

Chapter 2. Journalism and democracy: the concept of free press

In a democracy, journalism has a fundamental role: give people information that would help them exercise their citizenship and participate in government decisions. Journalism watches closely the actions of the government to make sure they do their jobs accurately and with honesty.

The news presented in mass media will have a direct or indirect influence in democratic processes of society. This can be seen from a community to an international level. To fulfill this essential role, journalism cannot be controlled by the government or manipulated to serve the interests of those in power. Only free and independent journalism is the one truly useful for a democracy.

Unfortunately, in many countries free journalism only exists in theories or is only an illusion. Even in democratic countries, in many occasions, news media have worked only to benefit the interests of elites.

This chapter explains the importance of freedom of press in a democracy and the situation of freedom of press in different world regions. Then, it explains the theories of journalism as the enhancer of democracy, Dewey's public journalism and Habermas' public sphere. Finally, this chapter presents the models of journalism education worldwide and explains how an integral education can improve the quality of journalism.

2.1 Freedom of press

Freedom of press is a fundamental human right that foments the dissemination of ideas and information. At a social level, free press builds the basis of political debate and civil participation. At an individual level, it promotes intellectual emancipation and human welfare.

This part explains the concept press freedom as a natural human right, the international perspective of freedom of press and the situation of the press freedom in different world regions. Also, it explains the implications and conflicts of the international right to free speech and press stipulated in Article 19 of the Universal Declaration of Human Rights.

2.1a Overview of freedom of press

The transformation of press freedom as an international human right originated with the concept of freedom as a natural right. Copeland (2006) explains, "The belief that freedom was and is a God-given right, granted to humankind through natural rights, developed through a complex process encompassing centuries" (p. 21).

The perspectives of the role of religion in society played an important part in the concept of freedom, which originated from the struggles between government authorities, who believed church and state should be essentially one; that state goals and laws and 'ideas by like-minded individuals' should be in accordance with God and holy scriptures; and dissenters "who began to introduce ideas contrary to the state church" (Copeland, 2006, p. 21).

An anonymous author wrote: "Liberty of conscience came down to a single 'Question, Whether we ought to be free, or Slaves in our understandings?' At the root of the origins of a free press in the English-speaking world was the desire to know God and to worship according to the dictates of conscience" (Copeland, 2006, p. 22).

The thinkers of the Enlightenment studied and proposed the notions of individual rights and freedoms. They believed that God had granted humans the ability to reason. These thinkers did not reject the idea of the state and religion as bedrocks of society but explained how both should operate based on humans' rational ability (Copeland, 2006; Evans, 1990).

The ideas of Thomas Hobbes, John Milton and John Locke promoted the supremacy of self-government in which free press serves as "paramount in making sure that those chosen by the body politic knew the will of people to keep government on the proper course" (Copeland, 2006, p. 77).

The development of free speech is owed to the religious dissenters in the 16th and 17th centuries. Freedom of press "rested more with the news sheets than with the pamphleteers who fought for liberty of conscience and religious toleration" (Copeland, 2006, p. 55).

Although the "eruption of newspapers" led to the attempts of the state to control the flows of information, this control was never truly successful (Copeland, 2006, p. 54). Copeland (2006) explains,

"Suppression through law, torture, and death...could not stop ideas because, try as government did from the late 15th century into the 18th, people found ways to publish their thoughts despite government restrictions" (p. 22).

The ideas of the Enlightenment had an important influence in American countries independence movements and later became the foundations of their governments and laws, especially in the U.S. "Americans in the 18th century used the printed word to engage debate" (Copeland, 2006, 183).

The concepts of democracy in America led to the creation of the public sphere, in which a "reasoning public" found a way to be critical of those in power as a means to affect politics. (Habermas in Copeland, 2006, p.187).

Serving the public sphere through information became the main role of journalism in a democratic society (see part 2.2c). Thus, it should promote debate and remain free from government control to fulfill its goal. Press freedom is an indicator of an effective democracy; an essential part of it that cannot be separated (Dahlgren & Sparks, 1993).

2.1b Freedom of press at an international perspective

Because news media are the main information sources of political leaders on domestic and international issues and events, a global free press can have a substantial impact on foreign policies and international cooperation (Van Belle, 2000).

Fortunately, "the gradual growth of press freedom around the world might even be considered to be slightly more robust overall than the effort to censor" (Van Belle, 2000, p.1). However, Copeland (2006) explains, "the notion of freedom of the press and speech has...never attained a universal consensus that a pair is a right for all; nor is there agreement as to the parameters of the meaning of 'free' in this context" (p. 21).

The exporting of press freedom concepts of "Western" well-established democracies to countries in the early stage of a democratic transformation can compromise the creation of free press concepts that could be more consistent with their social and cultural context (LaMay, 2007).

For example, the rise of democratic media in some developing countries has been supported

by international media-assisting projects, such as the ones developed by the United States Agency for International Development. Media-assisting projects include skill training programs and donations of communication technologies (LaMay, 2007).

Media in developing countries assisted by international initiatives usually confront a dilemma of depending on their government or international programs. While journalists attempt their media gain independence from the government, they find themselves dependent on international programs and a "Western" concept of democracy and journalism (LaMay, 2007).

LaMay (2006) explains:

There exists great disagreement even in established 'Western' democracies about what free and independent media should look like, what purposes they serve, to whom they are held accountable and how. Despite this, it is easy to find in even the academic literature 'breezy' proclamation about the global triumph of 'Western journalistic standards.' This make no more sense than it does to talk about Western-style democracy (p.3).

Barzun (2006) explains, "Democracy has no theory to export because it is not an ideology but a wayward historical development....How they exercise that sovereignty, what mechanisms they use to ensure equality and to distribute freedoms, is left to them to decide" (as cited in LaMay, 2007, p.3).

2.1c Situation of freedom of press worldwide

Although freedom of press is a universal right established by the UN, many countries do not have government independent media and in others, censorship of the press and threats to journalists are common acts. Van Belle (2000) studied the situation of global press freedom and created the following categories of press freedom levels:

0. Press nonexistent or too limited to code. Examples: Vanuatu.
1. Free: press is clearly free and the news media is capable of functioning as an arena of political competition. Examples: U.S., U.K. and Australia.
2. Imperfectly free: press freedom is compromised by corruption or unofficial

influence, but news media is capable if functioning as an arena of political competition. Examples: Finland and Mexico.

3. Restricted: the press is not directly controlled by the government, but is not capable of functioning as an arena of political competition. Examples: Jordan and El Salvador.

4. Controlled: the press is directly controlled by the government or so strictly censored that it is effectively controlled. Examples: China and North Korea (p. 138).

Reporters Without Borders illustrates the levels of press censorship in a world map with these classifications (see map Appendix 1a):

White: good situation

Green: Satisfactory situation

Yellow: noticeable problems

Red: Difficult situation

Black: Very serious situation (RSF, 2008c).

Reporter's Without Borders notes in its 2008 report two main threats to freedom of speech worldwide. The first is journalists' assassinations and harsh punishment. Crimes against journalists and other media workers are rarely prosecuted and when they do, the responsible usually escape punishment because they are usually powerful people or have powerful friends (RSF, 2008c).

The second threat is governments' impunity and abuse of power. This threat is related with evasion of international and domestic laws. In countries with repressive governments journalists are often jailed for charges such as "defamation," "insults," "disturbing peace" and "subversion" (RSF, 2008c).

Reporters Without Borders explains, "The authorities in countries the international community euphemistically calls 'transitional democracies' have craftily altered the charges while methods are still the same" (RSF, 2008c, p.3).

Press freedom threats by region

The following press freedom overview by world region is based on Reporters Without Borders 2008 report and the International Press Institute 2008 World Press Freedom Review.

West and Southern Africa: The government transitions and civil wars in African countries are accompanied by repression and censorship. In countries such as Eritrea and Kenya, the government orders the police or pays people to kill journalists, as they are a major threat to the authorities' image and reputation. "The press is disrespectful; it must be punished. Journalists are making demands; they must be gagged" is the reasoning of most leaders in this region (RSF, 2008c, p. 6). The economic and political influences of China in African countries have led to the implementation of similar threat and censorship systems used by the Chinese government in these countries (IPI, 2008; RSF, 2008c).

Americas: Journalists in Latin America have been victims of drug cartels, guerrilla groups and organized crime. However, in countries like Venezuela, media outlets are suffering recent legislation proposals that would lead to less watchdogs and more government control over content. For example, Venezuela's president Hugo Chavez is supporting a law that will allow him to censor the media when he considers it necessary during a state of emergency (RSF, 2008c).

The U.S. is not exempted of freedom of press violations. Reporters Without Borders and IPI have reported cases of journalists being force by authorities to reveal anonymous sources, and thus breaking their ethical codes for national security reasons (RSF, 2008C; IPI 2008).

Europe: Although press freedom is strongly embraced and protected in the European Union, journalists have been arrested, questioned and offices and homes have been searched in France and Germany when legal confidentiality had been violated (IPI, 2008; RSF, 2008c).

In Spain, insults to the Royal Family are still consider an exception to press freedom. In 2007, Spanish magazine *El Jueves* had to pay a 6,000 Euro fine after publishing an "offensive" cartoon on its cover depicting the Asturias Princes having sex (La Vanguardia, 2009).

In former USSR countries, journalists covering civil and ethnic conflicts have been victims of murder. Only media outlets with little impact have editorial independence (RSF, 2008c).

Asia-Pacific: In 2007, 17 journalists were killed and nearly 600 assaulted or faced with death threats (RSF, 2008c).

China is quickly earning the title of the most censoring country in the world. From journalists and bloggers imprisonment and home arrests to surveillance and Internet search filtering, China's government has created an Orwellian system of thought control (RSF, 2008c; IPI, 2008).

Middle East and North Africa: Reporters Without Borders states, “the political and religious divisions in Lebanon, the specter of civil war in Iraq and the Israeli-Palestinian conflict have deep repercussions on media workers, beyond national borders. The region’s chronic instability is used by political leaders as a permanent excuse to silence journalists, whose every criticism is seen as willfully destabilizing their regimes” (RSF, 2008c, p. 146).

2.1d Article 19 of the Universal Declaration of Human Rights

The Declaration of Human rights was adopted and proclaimed on December 10, 1948 by the General Assembly of the United Nations. After its proclamation, "the Assembly called upon all Member countries to publicize the text of the Declaration and 'to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories'" (U.N., 1948, par. 1).

The Universal Declaration of Human Rights makes reference to freedom of speech and press in Article 19:

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers (U.N.,1948, par.1).

On December, 16, 1966, UN members gathered in the International Covenant on Civil and Political Rights to ratify the Declaration of Human Rights (OHCHR, 1966). The Assembly added exceptions to the articles, including paragraph 3 of Article 19:

1. Everyone shall have the right to hold opinions without interference.

2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.

3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:(a) For respect of the rights or reputations of others; (b) For the protection of national security or of public order (order public), or of public health or morals (OHCHR, 1966, Art. 19).

In the List of Declarations and Reservations to the International Covenant on Civil and Political Rights also proclaimed in 1966, Ireland, Italy, Malta, Monaco, the Netherlands and the U.S. reserved their rights to make exceptions to Article 19 due to restrictions necessary to regulate broadcast and radio transmissions and copyright (OHCHR, 1966b):

Obligations toward the Declaration of Human Rights

In 1968, the United Nations International Conference on Human Rights proclaimed the obligations toward the Declaration of Human Rights. This is known as the Proclamation of Teheran.

The Proclamation states:

1. It is imperative that the members of the international community fulfill their solemn obligations to promote and encourage respect for human rights and fundamental freedoms for all without distinctions of any kind such as race, color, sex, language, religion, political or other opinions;

2. The Universal Declaration of Human Rights states a common understanding of the peoples of the world concerning the inalienable and inviolable rights of all members of the human family and constitutes an obligation for the members of the international community (U.N., 1968, par. 1-2).

Declaration issues and divergent concepts of “human rights”

Differences in historical, cultural and religious background have raised questions on the universal value and legitimacy of the Declaration of Human Rights.

It can be argued that the fundamental concepts of this document are based on Western philosophies and ideologies of freedom, which are not necessarily shared by all regions in the world.

Tan (1999), in his review of Lauren's (1998) *The Evolution of International Human Rights: Visions Seen*, explains:

While one may feel a sense of post-war exhilaration at the inclusion of references to “fundamental human rights” in the Charter of the United Nations, the Charter fails to define precisely what is meant by the expression “human rights.” This vagueness, although arguably a necessary part of the negotiation process, proved problematic in the years to come (par. 8).

Tension between the democratic and capitalist Western nations and the communist East led to the exclusion of ideals and concepts of human rights and freedom from non-Western cultures (Tan, 1999). To resolve this issue, UNESCO conveyed the Committee on the Philosophic Principles of the Rights of Man in 1947. Tan (2008) explains, “their aim was not to achieve doctrinal consensus among all divergent ideologies, but rather to develop a formulation of what common grounds for agreement might be discovered to draft an international bill of human rights” (par. 8).

The Committee concluded: “Human rights have become, and must remain universal. All the rights which we have come slowly and laboriously to recognize belong to all men everywhere without discrimination of race, sex, language or religion. They are universal” (Lauren, 1998, p. 224, as cited in Tan, 1999).

2.2 Journalism and democracy

Once citizens choose their government representatives, they must make sure they fulfill its promises of campaign, work to benefit society and respect the law. As citizens cannot always be in direct contact with their representatives, news media work as their eyes, ears and sometimes their

voices. Therefore, freedom of press is fundamental for journalists to fulfill their role as intermediaries. This part explains the concepts of democratic press of De Tocqueville and Hall, the theories of public journalism of Dewey and the public sphere of Habermas.

2.2a Journalism as the enhancer of democracy

Lewis (2005) states, "Not only should the press have the right to free expression; it is obligated to guard against censorship and keep the public fully informed about domestic and international events" (as cited in Nakaya, 2005, p. 48)

Based on the concepts of Kovach and Rosenstiel (2001) in Deuze (2005), the ideology of the journalism profession can be defined as the public service of collecting and disseminating--in an immediate and accessible way--actual, prominent and useful information that will contribute in the formation of the public opinion of social, political, economic issues in a democracy.

A series of authors consider journalism as a democratic institution that helps people engage their citizenship through information. Alexis de Tocqueville "viewed the press of the day (or the mass media now) as an essential antidote to a culture that valued liberty over community. The press, De Tocqueville said, was an incubator of civilization in such a society" (Patterson & Wilkins, 1994, p. 175).

In *Democracy in America*, de Tocqueville (1904) stated: "The press places a powerful weapon within every man's reach...the press enables him to summon all his fellow men to his assistance...Printing has accelerated the progress of equality, and it is also one of its best correctives...Press is the chiefest democratic instrument of freedom" (p. 817).

De Tocqueville (1835) explained newspapers "address each of its readers in the name of all the others, and to exert its influence over them in proportion to their individual weakness...The power of the newspaper press must therefore increase as the social conditions of men become more equal" (p.601, 602).

One of the main functions of journalism in a democratic society is to watch government actions

closely and denounce corruption and abuse of power. This function is defined by Altschull (1983) as "watchdoggery."

Robert Hall in his pamphlet *An Apology for the Liberty of the press* (1795) states, "Government is the creature of the people, and that which they have created they surely have a right to examine" (p.9). Because citizens cannot examine government actions directly, journalism serves as the eyes and ears of the people to assure their government representatives are honest and competent.

News media also offer people a forum to express and discuss their opinions and criticisms on government actions and social issues. Through this forum, the government can learn the people's concerns and address them. Thus, journalism works as an intermediary between the public and the state (Hall, 1795).

Adams, Edes and Gills published, under the pseudonym *Populous*, a statement on freedom of press in the *Boston Gazette* (1768):

There is nothing so fretting and vexatious nothing so justly terrible to tyrants, and their tools and abettors, as a free press...it is ever watched by those who are forming plans for the destruction of the people's liberties, with an envious and malignant eye...Your press has spoken to us the words of Truth. It has pointed to this people, their danger and their remedy. It has set before them Liberty and Slavery; and with the most persuasive language, conjure them...for the sake of prosperity, to chose liberty and refuse chains (Copeland, 2006, p. 207).

The ultimate goal of journalism in a democracy is to improve the social conditions of the people. Only a free press, independent of government influences and political interests, can contribute in the freedom of individuals in a society (Copeland, 2006). The journalism whose main objective is to improve social conditions is known as public or civic journalism.

2.2b John Dewey's public journalism

For John Dewey the key to the advancement of a society in a democracy is open and meaningful discussions among all the members of a community. "Dewey saw as democracy 'is the idea of community itself'" as opposed to Lincoln's concept of democracy: the government of the people, for the people and for the people (Coleman in Merrill, Gade & Blevens, 2001, p. 85).

Dewey did not reject the 19th century Enlightenment concept of individualism and self-realization, "rather he redefined it as 'new individualism' that places a person in a social context that harmonizes it with social action, prompted by the 'social spirit'" (Dewey in Merrill, Gade & Blevens, 2001, p. 85).

Following this concept, Dewey envisioned journalism as a tool for the community to achieve a common good. These are the core concepts of what is known as "civic journalism" (Merrill, Gade & Blevens, 2001).

The goal of public journalism, rather than serving the interest of an elite or the corporate hegemony, is to focus its efforts to generate knowledge among citizens. Citizens are active participants in public journalism and the news is a product of the interaction between the private, public and state sectors (Merrill, Gade & Blevens, 2001; Westbrook, 1993).

2.2c Habermas' public sphere and the press

Copeland (2006) describes Juergen Habermas' public sphere as reasoning public [that] found a way to be critical of those in power as a means of affecting politics. For Habermas, "the press is the public sphere's prominent institution" (p. 181). The public sphere finds freedom of the press necessary to engage rational critical debate (Copeland, 2006).

News media outlets, which are "relatively cheap, readily available and easily shared," stimulate discussion between citizens and the government and among the public sphere. It also promotes the people's search for truth in a democracy (Copeland, 2006, p. 101; Glasser, 1999, p. 101).

Merrill, Gade & Blevens (2001) explain that Habermas' public sphere and its interaction with the media are founded in a shared understanding; "a kind of consensus about the directions of the community" (p.119).

Habermas explains, "Out of such democratic, participatory community within the public sphere will come not only the most pragmatically correct answers, but also the most ethically correct answers" (Merrill, Gade & Blevens, 2001, p. 119).

Merrill, Gade & Blevens (2001) explain that according to Habermas "For the press, the essence of the new focus is this:...Let there be a real symbiosis between journalists and the people. Let people power increase and press power decrease" (p. 119).

2.3 Journalism education worldwide

One of the issues that lead to the manipulation of news media is the little academic preparation of journalists and their indifference toward ethics. Unprepared journalists that have no previous reference of how corruption in their field works are easily tempted by corrupt politicians and publishers. A university journalism education that combines social analysis of the mass communication, and journalism training promotes the formation of better journalists and consequently a more ethical journalism. This part presents different models of journalism education used worldwide.

The first school of journalism was founded as early as 1899 in the School of Social Sciences in France (Holtz-Bacha, Frohlich, 2003). Altschull (1983) states, "while journalism education did not begin in the U.S., it was in [its] special political and economic climate that it rose and flourished, and from where it has been exported to all parts of the world" (p.1).

Altschull (1983) also states that due to political, social and cultural aspects, "the direction of journalism education [in other countries] has been different from that in the U.S." (p.1).

While journalism in the U.S. was established under the principles of objectivity and its independence from the government, which expands its publics and hence, expands its

advertisements, Western European press followed a tradition of being openly partisan (Atschull, 1983; Chalaby, 1998; Schudson, 2001). Thus, publishers were reluctant to support journalism education as they would rather hire people who share their political views and can be molded to the structure and writing style of their publication, than those who adopted a particular notion during their training and could question their methods (Atschull, 1983). In the U.K., Germany and France, "publishers have long been inclined to recruit staff members in economics, politics, or even Latin and Greek" (Atschull, 1983, p. 6).

Atschull (1983) explains:

[The influence of U.S. journalism educational system] has been greater in Latin America and the Far East than in Europe, and a number of university journalism programs have developed in South America, Taiwan and Korea; an increasing number also appeared in Africa and the Middle East, but in all these cases training is more likely to stress journalism history and philosophy, theory and methodology, rather than practical skills (Atschull, 1983, p. 6).

When analyzing media training in South Africa, Megwa (2001) explains that career-based skills-oriented tertiary institutions focus on skills while universities focus on theory. "All this irresistibly points to a need to merge the two orientations in order for journalism education to produce journalists who are well equipped to understand and explain the dynamics and complexities...in the country" (Megwa, p.283).

In 1959, the first public institute for journalists was founded in Stockholm. A similar course was set up in Gothenburg, Sweden in 1962. In 1967, both journalism schools were transformed into polytechnics without becoming part of universities. Polytechnics in Western Europe became the main skill training institutes for journalists while universities focused on research (Atschull, 1983; Frohlich & Holtz-Bacha, 2003).

2.3a Journalism education models

Deuze (2006) explains, "A worldwide comparison of contemporary approaches to, and programs of, journalism education...lead to the...conclusion that all over the world journalism education is proliferating and differentiating" (p. 22). He uses the cross national comparative work of Gaunt (1992) and Frohlich and Holtz-Bacha (2003) to define five distinct types of journalism education worldwide:

1. Journalism education at university level: U.S., Canada, South Korea, Egypt, Kenya, Argentina, the Gulf States Spain, Finland and Sweden are the main countries with this system. This type of educational system is increasing in Australia and Great Britain. Journalism academies are usually encouraged by publishers or journalist guilds or unions. Students can achieve postgraduate degrees and go through internships after graduating.

2. Stand-alone journalism schools interrelated with universities: This system is found mainly in the Netherlands, Norway, Italy and Denmark. Stand-alone schools emphasize in skills and offer specialized courses with a shorter duration than university programs. Internships are mandatory in most of these schools.

3. Mixed system: stand-alone schools and university programs: A combination of types 1 and 2 can be found in Ireland, Portugal, France, Germany, India, Indonesia, China, Brazil, Nigeria, Turkey and South Africa. The most prominent system varies from country to country. However, both have an important presence in the media field.

4. On-the-job journalism training: This system is mainly found in Great Britain, Austria, Japan and Australia. The system combines college courses with practical training in media companies. In Great Britain, training programs are set up by the National Council for the Training of Journalists, which also controls the curricula standards and newspaper 'learning by doing' guidelines.

5. All of the above including commercial programs at universities, media companies, private institutions and government agencies: These are found in Eastern Europe, Cuba, North and Central

Africa and the Middle East.

Vercic (2001) explains that one of the challenges of the media as a subject of study in Europe is that "communication, specially applied communication...is high on student agenda but low on the academic agenda. European universities see themselves as generators and depositories of scientific knowledge that is 'desinterested' as long as it is scientific and loses its academic standing as soon as it becomes pragmatic (useful in the dirty world of realities outside the ivory tower)" (p.291).

One noticeable difference in journalism education in some countries is the adoption of an ideological or political approach in its program. The influence of Marxist and Leninist ideologies was present in journalism schools of the former Soviet Union and remains in China (Atschull, 1983; Cody, 2007).

Atschull (1983) explains, "Soviet schools of journalism and indeed those in Eastern Europe, train[ed] their students explicitly to cover the 'news' by applying to their coverage the three roles Lenin assigned to the press...learn, propagandize, organize" (p. 9).

Milton (1997) explains that despite the end of Communism in Eastern Europe, tendencies of offering "official" press persist in some countries. However, the interaction with Western European media projects has also led to the implementation of more balanced and critical media (O'Neil, 1997).

In China, the teaching of Marxist Journalism assures the preservation of the press as a supporter of the government "by spreading propaganda and suppressing news that contradicts policy or puts officials in a bad light... The term [of Marxist Journalism]was broadly interpreted to mean journalism that the government views as improving society and taking account of...realities, including censorship under one-party rule" (Cody, 2007, par. 6).

Despite the differences in ideologies, it could be argued that democratic and socialist journalism training has certain similarities in their goal to cultivate civil principles into the minds of future journalists. "The press in each system is designed to criticize all aberrations and work for the good of

society executing what is known as 'social responsibility'" (Atschull, 1983, p. 11).

Journalism training can also assume other goals besides forming future journalists. In South Africa, for example, journalism education plays an important part in ending the "apartheid status quo," broadening the country's democratic processes and reducing illiteracy and poverty by teaching students to use media as a tool to deal with aspects of racial, social and cultural gaps (Megwa, 2001).

In some countries, such as India, media training is imparted both in universities and institutes established by media conglomerates. The Times of India and *Malyala Manorama* "have set up their own training institutes...to suit their specific requirements" especially in technology usage, convergence and regional media (Karan, 2001, p. 296).

2.3b The debate of journalism education and proposals for new models

Deuze (2006) explains, "Journalism education is becoming increasingly complex [and at the same time], is increasingly facing the same issues [across the world]" (p.20). The challenges and changes of the journalism field worldwide require a transformation of paradigms and methods in journalism education. Several authors propose a series of reforms to adjust media education into the new political, social, cultural and technological world context. These proposals are taken in consideration in the nonprofit proposal of this thesis.

LaMay (2007) explains:

What journalism is (or should be) has become...important in a media ecology best characterized by technological and cultural convergence, globalization and localization, and by and increasingly fragments and seemingly disinterested public...journalism education must negotiate rather essentialist self-perceptions of both industry and academy, while at the same time finding ways to navigate the inconsistency of its own field (p.3).

In his article *J-School ate my brain*, New Republic editor Michael Lewis (1993) writes:

Those who run, and attend, schools of journalism simply cannot -- or don't want to -- believe that journalism is as simple as it is. The textbooks, the jargon, the spell checkers -- the entire pretentious science of journalism only distract from the journalist's task: to observe, to question, to read and to write about subjects other than journalism. They have less to do with writing journalism than avoiding having to write journalism at all (par. 30).

The general debate between the advantages of field-taught and school-taught journalism has been intensively discussed by journalists and academics for years. However, as the journalism practice becomes more challenging and complex, so does its education and training methods.

Deuze (2006) explains, "Journalism education tends to be based on a classic model of the profession, defined by its occupation ideology, its history of professionalization, and its privileged role in a democratic society. One could argue that a more differentiated mission might prepare student for a...complex future" (p. 25). Several authors give new approaches for the formation of future journalists that can be summarized in three proposals.

Journalist directly involved with their social context

Journalism educators must consider that to be effective, journalism should adapt to new technological, economic and cultural needs of the society its serving. It is necessary for journalists to be as familiar and involved as possible with their community to address its information needs.

Deuze (2006) explains, "journalism cannot exist independent of community, it is a profession interacting with society in many--and not wholly unproblematic--ways, and should therefore be seen as influencing and operating under the influence of what happens in society" (p. 26-27).

Megwa (2001) explains that the transformation of a country will not be completed if "journalism education does not become sensitive to its reality, it must re-examine its reliance on the objectivity paradigm with a model that recognizes that reporters are not disinterested actors but are active

participants in the process of news production" (p. 283). Karan (2001) states, "The need now is to sensitize those aspiring to be journalists to the real socio-economic and political issues..." (p. 297).

Journalists with an integral education

In his analysis of journalism education, Deuze (2006) concluded that schools that help "young women and men internalize the occupational ideology and practices of journalism,...does not seem to inspire much more beyond that" (p. 21). Therefore, schools must include studies on media analysis and criticism "as the status quo of media industry must be gauged and analyzed constantly" (Deuze, 2006, p. 21). However, one must not be replaced by the other. Journalism students should have an integral education that combines practice and theory of media as well as other scientific, social and cultural subjects (Adam, 2001; Deuze, 2006).

Adam (2001) explains:

Speaking broadly, the liberal arts disciplines, and the forms of knowing, explanation, and expression they promote, contain the methods we use to form consciousness, to make sense of things, and to make things – amongst these things, journalistic things. So in my view there is, at the very least, always a loose fit between general undergraduate study in the university and the study of journalism (p. 335).

Blobaum (2000) believes that "the in-house production of campus media is the ideal meeting place for theory and praxis" (as cited in Deuze, 2006, p. 29). However, Deuze (2006) notes "for other [Journalism educators] it is a costly waste of faculty time and resources, taking time and money away from teaching and research" (p.29).

Journalists forming their own principles

The principles of journalism education in the U.S. were molded to the convenience of the media industry and the political status quo. The implement of journalism schools to indoctrinate and assure social control, would end Pulitzer's fear, shared by most publishers at that time, of young reporters

being tempted by the ideas of social revolution (Carey, 1996).

Although the media industry still supports a more traditional approach of journalism education in terms of its norms, academics in Germany, the U.S., Netherlands and South Africa have proposed an alternative educational system that "help[s] students to develop their own voice in the field--much in with philosophical notions of journalism as an act of individual freedom and responsibility, rather than a social system located in and managed by corporate media" (Deuze, 2006, p. 23).

Younger generations are more familiar with new communication technologies and therefore can use them more effectively and creatively than older generations (Vercic, 2001). Vercic (2001) states, "This is the problem of contemporary education in communication: you cannot teach your students about it, you can enable them to learning. And university professors are not the type to admit that may not know more than their students" (p. 292).

After analyzing the situation of journalism education worldwide, it can be concluded that there's not a training model that can fit all countries and eras. Journalism educators assisting media outlets across the world must always consider the social and political context, the technological resources and the cultural perceptions of the country. This aspect must be taken in great consideration when designing the structure of an organization that will deal with student journalism at an international level

LaMay (2007) explains that although both are democratic countries, the U.S. and the U.K., for example, have "different perspectives on what makes a democracy work...[a]s a result, institutional forms of democracy vary significantly, hence, journalism methods cannot be universally applied" (p.3).

However, it is clear that despite their cultural and political context, journalism schools must combine theoretical elements (theories of the communication, sociology and policy) and practical elements like writing, interviewing and editing. Student news outlets could cover the journalism training aspect of journalism education. Student journalism is closely related with journalism education not only in the U.S. but in several countries worldwide. It is necessary to understand the differences in

journalism education systems around the world as they have an inherent influence on the types and functions of student journalism as well as its existence or absence in universities worldwide.

The importance of the media in democratic societies is fundamental. The burden of responsibility that journalists have in society cannot be taken lightly. Journalists must have a strong notion of ethics and the importance of defending and demanding the freedom of press. If student journalists learn these concepts from the get-go, it will be much more difficult for them to be unethical and will be able to detect and deal with censorship more accurately.

The organization proposed in this thesis will offer students information on philosophies of democratic journalism and freedom of press, which they could apply in the production of their media. One of the objectives of the organization will be to form knowledgeable journalists with a strong sense of ethics.

The organization of student journalists is designed to work as a nonprofit organization. The following chapter explains the characteristics of the nonprofit sector: its philosophy, functions, structure and communication processes.