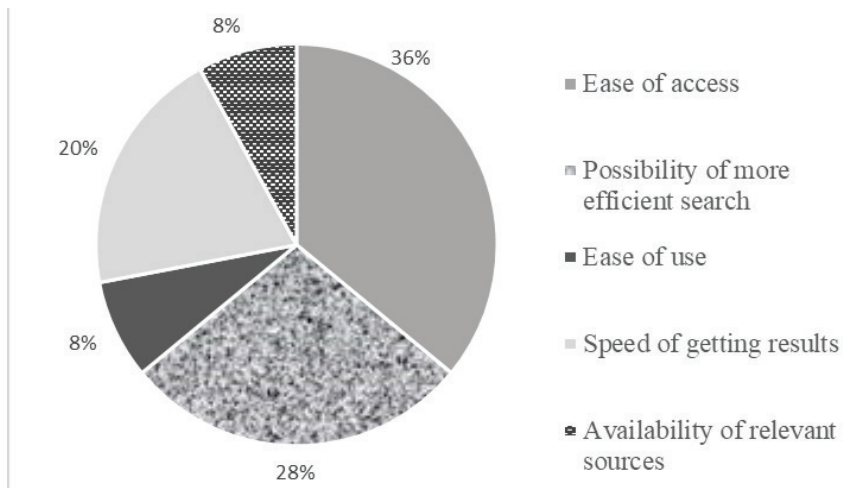
Fig 3. Students' perceptions about the advantages of digital sources

The obtained data are expected and the respondents in this research believe that it is necessary to use digital and printed resources while studying at the level of doctoral studies. Namely, doctoral students are instructed to use digital texts and databases for their exam requirements and pre-exam obligations, in addition to printed sources. Complex requirements for doctoral studies, and especially independent research papers, require additional research and use of various foreign books and journals that can only be found in digital form in our country. In this context, it is necessary to use various foreign journal databases, which are offered through the sites of the digital university libraries. Accordingly, students are instructed to use a variety of digital sources, since many original sources are unavailable in our area. It is therefore not surprising that almost all respondents use digital resources offered by the university library. In addition, other advantages of digital sources are very important, which the respondents state, in addition to availability, significant ease of access, efficiency and speed in obtaining the required data, but also their relevance. However, it is interesting that most students, when it comes to reading texts, prefer printed texts to digital texts. The reason for this may be the student's habit to underline and mark something on paper, or add to it during studying, while direct reading from the screen can be tedious or, if it is long-lasting, even harmful to eyesight. The research data unequivocally indicate that doctoral students see the usefulness of digital libraries in the study process.

Based on the obtained data, it can be concluded that the surveyed students mostly believe that digital university libraries are very useful during their studies, which 20 (80%) of the respondents point out. Only 5 respondents, or 20%, believe that digital university libraries are partially useful during their studies, whereas there are no respondents who do not realize their usefulness. This is further confirmed by the data that respondents would be very happy to recommend the use of digital university library resources during their studies, which was stated by as many as 23 (92%) doctoral students, while only 2 of them would not give such a recommendation.

4. Conclusion

Based on the obtained data, it can be concluded that doctoral students recognize the usefulness of digital libraries during their studies. The results also indicate that doctoral students are partially informed about the potential of the university libraries, so there is room for improvement. These results can be understandable to some extent, especially if we keep in mind that doctoral students are mainly focused on reviewing and searching the digital resources of the library due to the performance of pre-examination and other study obligations, but using audio and video resources in research could potentially lead to new research topics.

The research also confirms that students use the digital resources that the university library has. Although the results of the research show that students prefer to use a combination of digital and printed sources, a slight advantage is on the side of digital sources mainly due to their availability, simplicity and ease of use.

Also, the research data unequivocally confirm that doctoral students are aware of the importance of digital sources for the study process and that they recommend to their colleagues the use of digital resources of the university library.

Although the instrument used in this study was anonymous, the obtained results should be accepted with caution. Due to the low number of doctoral students, only 25 students participated in the research, and therefore generalization is not possible. Furthermore, some respondents might have given socially desirable answers, which can happen in similar research. However, despite the present limitations, the obtained results can be of importance to employees in university libraries, but also to researchers as a basis for future research of students' attitudes towards digital libraries.

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DIGITALNE UNIVERZITETSKE BIBLIOTEKE – STAVOVI STUDENATA

Abstract. *Univerzitske biblioteke „Svetozar Marković" u Beogradu i „Nikola Tesla" u Nišu su bile među prvima aktivno uključene u proces digitalizacije biblioteka u Srbiji. U njima se radi na novim projektima koji su podržani od strane Evropske unije u cilju modernizacije i razvoja novih načina za prenos naučnih i stručnih informacija. Shodno tome, one su dragocen izvor informacija za pisanje stručnih i naučnih radova, kao i obaveza predviđenih nastavnim programima, posebno na višim nivoima studiranja. Osnovni cilj ovog rada je da se ispitaju stavovi doktoranada Univerziteta u Beogradu i Univerziteta u Nišu o korisnosti digitalnih resursa univerzitetskih biblioteka „Svetozar Marković" i „Nikola Tesla". Shodno tome, istraživački zadaci obuhvataju pitanja koja se odnose na informisanje studenata o potencijalima digitalnih biblioteka i korišćenje elektronskih izvora koje one nude. Za potrebe istraživanja, instrument koji je korišćen bio je upitnik, koji je namenski kreiran i elektronski dostavljen ispitanicima. Podaci*

istraživanja obrađeni su kvalitativnim i kvantitativnim metodama i predstavljeni grafički. Rezultati istraživanja pokazuju da su studenti delimično informisani o potencijalima digitalne univerzitetske biblioteke, da su moguća poboljšanja u informisanosti o audio i video datotekama; takođe da studenti prepoznaju prednosti korišćenja elektronskih resursa i korisnost u procesu studiranja.

Key words: *Digitalne univerziteske biblioteke, studenti, elektronski izvori, korisnost, doktorske studije*

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THE CHALLENGE OF CLIMATE CHANGE FOR STUDENTS OF JOURNALISM IN THE SOUTH OF SERBIA

Abstract. *The role of the media in disseminating information on climate change is important, because they create public opinion that can lead to policy changes when it comes to this topic. The research results show that journalism students in the south of Serbia take climate change seriously and are most often informed about it through online media and web portals of major news organizations. However, students believe that the media do not report enough on climate change, and they themselves do not produce such content. However, they believe that their study program provides adequate knowledge about climate change, but they also want to gain more knowledge and skills required to report on climate change, which creates the opportunity to improve the journalism study program. Educating journalism students about climate change is especially important because they will shape public opinion on this topic that will be increasingly relevant and significant in the future.*

Keywords: *climate change, media, journalism students, south of Serbia*

1. Introduction

Climate change poses a serious threat in modern times, and public awareness of the seriousness of this problem is becoming more prominent around the world. When using the global Internet search engine Google to search for the phrase *climate change*, 1.020.000.000 results[3] appear, which testifies to its topicality. In September 2018, on the occasion of the Climate Change Summit, United Nations Secretary-General António Guterres said: "Climate change is the defining issue of our time - and we are at a defining moment"[4].

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[3] https://www.google.com/search?q=climate+change, available at 28.oktobra 2021.

[4] Secretary-General's remarks on Climate Change, 2018; https://www.un.org/sg/en/content/sg/statement/2018-09-10/secretary-generals-remarks-climate-change-delivered (accessed on 30 October 2021).

Changes in weather patterns noticed in the Earth's climate since the beginning of the 20th century are primarily caused by direct or indirect human activities, especially the burning of fossil fuels, which leads to the greenhouse effect and an increase in the average surface temperature of the Earth[5]. Even though there have been attempts to deny and downplay the importance of climate change and the role of man in it, such as devising a strategy by Republican leaders in the United States to spin the media that denied human responsibility for climate change (Bannett, 2007), the public today has little dilemma about the importance of human role in climate change. Human responsibility for these changes was also highlighted at the Intergovernmental Panel on Climate Change in its 2021 report[6]. The Peoples' Climate Vote[7] survey conducted by the United Nations Development Program and partners in 2020, including the University of Oxford and several non-governmental organizations, covered 50 countries, with 56 percent of the world's population, for a total of 1.2 million participants. This is the largest survey of public opinion on climate change ever. The research is part of a broader campaign aimed at educating the public about climate change and finding out what the public thinks about the actions that governments need to take to reduce the damage caused by climate change. The results showed a direct link between education levels and the need to take specific action against climate change, regardless of the country's level of development. More than half of the participants believe that climate change is a problem that requires urgent reaction, and the largest percentage of them are young people.

Since people cause climate change and suffer its consequences (Dellink, Lanzi & Chateau, 2019; Huckelba & Van Lange, 2020). The Summit on Climate Action, held on September 23, 2019, identified the need to address the social dimension of climate change[8], which indicates the need to involve the social sciences in climate change research.

The public of the Republic of Serbia is also worried about climate change. The energy and transport sectors are the main causes of pollution at the local level. In the 21st century, the country has faced several extreme climate events, resulting in human casualties and property damage – drought in 2012, floods in 2014, and of the ten hottest summers, eight were after 2000[9]. Moreover, the Global Alliance on Health and Pollution Report highlighted Serbia as the leading country in Europe in terms of pollution-related deaths[10].

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[5] Overview: Weather, Global Warming and Climate Change; https://climate.nasa.gov/resources/global-warming-vs-climate-change/ (accessed on 30 October 2021) and United Nations Framework Convention on Climate Change, 1992; https://unfccc.int/files/essential_background/background_publications_htmlpdf/application/pdf/conveng.pdf (accessed on 30 October 2021).

[6] Zhongming, Z., Linong, L., Wangqiang, Z., and Wei, L., AR6 Climate Change 2021: The Physical Science Basis, 2021; https://www.ipcc.ch/report/ar6/wg1/ (accessed on 20 October 2021).

[7] https://www.undp.org/press-releases/worlds-largest-survey-public-opinion-climate-change-majority-people-call-wide (accessed on 20 October 2021).

[8] Report of the Secretary - General On The 2019 Climate Action Summit and The Way Forward In 2020. (2019); https://www.un.org/sites/un2.un.org/files/cas_report_11_dec_0.pdf

[9] http://www.hidmet.gov.rs/data/klimatologija/ciril/leto.pdf (accessed on 20 October 2021).

[10] https://gahp.net/wp-content/uploads/2019/12/PollutionandHealthMetrics-final-12_18_2019.pdf (accessed

The Republic of Serbia has ratified important international documents in the field of climate change, such as the 2015 Paris Agreement, a global climate agreement adopted by 195 member states of the UN Framework Convention on Climate Change[11]. The Republic of Serbia has also ratified The UNECE Convention on Access to Information, Public Participation in Decision-making and Access to Justice in Environmental Matters, adopted on 25th June 1998 in the Danish city of Aarhus at the Fourth Ministerial Conference in the 'Environment for Europe' process[12]. The aim of the Aarhus Convention is to strengthen the role of citizens in environmental issues. There are three basic pillars[13]: Access to information – The environmental rights outlined in its preamble depend on the public having access to environmental information, just as they also depend on public participation and on access to justice; Public participation in decision-making – public participation involves the activity of members of the public in partnership with public authorities to reach an optimal result in decision-making and policy-making; Access to justice – Access to justice means that members of the public have access to legal review procedures to enforce the Convention's standards on access to information and public participation, as well as the provisions of domestic environmental law.

The state has established both an institutional and legal framework in the fight against climate change, but in order to achieve concrete results, improvements are needed primarily in the segment of capacity building and improving the knowledge of responsible institutions at the national and local level (Mirković & Lukić, 2018). That is why the Climate Change Strategy project was launched with an Action Plan funded by the European Union.

In order to raise capacities and improve knowledge, education on climate change is important at all levels of education, even at social sciences universities. It is especially important to educate journalism students about the importance of proper reporting on this topic, because, as future journalists, they will create public opinion that will be able to influence local and global policies and decisions related to climate change. People form opinions based on images and information they receive from communication channels, especially from the mass media, which were primary sources of information for most citizens in the decades when awareness of climate change grew (Castells, 2009). Also, it has been proven that media attention is in correlation with the public opinion on environmental issues (Nisbet & Myers, 2007).

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[11] Paris Agreement, FCCC/CP/2015/L.9; https://unfccc.int/resource/docs/2015/cop21/eng/l09r01.pdf (accessed on 30 October 2021).

[12] The UNECE Convention on Access to Information, Public Participation in Decision-making and Access to Justice in Environmental Matters, 1998; https://unece.org/environment-policy/public-participation/aarhus-convention/introduction (accessed on 30 October 2021).

[13] The Aarhus Convention: An implementation guide (2014); https://unece.org/DAM/env/pp/Publications/Aarhus_Implementation_Guide_interactive_eng.pdf (accessed on 30 October 2021).

2. Media and climate change

The Digital News Report presented by the Reuters Institute for the Study of Journalism has investigated the digital habits of people around the world and how people get informed in the online environment (Newman, Fletcher, Schulz, Andi & Nielsen, 2020). The research was conducted by the YouGov organization using an online questionnaire at the end of January and the beginning of February 2020. The research was conducted on a representative sample, on six continents and 40 markets. Part of the research was conducted by Research Fellow Simge Andi, where the focus was on how the audiences access the news on climate change and on the participants' opinions about how the media report on climate change (Simge, 2020). Research results show that the majority of people are concerned about climate change. On average, in all countries, around 69% of participants said that they consider climate change to be an extremely serious or a very serious problem. This issue is of particular concern to governments in countries being directly affected by climate change, such as Chile, Kenya and South Africa, where as many as 90% of participants believe that climate change is a very serious or an extremely serious issue. On the other hand, 3% of the total number of participants dispute the seriousness of climate change, and the most skeptical ones are from the United States, Sweden, Australia, Norway and the Netherlands. This might be due to the fact that they are not directly affected by climate change, because they are skeptical of science or because they are worried about the economic impact of measures to combat climate change. They generally do not follow the news about climate change. Many of them have a lower level of education and are generally less interested in news.

When it comes to the most frequently used sources of news on climate change, television is the most frequent source with 35%, especially among the older population, but also among the young. The reason for this is the power of visual communication, because images of the consequences of climate change can trigger strong emotions, especially negative ones such as fear (Castells, 2009). Television is followed by online media and traditional media web portals with 15%, specialized media/sources covering climate issues with 13% and alternative sources such as social media posts or blogs with 9%. The press and radio are represented by 5% each. Research shows that young people between 18 and 24 years of age often use alternative sources of news on climate change, such as social media and blogs, emphasizing the importance of accessing news directly from activists such as Greta Thunberg or celebrities and influencers who talk about climate change.

The survey shows that almost half of the participants, more precisely 47%, believe that the media report well and provide accurate information on climate change. However, almost the same percentage of participants believe that climate change is not a serious problem, believe that the media do not report professionally on the topic, especially the mainstream media.

Similar studies have not been conducted in Serbia. That is why these authors' research is so important, because the obtained research results in Serbia can be

viewed in a global context. The research was conducted during the COVID-19 pandemic, which was marked by the trend of digital transformation of the media, as well as greater use of digital news sources, mobile media and technology platforms (Newman, 2021).

The COVID-19 pandemic has shown the importance of reliable knowledge of the world around us, including knowledge and facts about climate change. At the same time, Stoddart, Ramos, Foster and Ylä-Anttila examined news media coverage from Canadian legacy newspapers and found that COVID-19 pandemic is a critical event linked to a period of reduced media coverage of climate change (Stoddart, Ramos, Foster, K. & Ylä-Anttila, 2021).

The role of the media in informing the public about climate change is very significant, and their role in raising concerns and raising people's awareness of the importance of climate change is equally important.

A multidisciplinary approach to the study of climate change is necessary in the modern world, so the education of journalists should include this topic. Smith and Lindenfeld agreed that media studies must increasingly engage directly in collaboration with other researchers, stakeholders, and communities to serve on-the-ground decision-making and enhance society's ability to take action (Smith & Lindenfeld, 2014).

The mass media can highlight the climate change issue as significant and influence public opinion (Arlt, Hoppe & Wolling, 2011). The role of the mass media in promoting the importance of the climate change topic was recognized at the beginning of the second half of the 20th century (Schoenfeld, Meier & GriYn, 1979). Schäfer and Schlichting conclude that research activity in the field of Media representations of climate change has risen strongly over time, and that the analytical spectrum has expanded to include an increasing number of countries, more types of media including online and social media, and different methodological approaches (Schäfer & Schlichting, 2014).

The media shape public opinion through agenda-setting and framing of news (McCombs, Shaw & Weaver, 1997; Soules, 2015; Wahyuni, 2017). The media choose what to publish, when to publish and in what context. That is why it is important to educate journalists about climate change[14], but also to educate journalism students, future journalists, about standards of reporting on climate change, because knowledge and attitudes about climate change largely depend on the attitude, knowledge and skills of reporting journalists and decisions made by editors and media owners.

Wolfgang Blau, a former COO at Condé Nast International and a visiting fellow at the Reuters Institute, says environmental issues cannot be the sole responsibility of one group in the newsroom, but must be on the radar of every journalist, editor and media owner, because no topic is exempt from the effects of climate change[15].

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[14] Santelli, A. M. Lessons in environmental news reporting from Brazil, Reuters institute, 2021; https://reutersinstitute.politics.ox.ac.uk/lessons-brazil-how-better-cover-environment-and-climate-crisis (accessed on 30 October 2021).

[15] Santelli, A. M. Lessons in environmental news reporting from Brazil, Reuters institute, 2021; https://

Journalists need basic knowledge about climate change, because if they do not have it, they can simplify their texts too much or emphasize the wrong things. Journalists who write about topics related to climate change can not only write about problems, but must also look for solutions to them. Sônia Bridi, a special reporter at TV Globo, said that media professionals must help people find solutions for the dangerous situations caused by climate change, because otherwise they only cause despair by denying the problem (Aram, 2011).

In a study conducted in India, through an interview with 25 journalists who report on climate change, the following issues related to reporting on this topic were highlighted: "It is abstract, not connected with day-to-day reality; it is too broad a topic and mostly a technical matter; Journalists ignore climate change as they do not know the technicalities involved; they hardly receive in-service training on climate change and fail to link ground realities with existing policies and politics; Scientists do not give climate change literature in a jargon-free language"[16].

Leading environmental journalists in Brazil suggest three fundamental questions newsrooms should ask themselves about environmental journalism: who should tell this story? What should they be expected to know in order to tell the story accurately? And how should the story be told?[17].

The Freelance Journalism Assembly, a project conducted by the European Journalism Center from the Netherlands, published A Freelancer's Guide to Reporting on Climate Change. According to this document, good reporting on this topic can present potential global and local solutions; timely and accurately inform the public about scientific data and research; educate the audiences and make this great topic more understandable; encourage society to solve problems. It is also recommended that a specific story be presented, not general research. Observing the impact of climate change on a community or the way people fight the negative consequences can inspire people in different parts of the world to do the same. Environmental issues should also be considered to match everyday events or current topics. Such an approach would help the journalist find a new angle of viewing a burning topic. According to the Guide, journalists should still look for interviewees among those who are directly affected by the problem they are reporting on, who have "live experience" with climate change and know a lot about what is happening at the local level. The audience needs scientific proof, but also emotional attraction, it is claimed in the Guide. The public is looking for science-based information on climate change. That is why it is important for journalists to follow scientific papers and talk to scientists, to be educated to report on these topics, but at the same time to

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reutersinstitute.politics.ox.ac.uk/lessons-brazil-how-better-cover-environment-and-climate-crisis (accessed on 30 October 2021).

[16] Santelli, A. M. Lessons in environmental news reporting from Brazil, Reuters institute, 2021; https://reutersinstitute.politics.ox.ac.uk/lessons-brazil-how-better-cover-environment-and-climate-crisis (accessed on 30 October 2021).

[17] https://reutersinstitute.politics.ox.ac.uk/about-the-oxford-climate-journalism-network (accessed on 30 October 2021).

be able to explain professional terms that could confuse the audience. Furthermore, it is important that their stories trigger emotional responses from the audience.

The importance of continuous support to journalists was recognized by the Reuters Institute for the Study of Journalism at the University of Oxford and in October 2021 it launched the Oxford Climate Journalism Network project[18]. This network aims to give journalists and media editors around the world the opportunity to improve their skills in reporting on climate change, not as an isolated topic, but as something that correlates with many other aspects of human life. Their goal is to educate not only journalists whose specialty is science and ecology, but also all journalists who are interested in adding a climate dimension to the topics they write about because their assumption is that climate change is not just a topic, but a systemic issue that affects all levels of a typical newspaper organization, including culture, tourism, health, technology, etc. The project provides journalists with the opportunity to meet with leading experts, with famous scientists, and to research and cooperate with other media organizations.

Changes in media coverage of climate change happened in parallel with the environmental activism of the Swede Greta Thunberg, who initiated the actions of more than one million young people around the world launched through social media (Bergmann & Ossewaarde, 2020; Sabherwal, Ballew, Gustafson, Goldberg, Maibach, Kotcher, Swim, Rosenthal & Leiserowitz, 2021; Martínez García, 2020). However, research shows that media engagement is insufficient, as are the activities of other social institutions. A possible justification for the low level of attention is that the impact of climate change will be seen over a longer period of time and is therefore not a current topic for the media (Aram & Nivas, 2015).

There is not much research on the education of journalism students in the field of climate change. A study conducted in Indonesia lists possible problems for integrating climate change issues into the education of journalists. One problem is related to the lack of lecturers who could teach climate change. Another problem is curricula that do not cover subjects related to climate change. The third problem is related to the popularity of journalism in general (Wahyuni, 2017).

3. Methodology

The aim of this paper is to investigate how students of journalism in the south of Serbia access news about climate change, their views on the importance of the topic and the way the media report on climate change, as well as how much the journalism students are encouraged to report on climate change. In the conditions of online education caused by the COVID-19 pandemic, the research was conducted in the second half of October 2021, through an online questionnaire among journalism students at the Faculty of Philosophy, University of Niš. The research was conducted

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[18] https://reutersinstitute.politics.ox.ac.uk/about-the-oxford-climate-journalism-network (accessed on 30 October 2021).

based on the methodology used by the Reuters Institute for the Study of Journalism at the University of Oxford which has been applying it in global digital news studies since 2012; this methodology is available to the public under a Creative Commons license. The methodological framework of the research is a questionnaire used in the Digital News Report 2020, adapted to the objectives and purposes of this research.

The research questions asked in this paper are:

RQ1: What is the attitude of journalism students on topics related to climate change?

RQ2: How do journalism students relate the topic of climate change to the journalistic profession?

RQ3: How journalism students assess the importance of formally acquired knowledge and skills for reporting on climate change?

Moreover, in order to put the results in a broader context, an analysis of the curriculum at the undergraduate studies of journalism at state faculties in the Republic of Serbia was done.

4. Results and discussion

The research included 110 journalism students at the Faculty of Philosophy, University of Niš. The greatest interest in filling out the online questionnaire was expressed by first-year students (39.1%), followed by second-year students (25.5%), fourth-year students (21.8%), and the lowest percentage of third-year journalism students (13.6%).

Most students consider climate change to be a serious problem in the modern world. When asked how seriously they take the problem of climate change, students answered as follows: 62.7% of students consider it extremely serious and very serious, and 30.9% of them consider it to be a somewhat serious problem. Only 4.5% of students think that this is not very serious and not a serious problem at all.

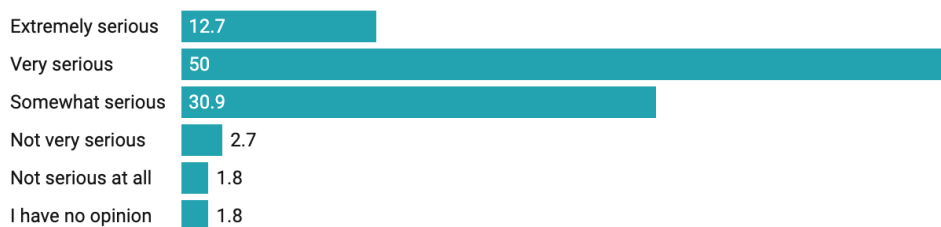|	
Extremely serious	12.7
Very serious	50
Somewhat serious	30.9
Not very serious	2.7
Not serious at all	1.8
I have no opinion	1.8

Fig. 1: Journalism students' answers to the question: How seriously do you take the problem of climate change?

When it comes to the media outlets which journalism students most often use to inform themselves about climate change, online media and web portals of traditional media prevail (41.8%). They are followed by television with 20%, then

alternative sources such as posts on social media or blogs with 19.1%, specialized media/sources that cover climate issues with 13.6%. From the aspect of traditional media, the print media are the source of information on climate change for 1% of journalism students, and no one uses radio. Also, 1.8% students obtain information during communication with colleagues, friends or family.

Television	20
Printed newspaper	1
I don't pay attention to climate change	1.8
Online news sites from major news organisation	41.8
Specialised outlets covering climate issues	19.1
Conversational with colleagues, friends or family	1.8
Don't know	0.9
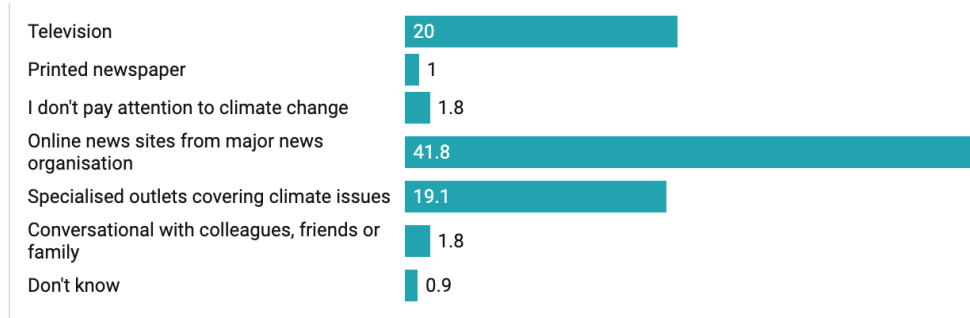
Fig. 2 Sources of information for journalism students about climate change.

When it comes to students' attitudes about how often the media report on climate change, opinions are divided. Most students think that the media rarely report on this topic (29.1%). Additionally, 28.2% of students think that the media report very rarely, and the same percentage thinks that the media often report on climate change. The lowest percentage (6.4%) thinks that the media report very often. Thus, the prevailing opinion is that the media rarely report on climate change.

Very often	6.4
Often	28.2
Very rarely	28.2
Rarely	29.1
I dont pay attention to climate change	8.2
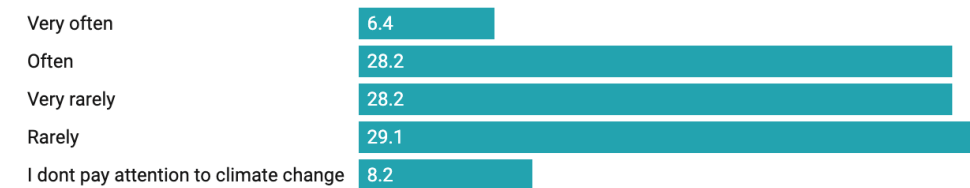
Fig. 3 Journalism student answers to the question of how often the media report on climate change.

As for the consequences of climate change that are most often talked about in the media, students highlight the ones they mostly face: extreme weather conditions (floods, droughts...) and air pollution.

When it comes to professional standards in reporting on climate change, students believe that they have been met. Around 44.5% of students think that these are met to some extent, and 6.4% of students think that these are met to a great extent. Around 39.1% of journalism students believe that professional standards are not met.

Yes, to a great extent	6.4
Yes, to some extent	44.5
No	39.1
I don't know	10

Fig. 4 Answers by journalism students to the question of whether the media meet professional standards in reporting on climate change.

Although they believe that the media report professionally on climate change, most students believe that information on climate change is censored and that it is most often censored by the authorities in the Republic of Serbia.

Journalism students, 58.2% of them, do not share newspaper articles on climate change via social media, 28.2% rarely share them, and 12.7% often share articles on climate change. When it comes to writing newspaper articles on climate change, as many as 97.2% of journalism students do not write articles, 4.5% rarely write, and only 1.8% of students often write articles on this topic. However, 40.9% of students plan to write journalistic articles on climate change in the future, 17.3% do not plan to do so, and 41.8% are undecided.

When asked whether their study program provides them with adequate knowledge about climate change and the specifics of reporting which are important for their future professional work, most students answered positively, 8.2% answered *yes, to a great extent*, and 43.6% answered *yes, to a certain extent*. However, a large percentage of students, 30.9% of them, believe that their study program does not provide adequate knowledge about climate change and the specifics of reporting.

Yes, to a great extent	8.2
Yes, to some extent	43.6
No	30.9
I don't know	17.3

Fig. 5 Answers by journalism students to the question of whether their study program provides adequate knowledge about climate change and the specifics of reporting.

Journalism students want to gain more knowledge and skills needed for journalistic reporting on climate change. Most of them believe that an important part of their journalism education should include knowledge and skills necessary to report on climate change. Around 61.8% of students answered *Yes, to some extent*, and 22.7% of them answered *yes, to a great extent*. Around 7.3% of students believe that they do not need more knowledge and skills to report on climate change.

Yes, to a great extent	22.7
Yes, to some extent	61.8
No	7.3
I don't know	8.2

Fig. 6 Answers of journalism students to the question whether an important part of their journalism education would be the knowledge and skills of journalistic reporting on climate change.

In addition to closed-ended questions, students had the opportunity to express their views on the relationship between climate change and the media, in general. These are some of the comments:

"The biggest problem is the lack of information and the embellishment of truth in the media."

"The problem is insufficient information offered to the public about the urgency for changes in everyday habits."

"More should be reported on air pollution, because we are in big trouble, and little is said about it."

"There should be more discussion about specific solutions that will affect climate change."

"Ecology and the problems that can arise should be talked about even before they occur."

"There should be more talk about climate change, in order to raise awareness among people. Climate change is a problem of all humanity, and from this perspective and with little information provided, people do not have such an impression, but rather see it as a problem that someone else needs to solve. This is not a topic on which a short report should be written, but rather requires additional attention. The media worldwide are at a slightly more advanced level as far as this topic is concerned, while, if we look at our media, this topic is stagnant. I don't remember the last time I came across a good text dedicated to this topic, unless I was researching it myself."

"I think that there should be more media, portals and newspapers that write about climate change. I think that people have not yet developed an awareness of the seriousness of this problem."

"The media need to pay more attention to climate change and try to inspire people to protect their environment with the news."

By analyzing the curriculum of the undergraduate journalism study programs at the state faculties in the Republic of Serbia, the researchers assessed how much journalism students in Serbia study about climate change and reporting skills. Journalism is studied at three state universities. The oldest Undergraduate Journalism program is realized at the Faculty of Political Sciences, University of Belgrade[19]. In

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[19] https://www.fpn.bg.ac.rs/studije-novinarstva (accessed on 30 September 2021).

that study program, students learn about climate change issues in the compulsory course in Social and Political Ecology in the final, 4th year of study. Students of Undergraduate Studies of Journalism at the Faculty of Philosophy, University of Novi Sad[20] take the elective course in City Ecology in the 4th year of study. At the Faculty of Philosophy, University of Niš[21], in the youngest study program at the Undergraduate Studies of Journalism, students have an elective course in Media and Ecology in the 3rd year of study. This course is part of the new cycle of accreditation, so the newly enrolled generation of students will take this course in the 2023/2024 school year. The previous program did not offer students a course that covers climate change. When it comes to the skills of journalistic reporting on climate change, they are discussed only at the faculty whose students participated in the research. Hence the satisfaction of students, but also the willingness to deal with this topic in their professional work. The results of the research confirm the importance of introducing a course that covers both climate change issues and the need of students for specific knowledge and skills on this topic, which could initiate the introduction of new courses that will deal with this important topic of climate change.

5. Conclusion

The issue of climate change and the consequences it brings is one of the largest in the 21st century. That is why the institutional and non-institutional education of journalists who write on this topic is important. Climate change is a specific topic and that is why it is important to approach it in an interdisciplinary manner. In this paper, the approach to climate change was from the perspective of communication sciences, in the belief that they will be a very important aspect in the future fight against the effects of climate change.

There is no doubt that the media have a key role to play in identifying and interpreting issues related to climate change, as the language of science must often be adapted to the media language in order for the general public to understand it. Media coverage then becomes an important link in creating global awareness of climate change. That is why it is important whether and how the media will report on this important topic. It is also important for journalists to do their job professionally, for which they should be educated during their journalism studies.

This is also indicated by the research results in this paper. Journalism students at the Faculty of Philosophy, University of Niš, take climate change seriously and are most often informed about it through online media and web portals of major news organizations. However, students believe that the media do not report enough on climate change, however, the media do meet professional standards in reporting. Journalism students generally do not share information on climate change via social

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20 http://www.ff.uns.ac.rs/sr/studijski-programi/osnovne-studije/studijski-programi/zurnalistika (accessed on 30 September 2021).

21 https://www.filfak.ni.ac.rs/studije/osnovne/novinarstvo (accessed on 30 September 2021).

media, do not write or publish newspaper articles on climate change, but plan to do so in the future. Journalism students believe that their study program provides adequate knowledge about climate change, which is important for future professional work. The analysis of curriculum in journalism study programs at state faculties in Serbia confirmed the presence of subjects that to some extent cover the topic of climate change. Nevertheless, journalism students want to gain more knowledge and skills in journalistic reporting on climate change, which creates opportunities to improve journalism study programs and introduce new subjects that would focus on climate change.

In parallel with innovations in journalism study programs, media outlets also need to adapt content on climate change and produce it in new formats adapted to the new digital media environment. Research confirms the growing influence of online media and social media. Moreover, media outlets should take a clearer view of the seriousness of climate change, similar to The Guardian[22]. Instead of climate change, a new term was introduced – climate emergency.

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[22] *The Guardian*, The climate emergency is here. The media needs to act like it, 2021; https://www.theguardian.com/environment/2021/apr/12/covering-climate-now-guardian-climate-emergency (accessed on 30 September 2021).

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IZAZOVI KLIMATSKIH PROMENA ZA STUDENTE NOVINARSTVA NA JUGU SRBIJE

Apstrakt. *Uloga medija u širenju informacija o klimatskim promenama je značajna, jer kreiraju javno mišljenje koje može dovesti do promena politika kada je reč o ovoj temi. Rezultati istraživanja pokazuju da studenti novinarstva na jugu Srbije ozbiljno shvataju klimatske promene i o njima se najčešće informišu putem onlajn medija i veb portala glavnih informativnih organizacija. Međutim, studenti veruju da mediji ne izveštavaju dovoljno o klimatskim promenama, a ni oni sami ne proizvode takve sadržaje. Ipak, smatraju da njihov studijski program pruža adekvatna znanja*

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o klimatskim promenama, ali i žele da dobiju više znanja i veština novinarskog izveštavanja o klimatskim promenama, što otvara prostor za nadogradnju studijskog programa novinarstva. Obrazovanje studenata novinarstva o klimatskim promenama je posebno značajno jer je će oni oblikovati javno mnjenje o temi koja će u budućnosti biti sve aktuelnija i značajnija.

Ključne reči: *klimatske promene, mediji, studenti novinarstva, Srbija*

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BLOG ETHICS - ETHICAL PRINCIPLES
AND CODES[2]

Abstract. *Technology development facilitates numerous changes in different areas - social, economic, scientific, etc. New kinds of journalism have appeared, along with numerous questions and ethical problems. Citizens become prosumers, and the need for media literacy is growing. The author explores ethical aspects of media literacy. This research primarily focuses on the ethical regulation of blogs as one of the most widespread forms of expressing opinions among people. Blogging is a tool of citizen journalism which impacts the public sphere; it requires a critical reflection and ethical regulation. The pioneer of blogging, Tim Dunlop (2003), points out that blogs revive the art of argumentation and the idea of public debates. By using descriptive methods, the author analyzes ethical values - credibility, authenticity, justice and objectivity. At the end of the paper, the author compares the ethical Codes for Bloggers with the ethical Codes for Journalism in Norway with the aim of finding commonalities and differences among principles. The conclusion is that it is useful to the welfare of societies to ethically regulate blogs, which has already been done in certain countries. It is important to disseminate knowledge about the importance of ethics for bloggers to young people and journalists because they belong to public spheres. The Blogging Codes are akin to Codes for Journalists, since in both Codes basic ethical values prevail.*

Keywords: *media literacy, weblog, citizen journalism, ethical values, ethical codes*

1. Introduction

Digitalization has made many changes in different spheres: media, journalism, education, art, etc. The model of communication in the media has been changed. The audience becomes to a greater extent involved in the communication process, and it has a now role – producing media contents. This gives rise, according to the American writer Alvin Toffler (1980), to call contemporary audience "prosumers" [3]. Prosumers

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[3] *Prosumer* is a word derived from the words: *producer* and *consumer*. It refers to an individual who is both a producer and a consumer.

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have become new journalists. However, there are certain differences between professional journalists and prosumers. Unlike prosumers, professionals typically possess the knowledge of media ethics and writing news. Although prosumers are important in the public domain, especially in citizen activism, they are important for society and could serve as sources for serious media. For that reason, it is important to educate them. Media education is undoubtedly a need of contemporary society. Learning ethics is just a part of media education, yet very important.

Blogs present a tool for expressing attitudes and opinions through the Internet. For democratic societies, the possibility of criticizing, asking questions and commenting on opinions are essential. The Internet makes those activities easier to perform. Blogs could help the democratization of communications, but they need to be true and respect other ethical values such as human dignity, privacy, etc. This is recognized by many ethicists who create ethical codes which propound some ethical values and behavior as desirable: authenticity, credibility, justice, truth. Those values exist in journalistic codes, too. By analyzing codes for bloggers and codes for journalists by means of content analysis and comparative analysis, I sketch similarities and differences between ethics of journalists and ethics of bloggers.

2. Ethics for bloggers

Referring to the Hutchins Commission of the Freedom of the Press, Bivins (Tom Bivins) concludes: "In other words, not only should media do their job and attend to the ramifications of carrying out that job, but they should also involve themselves in the well-being of society as a whole" (Bivins, 2017: 1). Another theorist, Steven Ward, thinks that in a global world we need global media ethics if we want to live in a better world: "The greatest task of moral theory today is to transform itself into a global ethics that challenges dominant forms of parochial ethics, from ethnocentricity to nationalism and political realism. We should be radical in the ways of moral invention, envisaging a global ethics and a global media ethics for our interconnected world" (Ward, 2015: 23). Free media and professional journalism are basic elements of a healthy society, that is, a just society.

The appearance of citizen journalism is the most important change instigated by the Internet. Citizens become much more active in producing and distributing news. "Citizens not otherwise employed as journalists find themselves with access to tools for recording and sharing text, photos, video, audio, and other content more quickly and easily than ever before" (Roberts, Steiner, 2012: 1). Roberts and Steiner annotated ethical problems in new technologies, that is, a new cell phone software which enables users to locate people and to know their private information. New ethical issues emerged, while many issues are part of traditional ethics which have developed over the past 100 years. Relating to this Bivins suggests: "...what has been considered unethical in the past will probably still be unethical today and tomorrow. Media practitioners must use the lessons of the past to inform their actions now and in the future, especially if they want to avoid the mistakes of the past" (Bivins, 2017:

2). The State of the News Media 2008 Report suggested that "citizen media" had become a "true competitor to traditional media" (Bivins, 2017: 120). The main reason could be: "the advent of online media that operates as a partnership, or interactively, with the consumer—now part producer" (Bivins, 2017:30).

As it is well known, weblogs appeared in 1998. As Rebecca Blood writes in her paper "Weblogs: A History and Perspective", Jesse James Garret started making a list of weblogs and sent that list to Cameron Barret who published it on Camworld. Garret made a list of 23 weblogs at the beginning of 1999. "Suddenly a community sprang up. It was easy to read all of the weblogs on Cameron's list, and most interested people did. Peter Merholz announced in early 1999 that he was going to pronounce it 'weeblog' and inevitably this was shortened to 'blog' with the weblog editor referred to as a 'blogger.'" (Blood, 2000: 28). Garret then continued to make his own list – Rebecca did it too. "The original weblogs were link-driven sites. Each was a mixture in unique proportions of links, commentary, and personal thoughts and essays. Weblogs could only be created by people who already knew how to make a website. A weblog editor had either taught herself to code HTML for fun, or, after working all day creating commercial websites, spent several off-work hours every day surfing the web and posting to her site. These were web enthusiasts" (Blood, 2000: 28). In a sense, that was good for readers because the editor guaranteed accuracy. Yet, Rebecca asked about weblog independence.

Weblogs changed with time. It was a false promise of the web that everyone could make a blog properly. The truth was that this could be done by the people who knew how to code a webpage. "Blogger, Pitas, and all the rest have given people with little or no knowledge of HTML the ability to publish on the web: to pontificate, remember, dream, and argue in public, as easily as they send an instant message", as it was explained by Blood (2000:32).

She states: "Let me propose a radical notion: The weblog's greatest strength — its uncensored, unmediated, uncontrolled voice — is also its greatest weakness".[4] When blogs appeared, discussions about the ethics of blogs practically did not exist. The situation is not much better today. Rebecca Blood proposes a set of six rules aimed at forming a basis of ethical behavior for online publishers of all kinds: Publish as facts only that which you believe to be true; If material exists online, link to it when you reference it; Publicly correct any misinformation; Write each entry as if it could not be changed; add to, but do not rewrite or delete any entry; Disclose any conflict of interest; Note questionable and biased sources[5].

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[4] See: http://www.rebeccablood.net/handbook/excerpts/weblog_ethics.html (Accessed on October 1, 2021).

[5] Ibid.

3. Some ethical problems in traditional and new media – authenticity, objectivity and responsibility

With the development of online media and digitalization, people today are using different criteria when they choose who to trust. People looking for online news gravitate to "aggregators" such as Google. According to Bivins, one of the problems with aggregators is that they lack personalization and credibility of news sources (2017:33). With regard to blogs, he said: "Increasingly, however, blog sites are offering a mix of commentary, passed-along or repackaged news stories (often citizen-contributed), and links to other news sites — what might be called "news and opinion as social dialogue" (Bivins, 2017: 2017).

If bloggers want to be a part of journalistic practice, they need to respect ethics. The principles they need to respect have to be tied with their respect toward society as a whole and to the consumers of their product specifically.

One way to look at how the new media can develop credibility and trust is by imagining a typical visitor and his wishes and expectations when he/she visited a website and looked for a credible news source (Bivins, 2017: 33).

Authenticity in traditional media was guaranteed by mainstream media. What about objectivity? Being unbiased is one of the main conditions for objective media – unbiased thinking, writing, reporting and acting. However, it is hard to be unbiased because our opinions are influenced by the social environment, traditions and culture. Also, the definition of media objectivity changes. As Bivins shows, subjective claims are based on individual feelings, personal opinions and taste (Bivins, 2017: 2). Journalistic objectivity refers to being without prejudice or bias, fully presenting information in context, but also being fair and in balance. Being unbiased does not exclude subjectivity. Walter Lippmann (1919) believed that the crisis in journalism arises when we are faced with the crisis in democracy. He found that journalism is like a science and it needs to use scientific methods – a consistent method of testing information. He emphasized that the method is objective, not journalists (Schudson, 2007). Meyer (1995) thinks it is important to include community and its opinion in searching for the truth. Subjectivity presents a view that could be new and original. Interpretative journalism is an example of such subjectivity. We can count it as new objectivity. Or what if we are wrong? Perloff (2015) suggests that traditional media bias was understood as a function of someone's ideology and levels of trust in media, rather than as an objective assessment of media content (Perloff, 2015). Contemporary journalism is different from the traditional one. Today we are faced with different kinds of journalism – brand, citizen, data journalism, etc. In the Internet and social media era the audience has become journalists and the audience is in the center in the sense in which information is directed to the public. Journalists work for the public; marketing is directed toward the public and the public is directed to the public. Intentions are different, some journalists do this for ethical reasons, some of them, like marketing professionals, are driven by profit, etc. All of them, journalists, marketers and the public, have responsibility.

The responsibility of journalists is very complex. Journalists are responsible to the editor, to the public, to advertisers, to the people they report on, to victims, and so on. Responsibility to editors means that they need to be professional – to be accurate and behave ethically. One very important aspect of responsibility is self-responsibility. Every journalist enters journalism with his personal ethics which could help him to behave ethically. On the other hand, there is professional ethics which could help in ethical communications in organizations. Knowing ethics as a philosophical discipline could help journalists to recognize ethical problems. Media ethics could help journalists and other media employees to solve that problem by using arguments. In the digital era responsibility has expanded. The reasons for this include the appearance of new kinds of journalism, and people who are not journalists in the process of creating news.

Journalists should check the information with at least three sources. There are ethical codes which serve as a guideline. New creators of news could also use codes to make sure that they do their work ethically. For example, there is the Association of Bloggers which makes codes for influencers and bloggers with brands[6]. It should not be forgotten that the biggest internet controllers are states and among them the USA, then private companies, civil society, intergovernmental organizations, Internet and academic organizations. When we are talking about roles of reporting contents, we need to take three views into consideration: human rights related to the expression of opinion, the right of the state to regulate illegal content, and technology as a means of content control[7]. These roles could help ethics, but they also open new questions, such as the problem of privacy in the Internet domain and democratization.

4. Ethical Codes for Bloggers – content analysis

Here I will present the Codes of Ethics for Bloggers, Social Media and Content Creators[8] based on the Code of Ethics for the Norwegian Press published by the Norwegian Press Association. [9] These Codes consist of the preamble, a short version of Codes and a long version of Codes. At the beginning of the preamble, it is written that "As an Online Content Creator – whether it be as a blogger, a video blogger, a podcaster, a microblogger or a general social media participant – you are an important part of the wider public knowledge creation and discussion."[10] This introduction

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[6] Available on: https://associationofbloggers.com/code-of-ethics/ (Accessed on November 1, 2021).

[7] See: https://agitprop.rs/etika-na-internetu-u-svetu-i-srbiji/ (Accessed: October 1, 2021).

[8] Available on: https://mor10.com/code-of-ethics-for-bloggers-social-media-and-content-creators/ (Accessed on November 1, 2021).

[9] Available on: https://accountablejournalism.org/ethics-codes/norway-norwegian-press-code-of-ethics (Accessed on November 1, 2021).

[10] Available on: https://mor10.com/code-of-ethics-for-bloggers-social-media-and-content-creators/ (Accessed on November 1, 2021).

gives an important role to online community bloggers and other participants. The other sentence refers to responsibility: "This role carries with it a responsibility to be fair, honest and respectful not only toward your fellow members of society but also toward fact".[11]

The short version of Codes consists of twelve principles and their short explanations. These include: It is your right to voice your opinion; Be critical of everything, even yourself; Use your power to protect; Tell the truth at all times; Present your opinion as your opinion; State your allegiances to stay independent; Reveal your sources unless doing so can harm your sources; Be critical of your sources and seek independent verification; Always give credit where credit is due; Always preserve the intended meaning of a given statement; Give your opponent a chance to respond; Admit and correct your mistakes immediately[12]. These principles talk about the freedom of speech and the bloggers' right to use this freedom to express their opinions, to shine a light on injustices and neglect perpetrated on individuals and groups, and they also talk about responsibility related to truth, correctness, and authenticity. Special attention is paid to independence and to plagiarism, which is the correct quotation of other quotations and opinions: "6. State your allegiances to stay independent. To preserve your own trustworthiness and integrity as a Content Creator, always state any relation, financial, personal, political or otherwise, to the subject or topic you are presenting. Bias, even if it is only perceived as such, immediately discredits your account unless you warn of it first. In simple terms; if you have a political affiliation that colors your judgment, say so; if you are employed by or received money from the subject you are covering, say so; if you were given gifts or preferential treatment in return for a positive review or commentary, say so. By stating these facts of allegiance your opinions gain informational value that would otherwise be lost in suspicion of bias".[13]

The longer version consists of four principles, which are explained by subprinciples. These are: 1. The Role of the Bloggers and Online Content Creators in Society, 2. Integrity and Responsibility, 3. Content Creator Conduct and Relations with the Sources, 4. Publication Rules.[14] The first principle is about the freedom of speech (1.1; 1.3), then it is about content creators' responsibility to allow different and independent views to be expressed (1.2.), it is about the right of any content creator to be critical (1.4) and about Content Creators who have an obligation to protect individuals and groups against injustices (1.5). The second principle is about a content creator who carries personal and full responsibility for the material presented to the public (2.1.), then it states that Content Creators must guard their own integrity and credibility (2.2), they need to avoid conflicts and biases (2.3), and to be independent from advertisements (2.4; 2.5; 2,6). The third principle is about relations with the

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[11] Ibid.

[12] Ibid.

[13] Ibid.

[14] Ibid.

sources, it is about plagiarism, too. "3.1. The source of information must, as a rule, be identified, unless this conflicts with source protection or consideration for a third party".[15] The principle suggests that bloggers should be critical in choosing sources (3.2), "The Content Creator should always clarify the terms on which an interview is being carried out." (3.3). Subprinciples 3.4 and 3.5 are about the need to protect the sources. Principle 3.6 reads: "In consideration of the sources and the independence of Content Creators, unpublished material as a main rule should not be divulged to third parties".[16] Any changes in interviews, or given statements need to be quoted (3.7 and 3.8). The last subprinciple 3.9 reads: "Proceed tactfully in journalistic research. In particular show consideration for people who cannot be expected to be aware of the effect that their statements may have. Never abuse the emotions or feelings of other people, their ignorance or their lack of judgment. Remember that people in shock or grief are more vulnerable than others".[17]

In the end, the fourth principle is about publication rules. It consists of sixteen subprinciples. These are principles about making distinction between facts and comments (4.1), respecting a person's identity and privacy (4.2), writing appropriate headlines (4.3), always quoting sources that are used in your research (4.4), avoiding the presumption of guilt in crime and court reporting (4.5) and thinking about victims and how contents about crime could affect them (4.6). 4.7 is about being cautious with names and photographs and other clear identifiers of persons referring to contentious or punishable matters. 4.8 speaks about taking care of children's privacy, then 4.9, 4.10, 4.11 and 4.12 are about the need to credit the author of the video, graphics, and photographs of others, 4.13 is about the right and duty to correct incorrect information, 4.14 says that "Those who have been subjected to strong accusations shall, if possible, have the opportunity to simultaneous reply as regards factual information".[18]4.15 is about the chance to reply to an attack, and in the end, 4.16 says that it is good for users to know how the publication is registered and used by services.

5. Codes for Journalists in relation to Codes for Bloggers – comparative analysis

The Code of Ethics for the Norwegian Press[19] (published by the Norwegian Press Association), on which Codes of Ethics for Bloggers, Social Media and Content Creators are based, consists of four principles. These are: The Role of the Press

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[15] Ibid.

[16] Ibid.

[17] Ibid.

[18] Ibid.

[19] Available on: https://accountablejournalism.org/ethics-codes/norway-norwegian-press-code-of-ethics (Accessed on November 1, 2021).

in Society, Integrity and Responsibility, Journalistic Conduct and Relations with the Sources, Publication Rules[20]. Basic principles from this Code are the same as principles in the Codes of Ethics for Bloggers, Social Media and Content Creators. The first principle has five subprinciples like the Codes of Ethics for Bloggers, Social Media and Content Creators, which are the same. The second principle has nine subprinciples, while the Codes of Ethics for Bloggers, Social Media and Content Creators Codes have six subprinciples. Subprinciple 2.5: "A member of the editorial staff cannot be ordered to write or do anything, which is contrary to his or her convictions" is part of the Codes for Journalists.[21] It is specific for journalists. Subprinciple 2.6 from the Codes for Journalists and 2.5 from the Codes for Bloggers are the same. Additionally, subprinciples 2.6 from the Codes of Bloggers present the articulation of 2.8 and 2.9 subprinciples from the Codes for Journalists. The third principle has ten subprinciples, while the Codes of Ethics for Bloggers have nine subprinciples. Nine subprinciples are the same in both codes and subprinciple 3.10 is specific for journalism: "Hidden cameras/microphones or false identity may only be used under special circumstances. The condition must be that such a method is the only possible way to uncover cases of essential importance to society".[22] The fourth principle uses 17 subprinciples to explain Publication Rules. In the Codes of Ethics for Bloggers, Social Media and Content Creators, publication rules have 16 subprinciples. The differences are as follows: subprinciple 4.1 is just in Codes for Journalists (Make a point of fairness and thoughtfulness in contents and presentation). Principle 4.9 from the Codes for Bloggers is similar to 4.10, but subprinciple 4.9 that reads: "Suicide and attempted suicide should in general never be reported"[23] from the Codes for Journalists is not part of the Codes for Bloggers. Instead of it, there is: "3.9 When using photos, graphics, illustrations, video, audio or any other type of content always credit the original creator".[24] Subprinciple 4.17 is reserved just for Ethics for Journalists: "4.17 Should the editorial staff choose not to pre-edit digital chatting, this has to be announced in a clear manner for those accessing the pages. The editorial staff has a particular responsibility, instantly to remove inserts that are not in compliance with the Ethical Code".[25]

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[20] Ibid.

[21] Ibid.

[22] Ibid.

[23] Ibid.

[24] Available on: https://mor10.com/code-of-ethics-for-bloggers-social-media-and-content-creators/ (Accessed: November 1, 2021).

[25] Available on: https://accountablejournalism.org/ethics-codes/norway-norwegian-press-code-of-ethics (Accessed: November 1, 2021).

6. Conclusion

Blogs are typically used by young people, people who want to share some news or to indicate certain problems, journalists, public persons, etc.

As a matter of fact, journalism is ethically regulated. Yet, we are faced with non-professional journalism in many countries. This is no reason to give up ethics. On the contrary, whether journalists behave ethically depends on many factors, and one of them is respecting freedom in their states. It seems that Walter Lippmann (1919) was right when he said that the crisis of democracy reflected the crisis of journalism. If society respected human rights and truth, then journalists could respect ethical values and behave ethically. In this paper, the following values have been examined: credibility, authenticity, responsibility, objectivity. New kinds of journalism are faced with new ethical problems and for that reason we need new ethics – global ethics, as suggested by Ward (2014). Nevertheless, old ethical problems remain, too. Bivins (2017) thinks that journalists could learn from mistakes from the past. In the digital era, new problems arise and there are some differences between values connected with traditional media and those that are connected with new media.

Codes could help journalists to choose the right way. Bloggers have their own Codes, too. They can be formal and informal. Some countries have them, or some associations, organizations, etc. Ethics of blogs is developing. It is based on traditional and applied ethics. Codes for bloggers are based on codes for journalists, which is shown earlier in this paper. Ethics for Bloggers, Social Media and Content Creators based on the Code of Ethics for the Norwegian Press is analyzed. The comparative analysis indicates that there are many common principles. If certain principles are found in the Codes for Journalists and not in the Codes for Bloggers, that is due to the nature of the profession. The main characteristic of the Codes for Bloggers is that they promote truth, independence and fair play (respect of sources, victims, suspects, children, etc.). Blogs could help the democratization of communication. This is the main reason why it is desirable for every society to have ethically regulated blogs. Respecting ethical principles will help content writers to behave responsibly and become responsible content writers, and, among other things, responsible bloggers.

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BLOGERSKA ETIKA - ETIČKI PRINCIPI I KODEKSI

Apstrakt. *Razvoj tehnologije je omogućio brojne promene u različitim sferama- društvenim, ekonomskim, naučnim itd. U oblasti novinarstva dolazi do pojave novih oblika novinarstva, te se javljaju brojna nova pitanja i etički problemi. Građani postaju prozumeri, te potreba za medijskom pismenošću postaje još veća. Autor istražuje etičke aspekte medijske pismenosti. Težište ispitivanja je pre svega etička regulacija bloga kao jednog od digitanih formi izražavanja naročito zastupljenog među mladima ali i šire. Blog je i alat građanskog novinarstva i kao deo javne sfere zavređuje kritički*

pristup i etičku regulaciju. Pionir bloga Tim Danlop (TIM Dunlop) ističe da blog oživljava umetnost argumentovanja i ideju javne debate (2003). U radu se analiziraju, pomoću deskriptivne metode, etičke vrednosti značajne za blogere- autentičnost, kredibilnost, pravednost, objektivnost. Na samom kraju, poredi se etički kodeks za blogere sa novinarskim kodeksom (primer Norveškog kodeksa) sa ciljem da se utvrde sličnosti i razlike među principima iz kojih su kodeksi sastavljeni. Zaključak je da je za dobrobit društva korisno etički regulisati pisanje blogova, što je već učinjeno u pojedinim zemljama. Znanje o značaju etičnosti blogova potrebno je preneti mladim ljudima i budućim novinarima jer oni su deo javne sfere. Blogerski kodeksi su nalik novinarskim kodeksima i u njima preovladavaju osnovne etičke vrednosti.

Ključne reči: *medijska pismenost, blog, građansko novinarstvo, etičke vrednosti, etički kodeksi*

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METHODS OF WRITTEN COMMUNICATION IN MEDIEVAL SERBIA BASED ON THE LIFE OF SAINT SAVA WRITTEN BY DOMENTIAN[3]

Abstract. *Communication is essential in all aspects of social life and one of the most important factors in the formation of states. Written communication skills reached the medieval Serbian state from the Eastern Roman Empire. However, only a few traces of written communication from the Middle Ages in Serbia have survived. The Life of Saint Sava written by Domentian is significant for researching medieval Serbian correspondence. This hagiography mentions correspondence approximately twenty times, and it consists of epistles, short messages or orders, and messages delivered orally by messengers. Furthermore, information about the people included in the correspondence, as well as the method by which letters were sent, is essential. The paper examines the methods of communication mentioned in this hagiography to show how correspondence was carried out in Serbia in the 13th century.*

Key words: *Communication, epistolography, Domentian, The life of Saint Sava, Serbia, the Middle Ages*

1. Introduction

In its basic form, the term communication implies the exchange of information between people. It is a feature of all forms of social life and a prerequisite for the formation of any social community or state. It can be verbal, nonverbal, written, pictorial, symbolic, or any combination of these. All of this highlights the significance of its study in modern historiography.[4]

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[4] Historians' interest in studying communication methods in the context of historical events began after the end of World War II, with the development of the media, political propaganda, and commercial advertising. Medievalists have also focused on this issue (Dumolyn, 2012: 33-55; Mostert, 1999: 15-37; Riehle, 2020: 1-30; Сметанин, 1979: 58-93).

Communication had these properties in the Middle Ages as one of everyday human activities in various forms at different times (Dumolyn, 2012: 36). These forms were more modest and had a lower scale than nowadays. The ruling class had a crucial role in receiving and transmitting information, as well as shaping the mode of communication (Dumolyn, 2012: 41-43; Menache, 1990: 9-11). A system of communication was developed through oral and written methods, but it also appeared and developed through works of art, monuments and physical contacts, which bear the mark of communication. However, these types of nonverbal communication are not the focus of this research.

During the Middle Ages, communication was mostly done orally because the living word was better transmitted among the illiterate population (Dumolyn, 2012: 38; Mostert, 1999: 16-17, 22). Written communication - correspondence, was restricted to the social elite, educated people who communicated via letters. When correspondence was conducted between individuals, it was private; when the public interest was represented, it was either public or official (Menache, 1990: 13, 16).

Correspondence was imposed as the only option for long-distance communication. Messengers would deliver a message orally, in writing, or both. These messengers ensured that the message was delivered to the correct person. Insurance of privacy was reached by the seals. When it came to the transmission of information that many people needed to know, the messenger was also responsible for orally presenting the message content in addition to delivering the letter.

A letter is "written communication between the absent persons, a conversation between the sender and the recipient who are spatially separated, which serves to convey thoughts, desires, and feelings, as well as information and messages" (Maricki-Gađanski & Deretić, 1986: 561). Epistolography refers to the skill of writing letters, or correspondence in the Greek term for *a letter* (Riehle, 2020: 6; Сметанин, 1979: 58; Суботин-Голубовић, 2001: 9). Correspondence was nurtured as a special part of rhetoric in antiquity, and letters had artistic qualities, too. Consequently, the epistolary genre or epistolology emerged as a distinct and well-represented style in literature during the Middle Ages, as well as later epochs (Сметанин, 1979: 59-60).

Letters were compiled using patterns found in special collections or forms known as epistolars (Кашанин, 1975: 84; Трифуновић, 1990: 44; Maricki-Gađanski & Deretić, 1986: 562; Riehle, 2020: 179). They contained five required parts: salutation, preamble (exordium), narration, petition, and conclusion (Menache, 1990: 16; Суботин-Голубовић, 2001: 9). The most important components of each letter are those that provide information about the author, the sender (title and signature), the intended person or institution, or the recipient (inscription), and the address with the date of writing (Порчић, 2012: 41, 283-284). There were distinct and well-defined patterns for various types of letters, which were formed based on function, purpose, etc. The correspondence quality was reflected in the adherence to the established patterns and the use of high literary style. In the case of short letters with notification functions, the emphasis was on the goal of the transmitted message rather than on style.

2. Epistolography in Medieval Serbia

The skill of writing letters was valued in the Eastern Roman Empire. Apart from personal communication, epistolology was popular and many writers used this genre.[5] These letters were distinguished by a high rhetorical style, metaphors aplenty, and frequent teachings and philosophical thoughts (Riehle, 2020: 180, 185, 255).

The Eastern Roman Empire cultural influence was very strong in the medieval Serbian state. There is no doubt that the skill of correspondence with the epistolary genre was passed down from that state to the Serbian milieu.

In the old Serbian language, the term *pisanije* (*писаниѥ*) was used to refer to anything written, which could also refer to specific documents. Furthermore, the term *book* (*кънига*) was frequently used to refer to various types of public and private documents (Ћирковић, & Михаљчић, 1999: 301-302, 513-514). Both terms could also be used to refer to the letter as a form of written communication (Трифуновић, 1990: 131, 239).

The term *poslanije* (*посланиѥ*) was used in the sense of the letter as a literary work, *epistolae* or *epistle* (Трифуновић, 1990: 264; Ћирковић, & Михаљчић, 1999: 184-185, 558). This literary genre first reached Serbian medieval literature via the New Testament, which contains apostolic epistles with interpretations of Christian dogma, and then via translations of works by the Eastern Roman Empire writers. The epistles were also part of the literary genre known as questions and answers, which discussed theological, secular, and social issues (Трифуновић, 1990: 244-248).

There is no doubt that epistolars were translated into Serbian, but none of them were preserved from the medieval Serbian state.[6] Saint Sava's letter to the Studenica's hegumen Spiridon, which he wrote while he was in the Holy Land in 1234/5 is the oldest preserved work of epistolary literature in Serbia, as well as the oldest preserved private letter (Кашанин, 1975: 81; Суботин-Голубовић, 2001: 10-11; Ћирковић, & Михаљчић, 1999: 184).[7]

Letters were also a form of Serbian royal documents. It was official correspondence when the ruler issued orders to his officials at all levels of government. Letters were written to carry out the ruler's will and would take the form of notifications, requests, orders, appeals, decisions, etc. Furthermore, these letters were used in official diplomatic correspondence with foreign rulers, popes, and nobles (Бубало, 2009: 112-113, 186-200; Порчић, 2012: 238, 335).

Depending on the correspondent's nationality, these letters were written in Serbian, Latin, or Greek. Documents that have been preserved in their original form

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[5] Numerous letters by the Eastern Roman Empire writers and scholars, both private and public, have been preserved. In terms of quantity, the letters of Michael Psellos and Demetrios Kydones stand out (Riehle, 2020: 125-173).

[6] The oldest preserved Serbian epistolar is from the middle of the 16th century from the monastery of St. John the Baptist, known as the Slepče monastery. It was transferred to Russia, where it is still today (Ћирковић, & Михаљчић, 1999: 183).

[7] This letter is preserved in the transcript and has been extensively researched.

attest to the use of parchment and paper in their writing. Until the end of the 13th century, parchment was the dominant material; in the 14th century, it was paper, which was cheaper due to simpler manufacturing technology (Бубало, 2009: 27; Порчић, 2012: 17-18).[8] Even after the prevalence of paper usage, solemn royal documents, such as monastery charters, were written on parchment. Despite the low number of preserved letters, it's safe to assume that they were mostly written on parchment until the end of the 13th century, and afterward they were written on paper.

The hagiographies of Serbian rulers and ecclesiastical magnates provide valuable data on correspondence in medieval Serbia (Кашанин, 1975: 81-82). Based on them, it is possible to determine the system of written communication of that period to some extent; these hagiographies provide information about the social categories that maintained correspondence, the manner of writing and delivering letters and the types of conveyed messages (Бубало, 2009: 18, 216; Суботин-Голубовић, 2001: 10-11). Since only a few letters from the 13th century have been preserved, the majority of which are diplomatic correspondence, biographies are the primary sources of correspondence in general. This type of information can be found to varying degrees in all Serbian hagiographies known today.

1. Domentian's *Life of Saint Sava* as a source of written communication

In the middle of the 13th century, hieromonk Domentian of Hilandar wrote the *Life of Saint Sava* in Karyes on Mount Athos, by the order of King Uroš I (1242-1276).[9] Based on the autobiographical data he entered in Sava's hagiography, there are few known facts about Domentian. He certainly held a low church position, implying that he wasn't of noble birth. He was a student of Saint Sava and, judging by his writing style, a very talented and learned man, which recommended him to the Serbian king. He also wrote the *Life of Saint Simeon* (Кашанин, 1975: 152-154).

Domentian's *Life of Saint Sava* is recognized as one of the greatest achievements of old Serbian literature, both in terms of style and structure, as well as its historical documentary content that evolves into mythical-biblical allegories (Јухас-Георгиевска, 1998: 141-142). It was written to glorify Saint Sava as the founder of the autocephalous Serbian church and the Nemanjić dynasty as the ruling family of Serbia (Кашанин, 1975: 158, 160). It created a ruling ideology in which the holy ruling family guides the Serbian people to salvation.

Domentian's *Life of Saint Sava* combines historical and fictional elements into a cohesive whole. Its documentary nature and importance for the study of

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[8] From the middle of the 13th century, the first documents on paper were written. The oldest preserved letter on paper was sent in 1301 by King Milutin to the nobility of Dubrovnik. The letter was written in old Serbian, with the king's signature in red. The subject of the correspondence was the Dubrovnik citizen Pir Хашчић (Petar Kашčić), who was still indebted to the Serbian king and had to pay that debt (Јиречек, 1892: 2; Порчић, 2012: 17, 378, 391).

[9] Domentian's life of Saint Sava is preserved in three transcripts. The year of completion of writing in the Vienna manuscript is 1242/3, in the Jagić or St. Petersburg's manuscript it is 1253/4, and in Šafarik's manuscript it can't be read due to damage. Although the precise date of creation of this biography can't be determined, scientists are leaning toward the year 1253/4 (Јухас-Георгиевска, 1998: 141; Кашанин, 1975: 154-155).

Serbian medieval history have already been established scientifically (Кашанин, 1975: 90, 155). One of the valuable elements of this work is the information about the characters' correspondence. Written communication primarily refers to the correspondence between members of the ruling family with clergy and foreign rulers (Бубало, 2009: 18).

In *Life*, correspondence is frequently based on epistles, which, regardless of the literary form, also have a documentary character (Јухас-Георгиевска, 1998: 148). In addition to the information contained in these letters, data that is unrelated to their content and hasn't been examined thus far is important. These are secondary sections that provide information such as how to send and receive letters, the distance between correspondence participants, etc. In the available literature, these data are minimally examined, and the following chapter is devoted to them.

2. Correspondence mentioned in Domentian's *Life of Saint Sava*

Domentian's *Life of Saint Sava* is replete with information on written communication. Correspondence, which consisted of epistles, short messages or orders, and messages transmitted orally by messengers, was mentioned in about twenty places. These epistles were high literary compositions of various types and volumes; there were six of them in total, and they pertained to the communication between the most important characters in this work: Stefan Nemanja, Sava, and Stefan Nemanjić (Јухас-Георгиевска, 1998: 148-149). Letters could travel short or long distances, they were frequently sent from one state to another, accompanied by gifts. Letters played an important role because they actively participated in the plot of the action by causing emotional or miraculous reactions (Vukašinović, 2018: 56).

The text was not cited in several places, and the letter or message was only mentioned. Places related to letters could be identified based on the context. They were shortened or elaborated, and in some cases, reduced to comments that could be developed into full-text letters, multiplying the number of exchanged letters (Vukašinović, 2018: 57). The letters attest to regular correspondence between separated members of the ruling family (Бубало, 2009: 225).

The first letter was mentioned in the context of Rastko's departure to Mount Athos. Stefan Nemanja (1166-1196), the grand župan, dispatched the *chosen soldiers* to return Rastko to his parents (Доментијан, 1988: 60). By the order of Emperor Isaac II Angelos (1185-1195), soldiers from the Thessaloniki region joined them because Mount Athos was part of the Eastern Roman Empire. The cooperation of the two armies had to be agreed upon in advance, which meant that Nemanja had to seek permission from the emperor for his soldiers to travel to Mount Athos. He could only do this by sending letters and messengers exposing the problem. There was no mention of this letter in the text, but it was necessary because the arrival of a foreign army would be interpreted as an attack, endangering the security of the population. As a result, diplomatic correspondence had to be included (Vukašinović, 2018: 62). A letter was mentioned in the text that forbids the protos, the elder of Mount Athos, and the monks from providing Rastko with refuge. It was a letter of order marked as the *great writings* (вєлико писаниє) (Доментијан, 1865: 124). It was unclear who

issued the order, but it was most probably issued at the request of the Serbian grand župan by Emperor Isaac II.

The first epistle was a letter to Rastko from his parents: he had already become a monk named Sava, in which they expressed their request for their son's return home (Доментијан, 1988: 66). It was determined that this epistle was written in the literary style and had no documentary value (Јухас-Георгиевска, 1998: 150-151). Regardless of the veracity of the content, the context in which it was presented was intriguing. Along with the letter, the parents sent their son a *large amount of gold* to donate to churches and monasteries (Доментијан, 1988: 67). This indirectly attested to a large group of people who were required to bring gifts and a letter to Sava. Aside from those in charge of transmission and delivering the letter, there were undoubtedly soldiers, people in charge of the group security.

The answer to this letter came after the story about Sava's efforts on Mount Athos. It was written in the form of an epistle and it was the most extensive text of its kind in *Life* (Доментијан, 1988: 72-80). It was presented on several pages and written in order to introduce the reader to the program determinations that would follow in the text through the description of Stefan Nemanja's personality (Јухас-Георгиевска, 1998: 151-153). Sava addressed only his father, persuading him of the fleeting nature of life and inviting him to join him on Mount Athos. There was no information on how the letter was delivered. Only at the outset was it stated that Sava *wrote* (вьсписа) to his father (Доментијан, 1865: 139).

Simeon responded to his son's call and went to Mount Athos to the Vatopedi monastery after becoming a monk. At one point, most likely in late 1197 or early 1198, the hegumen of Vatopedi was supposed to travel to Constantinople to consult with Emperor Alexios III Comnenos (1195-1203) on monastic matters.[10] Since he was unable to travel, he dispatched Sava to Constantinople (Доментијан, 1988: 87-88). In this case, Sava was a delegate tasked with delivering *the hegumen's letter* (игоумєново посьланиє) to the emperor and exposing the monastery's problems (Доментијан, 1865: 161). He did, however, have a letter of power of attorney recommending him as a delegate and negotiator (Бубало, 2009: 203; Порчић, 2012: 338). During this meeting, he requested permission to rebuild the Hilandar monastery. Sava returned bearing gifts of gold and a charter, which the emperor used to present Hilandar to Vatopedi (Доментијан, 1988: 88). According to the text, the emperor met all of the requirements because Sava was his *friend*, and they also discussed Simeon. It was a family relationship. Evdokia, the daughter of Emperor Alexios III, was married to Sava's brother Stefan. That was the reason why the hegumen didn't travel to Constantinople. To ensure that the requests were met, the hegumen dispatched an envoy who was both a respectable monk and the emperor's cousin. He did not travel alone, and on his return he was certainly assigned an armed escort because of the lavish gifts.

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[10] This conclusion is indicated by the founding charter of Hilandar, issued in 1198 by Emperor Alexios III Angelos.

Hearing their request, the hegumen and monks of Vatopedi granted Hilandar to Sava and Simeon. When the monastery renovation was finished, Simeon dispatched Sava to Constantinople, to his *friend* Emperor Alexios, to confirm the work and establish a monastery estate (Доментијан, 1988: 92-93). Sava found himself in the role of an envoy once more, carrying Simeon's letter (написавь кь любовьномоу си сватоу царю кирь Алєксию) in which everything about the monastery fortification and necessities was presented (Доментијан, 1865: 166). The letter was not mentioned in this case, but its content was deduced from the context in which it was written. Sava again accomplished his goal and returned with gifts and the founding chrysobull.

The correspondence between two brothers, Stefan and Sava, was the next mention of written communication. Stefan begged his brother to transfer his father's relics to Serbia, and Sava agreed (Доментијан, 1988: 112-113). Domentian based these two letters on identical epistles from Stefan the First-Crowned's *Life of Saint Simeon*, which he used as sources (Јухас-Георгиевска, 1998: 153, 155). The contents were given in full, but instructions on how to send the letters were missing. The text of Stefan's letter was provided along with the notification that Stefan wrote it, whereas Sava was said to have written to his brother. In addition, Sava's letter began, "I received your epistle..." (Доментијан, 1988: 113). Both letters were brief and written in the form of epistles (Јухас-Георгиевска, 1998: 153).

As a proven envoy, Sava traveled to Prosek as a diplomatic representative of the grand župan Stefan Nemanjić to negotiate with the Bulgarian nobleman Strez (Доментијан, 1988: 125-125). The letters were not mentioned in the text, nor was it mentioned that Stefan wrote to Strez. However, because Sava represented the state's interests, he was required to carry a letter of power of attorney as well as a pass that allowed him to complete the task (Порчић, 2012: 338). Information about Sava's escort, which he had to have as the ruler's envoy, was also omitted.

Sava went to Mount Athos after this mission. His brother wrote him a letter requesting that he return to Serbia so that Simeon's relics could pour myrrh once more (Доментијан, 1988: 131). Sava dispatched a disciple to Serbia, Ilaria, who delivered a *letter* (посьланиє) to Saint Simeon who was *alive and after death* (живомоу и по сьмрьти) (Доментијан, 1865: 214). Ilaria's task as an envoy was to speak with Stefan and read a letter to Simeon during the liturgy. The letter contents were not disclosed.

Sava returned to Serbia after his stay in Nicaea, where he received consent for the establishment of the autocephalous Serbian Archbishopric and was proclaimed Archbishop. On the way to Serbia, he wrote a letter to his brother (вьсписавь жє прѣдьпосьла кь благочьстивомоу братоу своюмоу) in Thessaloniki informing him of the agreement reached (Доментијан, 1865: 227). Although there was no information on how this letter was delivered, someone from Sava's entourage was likely in charge of it, possibly Ilaria again. The format of this letter, as well as the overall expressions, are reminiscent of Sava's letter to hegumen Spiridon. This implies that Domentian relayed the text of the letter that Sava sent to Stefan and that Sava established the format for private correspondence (Јухас-Георгиевска, 1998: 156-157).

The following letter was mentioned in the context of negotiations with the Pope regarding the Pope's consent to Stefan's coronation and the sending of the royal crown to Serbia. Specifically, Sava *wrote a letter* (написавь посьланик) to the Pope and gave it to his student Methodius, who was tasked with delivering the letter as an envoy and reaching an agreement (Доментијан, 1865: 245). There wasn't any travel information. Methodius certainly had an escort and gifts to make the negotiations go smoothly, as this was a diplomatic mission of great importance for the state.[11]

Sava was in the role of a deputy once more. This time, his brother dispatched him to Hungary to negotiate with the King of Hungary Andrew II (1205-1235) and persuade him not to invade Serbia (Доментијан, 1988: 159). Although there was no mention of the letters, they had to exist as part of diplomatic activities, as in previous cases.

Communication could also take the form of an oral message delivered by a messenger. The *Life* described how Stefan dispatched a messenger to Sava to inform him of his disease (Доментијан, 1988: 166). The letter was not mentioned, but the messenger could have carried a written message for Sava to be certain of his statement. Another messenger soon arrived, bringing news of King Stefan's death. He was said to have come on a fast horse, which demonstrated the way of traveling and delivering the message.

The final group of letters concerns Sava's communication with foreign rulers during his visits to the Holy Land (1227/8, 1234-1236). It was first mentioned that Sava, while in Anatolia, wrote to the emperor of Nicaea John III Doukas Vatatzes (1222-1254), requesting that horses be sent to him so that he could continue his journey (Доментијан, 1988: 180).[12] Sava also wrote to the Egyptian sultan, requesting permission and guides to show him the way to the holy places. Sava sent the final letter from Nessebar to Bulgarian emperor John II Asen (1217-1241) in Trnovo, requesting horses and servants (Доментијан, 1988: 220).

Although Domentian did not mention the letter to hegumen Spiridon, we must mention it because it is the oldest known private letter among Serbs. It was preserved in a 15th-century transcript, but this doesn't diminish its value because the transcript was proven to be authentic. Sava's letter to Spiridon doesn't differ much from the literary ones (Vukašinović, 2019: 91). Sava greeted the hegumen and then told him about his trip to Jerusalem and his illness there. He asked Spiridon to pray for him and send him a piece of the Holy Cross, a stone, and a napkin, along with instructions on how to use them. Sava told him about the upcoming trips and his return (Daničić, 1872: 230-231; Vukašinović, 2019: 91). The letter revealed that Sava had an escort, but did not specify the number of people that were present. He dispatched one of his

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[11] Historiography questions the veracity of this event, which is frequently regarded as a product of the writer. However, at the end of the 12th century, Stefan and Vukan wrote to the Pope, and the text of those letters was preserved in a transcript. This implies that written communication had to exist, which is relevant to our topic. Without delving into the debate over whether Sava wrote to the Pope, we used this section to confirm that communication existed.

[12] The name of Bulgarian emperor Kaloyan, who died in 1207, is mistakenly written in the text.

students to Serbia to deliver a letter to the hegumen of Studenica. This demonstrates that correspondence was possible even in such long distances in the first half of the 13th century. It was also necessary to keep communication open between the archbishop and the first hegumen.

3. Conclusion

Writing and sending letters was a popular form of written communication in medieval Serbia. Domentian's *Life of Saint Sava* allows us to examine how the written communication system functioned in the 13th century, which hasn't been systematically analyzed in modern historiography.

When members of the ruling family were separated, private correspondence was mostly conducted between them. Information on communication between members of the Nemanjić family and foreign rulers or ecclesiastical heads contained important data. This means that the formats of diplomatic letters written in the addressee's language were followed. The ruler's office, which was made up of educated people and experts in international affairs and writing styles, was undoubtedly in charge of writing such letters.

The letters in the *Life* were written in the form of epistles, which had a literary form. The deputies routinely exchanged private letters between members of the Nemanjić family. Such letters typically contained messages with a deeper meaning that supported the concept of hagiography, or the celebration of Saint Sava and his family. In addition to the epistles, there were notifications about the contents of the letters, short messages, or simply a mention of the letter without any further details.

The terms *poslanije* (посланиѥ) and *pisanije* (писаниѥ) were used for letters. However, the letter form was more often deduced from the use of the verbs *wrote-napisa* (написа) and *send-posla* (посла). There was no information provided about the material or language of the letters. Since parchment was most commonly used until the end of the 13th century, it can be assumed that this was also true for letters. The text was written on parchment wrapped in a scroll and sealed like a charter. Correspondence between the Nemanjić family members was undoubtedly conducted in Serbian, while the letters they sent to foreign rulers were probably written in Greek and Latin. It is worthwhile to mention Sava's letter to the Egyptian sultan. It was most probably written in the language spoken in Egypt at the time, so Sava had to enlist the help of a local translator.

Messengers or envoys delivered letters. These messengers had to be excellent horsemen because they had the task of conveying the message quickly. When it came to diplomatic missions and the establishment of important international relations, eminent deputies with escorts were elected. Similar to Sava and his students, they had the authority to speak on behalf of the person who had sent them. They brought with them valuable gifts to achieve this goal. The deputies returned with gifts after the agreement was reached. This implies that soldiers or armed men were present to ensure the deputies' safety.

Correspondence took place over long distances, implying the establishment of a road network. This attests to the good communication that existed between the states of the eastern Mediterranean region during the Middle Ages.

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METODE PISANE KOMUNIKACIJE U SREDNJOVEKOVNOJ SRBIJI PREMA DOMENTIJANOVOM ŽITIJU SVETOG SAVE

Apstrakt. Komunikacija je obeležje svakog oblika društvenog života i predstavlja jedan od osnovnih faktora u formiranju država. Veština pisane komunikacije dospela je u srednjovekovnu srpsku državu iz Istočnog rimskog carstva. Pošto je sačuvan mali broj izvora pisane komunikacije kod Srba, veliki značaj za istraživanje pruža Žitije Svetog Save od Domentijana. U ovom delu se korespondencija pominje na dvadesetak mesta i sastoji se od poslanica, kratkih poruka ili naredbi i poruka koje usmeno prenose glasnici. Osim toga, važni su i podaci koji govore o ličnostima između kojih se prepiska vodi, načinu slanja pisama i slično. U radu je kroz analizu načina komunikacije koji su navedeni u Žitiju pokazano na koji način je sprovođena pisana komunikacija u srednjovekovnoj srpskoj državi u 13. veku.

Ključne reči: Komunikacija, epistolografija, Domentijan, Žitije Svetog Save, Srbija, srednji vek

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SOCIAL MEDIA AND BODY IMAGE[2]

Abstract: *Social media is a communication channel that is becoming increasingly widespread. Its impact on people is gaining significance. Numerous studies have shown that social media activity can negatively affect people's emotional states. The aim of this paper is to review the literature to examine the influence of social media on body image, which is viewed as the perception of one's own body and the feelings and thoughts associated with it. Research review suggests that Facebook and Instagram use is associated with greater body image dissatisfaction. However, as the use of social media is not homogeneous and not all users are exposed to the same content, a more nuanced approach to measuring its use is required. If an individual follows physical appearance-based accounts on social networking platforms, their home pages will be filled with idealized representations of a human body, leading to more intense and frequent comparisons with other people. Such use unmistakably leads to negative body image, and the solution that stands out is education in media literacy which should develop critical and analytical skills in people.*

Keywords*: body image, media, social networks, Facebook, Instagram*

1. Introduction

Social media is a communication channel that is becoming increasingly widespread. Its impact on people is gaining significance. The correlation between social media and the mental state of users is still inexplicit, but a large number of studies illustrate their negative effect on mental well-being. It is believed that social media activity can have a negative effect on people's emotional state (Sagioglou, Greitemeyer, 2014; Fardouly et al., 2015; Lin et al., 2016; Verduyn et al., 2017). Studies show that the longer people are active on Facebook, the more negative their mood later is. This effect is caused by the feeling that the user has not done anything meaningful, but nevertheless, they do not stop using social networking platforms (Sagioglou, Greitemeyer, 2014: 359).

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The effect of social media on one's own body image appears as an issue related to self-confidence and self-evaluation. This is shown by the results of longitudinal research by Shakya and Christakis, which suggests that the use of Facebook does not promote mental well-being and that, on the contrary, face-to-face social interactions have a positive effect. At time intervals of three years (2013, 2014 and 2015), the authors compared the association between several subjective measures of well-being with social media interaction and face-to-face interaction. Self-assessment of physical and mental health, general life satisfaction, and body mass index of 5208 subjects showed that Facebook use did not contribute to their well-being. This is supported by the fact that the results were consistent in all three waves of research (Shakya, Christakis, 2017). Other studies also show that Facebook use, especially passive, is correlated with different degrees of social comparison and envy (Appel, Gerlach, Crusius, 2016: 44). The social comparison theory suggests that humans have an innate tendency to assess their own progress and position in various aspects of their life. In the absence of objective standards, they compare themselves to others in order to know where they stand. According to sociocultural models of body image, people can develop dissatisfaction by constantly comparing their appearance with the appearance of others (Fardouly et al., 2015: 38). In social media, social comparison is ever-present, considering that comparison information, such as friend or follower count, is more pronounced than offline information (Appel, Gerlach, Crusius, 2016: 44).

Therefore, social media platforms tend to intensify comparison procedures due to constant exposure to idealized images of others. Thus, social media users create negative self-images, which are defined as a way of thinking and feeling about one's own body that negatively affects self-esteem, body esteem, and body satisfaction. This definition includes three constructs that are significantly associated with negative self-images. The first is self-esteem, defined as an individual's overall evaluation of themselves. The second is body satisfaction, which is defined as how one thinks about their body. The third construct is body esteem, defined as a feeling about one's own body (Barlett, Vowels & Saucier, 2008: 279).

Since the subject of this paper is the effect of social media on body image, it is first necessary to define it. Body image refers to a person's perception, feelings, and thoughts about their own body. It usually includes an assessment of body size, an assessment of body attractiveness, and emotions related to body shape and size (Grogan, 2006: 524). This definition indicates that people observe themselves through the prism of physical appearance and that this image affects them in everyday activities. Of course, there are many causes of particular physical appearances, such as health, physical activity, and lifestyle. Still, it is indisputable that the media representation of the models deviates from the "usual." Idealized human body images fill the pages of newspapers and television content and advertisements. However, media images mainly refer to celebrities who count on their physical appearance, as opposed to social media where individuals are commonly surrounded by photos of people of similar age with whom they compare themselves. This is why the forming of such attitudes by social networks is significant.

2. The Impact of Traditional Media and Social Media
on Body Image: Research Review

The impact of traditional media on human lives and all its aspects is the subject of research in various sciences and disciplines. However, long-term effects remain vague. To reach the consumer, the media and advertising contents are packaged to exude perfection. Previous research on the effects of the media on body image has shown that the mass media strongly contribute to an individual's body dissatisfaction (Franchina, Coco, 2018: 5). Similarly, the objectification theory suggests that sexual objectification of women in the media leads to self-objectification, which implies continuous examination of one's own body (McKinley, Hide, 1996: 185). The area in which the media influence causes concern is the likely consequences of certain body types on the healthy eating habits of media users. Constant focusing on slim female models, celebrities and muscular male figures leads to people becoming dissatisfied with their bodies and engaging in unhealthy behaviors in an attempt to imitate the "ideals." Giles realizes that the problem with this research is that few researchers try to determine what actually happens in subjects' minds during exposure to media images and how it leads to changes in behavior (Giles, 2011: 96).

Research from as late as the past century, such as the study of factors affecting body image carried out by Jaffee and Mahle Lutter, shows that the "ideal" beauty endorsed in the media is what young women and girls use to compare themselves with (Jaffee, Mahle Lutter, 1995: 21). Apart from idealized models, the most significant contribution to low body esteem and body dissatisfaction is social comparison, which is easily achieved through media use (Franchina, Coco, 2018: 9). Various studies focus on the role of images offered by magazines, television and music videos in relation to body dissatisfaction. Given that social media is a recent, rapidly evolving phenomenon, its impact on body image has been less explored compared to the effects of traditional media. However, there is a reason to believe that social media could have substantial effects, especially among the younger population (Burnette, Kwitowski & Mazzeo, 2017: 115). As social media are quite different in nature from traditional media, their effects on body image and how users feel about their physical appearance are also different. Compared to traditional media showing models and celebrities, social media represent the users themselves. Moreover, people on social networks often show an idealized version of themselves and remove all photos they consider unattractive. In addition, these networks are most often used to interact with people of similar age, and comparing looks with peers can especially influence the feelings about one's own body. Finally, apart from images, people often publish other appearance-related content, which could also affect body image (Fardouly, Vartanian, 2016: 1).

When it comes to body image, social media differ from traditional media in that they allow individuals to communicate with their friends within their networks (Franchina, Coco, 2018: 5). Research results document the significance of idealized models on Facebook and Instagram in shaping the body perceptions of adolescents

(Franchina, Coco, 2018; Fardouly, Willburger, Vartanian, 2018). Correlation studies consistently show that the use of social media is associated with concerns about body appearance among young women and men, and longitudinal studies conclude that this correlation could increase over time (Fardouly, Vartanian, 2016: 1).

In an experimental study, Fardouly et al. investigated the impact of using Facebook on women's mood and body image and whether these effects differ from the effects of an online fashion magazine. As their research focuses on women, Fardouly et al. point out that research has shown that women regularly assess their appearance by comparing themselves with others and that comparisons are more likely to be associated with high levels of physical dissatisfaction (Fardouly et al., 2015: 38).

3. Social Media and Body Image: Facebook and Instagram

Awareness of the impact of modern communication channels on mental well-being in society has been growing in recent years. An example of this is the term "Facebook depression" found in the mass media, suggesting the harmful effects of social networks. The correlation between Facebook and depressed mood has recently appeared in the literature (Appel, Gerlach, Crusius, 2016: 44). The results of Tromholt's one-week experiment with 1,095 subjects also support this correlation. This study provides causal evidence that the use of Facebook negatively affects the well-being of individuals. A comparison of two experimental groups, one using Facebook and the other not using it, showed that pausing from Facebook positively affects two well-being dimensions: life satisfaction increases and emotions become more positive. Moreover, these effects have been shown to be significantly greater for heavy Facebook users, passive Facebook users, and users who tend to envy others (Tromholt, 2016: 661).

Cohen and Blaszczynski found that the use of Facebook is correlated with greater body image dissatisfaction. In their research, they compared the effects of Facebook and conventional media on body image dissatisfaction. They reported that Facebook contributes to users' comparing their physical appearance with others; whereas social media users compare themselves with peers, in conventional media, they compare themselves with models. The authors further illustrated the association between the degree of Facebook use and the risk of eating disorders and pointed out that, although platforms like Facebook did not cause eating disorders, they could be one of many factors in maintaining them by overestimating body weight and shape. Although their study did not show that the relationship between comparison with others and body image is stronger in the short term when using Facebook compared to conventional media, they conclude that effects of exposure to this social network are at least equal to the effects of exposure to conventional media. (Cohen, Blaszczynski, 2015: 9). Another important fact is that using Facebook can put women in a negative mood. The results of research by Fardouly et al. show that spending time on Facebook has led to a greater desire to change the appearance of

the face, hair, and skin in women who tend to compare their appearance with the appearance of others (Fardouly et al., 2015: 44).

Here it is necessary to point to the nature of social media and the approaches of users to using them, which seem to have been neglected in previous research. Since the use of social media is not homogeneous, and not all users are exposed to the same content, research requires a more nuanced approach to measuring its use. Thus, using Facebook includes various activities such as posting photos, sending private messages to friends, reading news and watching posts, interacting with and reacting to published content, as well as updating friends lists. If users spend most of their time on Facebook looking at attractive friends' photos, this activity can increase the degree of users' comparison in relation to their physical appearance and thus have a more significant impact on body satisfaction. However, if a Facebook user spends time reading the news, there will likely be no comparison. Similarly, on Instagram, users who follow accounts primarily focused on appearance, such as those of models and fitness bloggers, may be more preoccupied with their physical appearance than users who follow accounts that are neutral when it comes to appearance, such as travel and architecture accounts. (Cohen, Newton-John, Slater, 2017: 183). Therefore, the virtual environment the users themselves set up must be allowed for when researching the correlation between Facebook and Instagram use and appearance dissatisfaction. If an individual follows physical appearance-based social media accounts, their starting pages will be filled with idealized human body representations. Modern technologies offer the possibility of photo manipulation, and any user can intervene to change their physical appearance using free applications. Social networks (Instagram) offer filters that enhance the appearance of an individual's face, even in a video. These filters are mainly built on similar bases: pronounced cheekbones, slanted eyes, full lips, and a pronounced jawline. These characteristics are recognized as the modern ideal of beauty. In this way, people compare their physical appearance with the illusory representations of others, and beautifying changes in photographs are not always easy to notice.

A study by Kleemans et al. investigated the impact of manipulated Instagram photos on adolescent girls' body image. As with previous studies, the results of this research showed that exposure to manipulated Instagram photos directly led to a negative body image. Adolescents with higher tendencies of social comparison were especially susceptible to this. Subjects were randomly exposed to original or manipulated (retouched and edited) selfies, and, interestingly, the manipulated photos were rated more positively than the originals. In that sense, manipulated photos brought about higher body satisfaction than unedited photos. Also, the subjects recognized the use of filters and effects but did not notice body reshaping, and in both cases assessed the photos as realistic (Kleemans et al., 2018: 93).

Negative impacts on both body image and mental health appear to be stronger than the effects linked to the use of Facebook compared to Instagram. Users express significantly greater dissatisfaction when using social media focusing on visual content. Those effects appear to be stronger when use is frequent (Marengo et al, 2018: 67). Research found that users who used this network, as opposed to

those who did not, surveyed their bodies more often and compared themselves to other users (Cohen, Newton-John, Slater, 2017: 186). These effects are especially pronounced in teenage girls. The behavior of teenagers on this social network is based on posting photos and selfies and peer feedback in the form of "likes," "followers," and comments, and results in feelings of low self-esteem and insecurity. Investing efforts in self-presentation and the need to be accepted by peers who simultaneously hold the roles of audience, judge, and comparison benchmark negatively affect the self-confidence of teenage girls (Chua, Chang, 2016: 190). Such results are expected considering that Instagram is a social network based on photos that are in the foreground, while the text is very often ignored or skipped. Users attach great importance to self-presentation on Instagram, and this is shown by the fact that they make an effort when posting a photo and take care of the number of likes and comments received. In addition, when posting their photos, participants take the audience's perspective, expressing concern about how others perceive their appearance (Baker, Ferszt, Breines, 2019: 277).

Sherlock and Wagstaff explore the relationship between frequency of Instagram use, exposure to idealized images, and psychological well-being in women. In their research, they conclude that excessive Instagram use may contribute to negative psychological outcomes and poor appearance-related self-perception. The frequency of Instagram use is correlated with depressive symptoms, self-esteem, general and physical appearance anxiety, and body dissatisfaction. The relationship between Instagram use and each of these variables is mediated by social comparison orientation (Sherlock & Wagstaff, 2019).

This topic is also dealt with by Alkadhimi who analyzes whether exposure to 'ideal' facial images on Instagram influences facial and bodily satisfaction. Research results show that exposure to 'ideal' facial images on Instagram resulted in significantly lower facial satisfaction scores (Alkadhimi, 2021). Similar to that, Skowronski, Busching and Krahé investigate links between exposure to sexualized Instagram images and body image concerns in girls and boys. Their results suggest that sexualization on Instagram might contribute to adolescents' body image concerns (Skowronski et al, 2022: 60). Exploring the effects of active social media engagement with peers on body image in young women, Hogue's and Mills's conclude that active social media engagement with attractive peers' appearance-based social media resulted in worsened body image in young women, whereas interacting with that of family had no effect on the state of body image (Hogue & Mills, 2019: 3).

Furthermore, the results obtained by Saiphoo and Vahedi indicate that body image disturbance is associated with social media use. On the other hand, their meta-analysis is more nuanced than those previously given and it provides an estimate of the strength of the relationship between social media use and body image disturbance. Wherefore they conclude that "the magnitude of this effect was not as large as might have been predicted based on previous research and common views among the public, which suggests that general social media use may not be as harmful as predicted for users in general" (Saiphoo & Vahedi, 2019).

Governments also recognize the pressure social media create on young people. Thus, a new law came into force in Norway this year stipulating that influential social media people cannot post edited photos without stating what they have changed in the photo. These rules will apply to all paid posts on all social media platforms and were created as part of an effort to reduce the body image pressure among young people (BBC). In addition, the Norwegian Parliament has amended the Marketing Act and the contract terms to require that the advertiser and the ad designer further ensure the ad in which the body shape, size, or skin has been changed by retouching or other manipulation is designated as such (Stortinget.no).

Instagram itself is changing its policy in that direction. To reduce the pressure on users, it introduced the option of hiding the number of likes on their own and other peoples' photos. The basic intention is to provide the user with more choice and control. The fact that the company seeks research proposals from world academics and non-profit organizations to improve its policies and products (Instagram) speaks of this.

Most of the above-mentioned authors conclude that existing research fails to thoroughly expound on the relationship between social networks and body image. Further longitudinal and experimental research is needed to determine which social media aspects are most detrimental to the human body image (Fardouly, Vartanian, 2016: 1). Although more experimental evidence is needed, available evidence suggests that media literacy programs should address the potential impact of social media on their users (Fardouly, Vartanian, 2016: 4). Media literacy is also seen as a solution by Andsager, who believes that body dissatisfaction caused by media images can be controlled by learning critical and analytical skills (Andsager, 2014: 407).

4. Conclusion

Social media platforms play a significant role in the life of a modern man. However, when it comes to mental well-being, research in recent years has reported that social media often do not bring about positive emotions. Literature review in this paper leads us to conclude that the impact of social network use and daily exposure to various idealized models and manipulated photos of celebrities and peers negatively affects one's own body image. This particularly affects women, who often experience sexual objectification in the media, resulting in self-objectification and physical appearance dissatisfaction.

A review of the available research shows that the impact of social media use on body dissatisfaction primarily depends on the nature of the social media itself. Image-based social media lead to a worse impact on users compared to those based on text. In addition, when it comes to the way of using these platforms, users' behavior determines how social networks will affect their body image. If the user interacts with content based on physical appearance, dissatisfaction and negative performance increase. Negative effects such as a negative impact on mental health and body image are amplified when the use of social media is more frequent. These

effects are also amplified when the use of social media is passive because it leads to comparison and envy. Additionally, it can be especially harmful for certain users (younger users).

Although the social media influence on concerns about body appearance is undeniable, further research is needed to determine the causes more precisely. As the time and frequency of exposure to unrealistic body images increases, the issue of developing a more negative body image may have more substantial consequences in the future.

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DRUŠTVENE MREŽE I SLIKA TELA

Apstrakt*: Društvene mreže su komunikacioni kanali koji postaju sve zastupljeniji i njihov uticaj na pojedince je sve značajniji. Brojne studije ukazuju da aktivnost na društvenim mrežama može negativno uticati na emocionalno stanje ljudi. Cilj ovog rada je pregledom literature ispitati uticaj društvenih mreža na sliku tela koja se posmatra kao percepcija sopstvenog tela i osećanja i misli u vezi sa njim. Pregled istraživanja pokazuje da upotreba Fejsbuka i Instagrama dovodi do nezadovoljstva korisnika kada je u pitanju slika tela. Međutim, kako korišćenje društvenih mreža nije homogeno i korisnici se ne izlažu istovetnim sadržajima, potreban je nijansiraniji pristup merenju njihove upotrebe. Ukoliko pojedinac na društvenim mrežama prati naloge koji se baziraju na fizičkom izgledu, njegove će početne strane biti ispunjene idealizovanim predstavama ljudskog tela što dovodi do intenzivnijeg i učestalijeg poređenja sa drugima. Takva upotreba nedvosmisleno vodi ka negativnim osećanjima u vezi sa slikom sopstvenog tela, a kao rešenje izdvaja se obrazovanje u oblasti medijske pismenosti koja bi trebalo da razvije kritičke i analitičke veštine pojedinaca.*

Ključne reči: *telesna slika, mediji, društvene mreže, Fejsbuk, Instagram*

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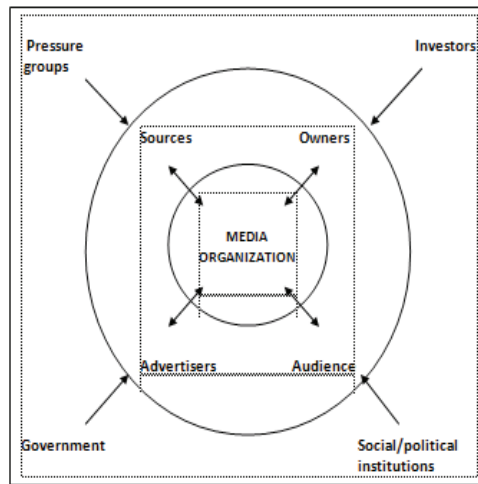

Fig. 1 The media environment: source of demand and constraint (McQuail, 1992: 82)
Tables
All tables should be numbered with consecutive Arabic numbers. They should have descriptive captions at the top of each table and should be mentioned in the text**.**

Table 2 Press freedom (McQuail, 1992: 102)

	Whose freedom?	From what?	To do what?
Level of structure	Proprietor	Censorship; unfair taxes;	Publish/sell news and views; not to publish; start a new publication
Level of conduct	Editor	State; proprietorial and outside interference (advertisers, sponsors, etc.)	Print news and views; gather information; not to print; advocate views; criticize
Level of performance	Public	Lack of choice; bias in news and views	Hear news and views; express own views

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E.g. (McQuail, 1992: 34).

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E.g. (Hallin & Mancini, 2004).

If there are more than two, but less than six authors, when the reference appeared in the text it needed to name the last names of all authors, and every next time only the last name of the first author and abbreviation: et al.

E.g. (Deibert, Palfrey, Rohozinski, Zittrain & Stein, 2008) – <u>first time</u>

(Deibert et. al., 2008) – <u>every next time</u>

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E.g. (Ang, 2001; Black, 2001; DeNardis, 2009; Grimmelmann, 2007).

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Article in a newspaper or popular magazine
Kollewe, J. (2 May 2017). "Google and Facebook bring in one-fifth of global ad revenue". *The Guardian*. Available on: https://www.theguardian.com/media/2017/may/02/google-and-facebook-bring-in-one-fifth-of-global-ad-revenue (Accessed February 17, 2018).

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