

MARDI 16 AVRIL 2024

Connecte-toi

Pour les  
profs

Inspiration

Thomas rencontre: Mariane,  
jeune scientifique à la  
rescousse des lacs!

Fêtes

La photo de la semaine:  
Explosion de couleurs!

Découvrez la photo de la semaine!

Argent

Alerte choco: les prix toujours  
plus hauts!

Alors que la fin de semaine de Pâques est

**Children: leaders who can contribute to a better-informed and more critical society in the face of misinformation?**

Animaux

Reportage: À la  
bibliothèque avec un chien!

Un journaliste a eu la chance d'aller  
à la bibliothèque où des enfants  
peuvent lire en compagnie de

43

Philosophie

Le «risque zéro», ça n'existe  
pas!

Faudrait-il totalement éviter l'éclipse à  
cause du risque pour les yeux?  
Réfléchissons à la notion du risque  
ensemble!

Lire plus >

28 mars 2024

11

Politique

Pour la première fois, l'ONU  
exige un cessez-le-feu à Gaza

Le Conseil de sécurité de l'Organisation  
des Nations unies (ONU) a voté  
pour un «cessez-le-feu immédiat»  
à Gaza et la libération des  
otages israéliens. On

Lire plus >

Written by: Pudens Malibabo Lavu

Under the direction of: Olivier Champagne-Poirier and Marie-Eve Carignan

*Les as de l'info* coordinators: Ève Tessier-Bouchard and Prune Lieutier

This project has been reviewed and authorized by the Ethics Committee for Research Involving Humans - Lettres et sciences humaines of the Université de Sherbrooke.

# Summary

The study in this report examines the issue of misinformation, which is defined as the deliberate distortion of information to mislead its recipients (Géré, 2011). To counter this phenomenon, which is now amplified by digital technology and artificial intelligence (OECD, 2024), it is essential to develop appropriate tools and programs and train people in critical thinking. *The Les as de l'info* platform, launched on September 1<sup>st</sup>, 2022, and managed by the *Coops de l'information* group, stands out as a concrete example in this fight, offering an approach focused on sharing authentic, verifiable information with young French-speaking Canadians aged 8 to 12.

The general aim of this study is to understand the uses of this platform by children and the role of these uses in the circulation of reliable information in their circles. More specifically, it aims to: 1) draw up a portrait of the information and communication practices of young audiences in relation to the platform's content; 2) assess the outreach potential of the platform's informational content; 3) identify the underlying motivations for use and understand how its content fits into the social interactions of the children surveyed.

Interrogations linked to these three objectives focus on how young audiences inform themselves and communicate about the informational content of *Les as de l'info*, the potential for dissemination of this content, and the motivations of platform users, as well as how the same content fuels social interactions involving the children studied.

The methodology used to answer these questions is divided into three parts, enabling us to assess the impact of this platform on the information practices of young audiences. It is based on a meticulous analysis of 1) the content of news articles (now information content) shared by *Les as de l'info* and user comments, 2) survey data on young audiences' relationship with the platform and its informational content, and 3) qualitative interviews with platform users.

The results underline the degree of trust participants place in the family and the platform as their usual sources of information, as well as their ability to share platform content in their socio-affective life setting (family, class, friends) more than in other contexts. The study shows that in this context, platform users can play a crucial role in the dissemination of authentic information, but this depends on several factors, such as users' interest in content, their level of trust in society and institutions, their information culture (i.e., their readiness to inform themselves and others), their ability to seek out and share information, their perception of the potential impact of the content to be shared, their socialization culture (i.e., their readiness to

create or maintain links), their sociability, and the receptiveness of those around them. In other words, these eight factors need to be taken into consideration if young audiences' use of the platform is to have the desired impact on those around them.

This study has shown that young people can be leaders capable of contributing to a society that is better informed and more critical in the face of misinformation, provided they have access to appropriate media content, and receive appropriate guidance and support from those around them and from the appropriate social bodies. It is vital to strengthen their critical thinking and ability to discern reliable information from misinformation, as they are tomorrow's decision-makers, and their education in this field is of vital importance for the future of democracy.

Summary.....	3
Issues .....	6
First part: "Analysis of the informational content of the <i>Les as de l'info</i> platform" .....	8
Methodology and Analysis .....	8
Results: content and reception of the platform.....	10
Preliminary remark .....	10
Quantitative portrait of <i>Les as de l'info</i> content.....	10
Results: platform usage .....	13
Second section: "Surveys of young audiences on the <i>Les as de l'info</i> platform" .....	24
Methodology: quantitative data collection and analysis.....	24
Descriptive and correlational data analysis results.....	27
Motivations for reading articles.....	27
Impressions of the articles .....	27
Sources of information used by young people .....	28
Young people's levels of trust in information sources .....	29
Sense of autonomy in independently finding and understanding content.....	30
Sense of ability to discuss the article's content with different audiences .....	31
Factors determining the ability to talk about the platform's content.....	31
Third section: "Interviews with young people on the <i>Les as de l'info</i> platform" .....	34
Methodology: inductive data collection and analysis.....	34
Results of the inductive interview analysis.....	35
Proxemics and user information culture.....	37
Proxemics and user socialization culture .....	39
Timing of platform use.....	42
Interaction with the platform and other members.....	44
After logging on to the platform.....	46
General conclusion and future research opportunities .....	50
References.....	55
Appendix #1: Survey (french) .....	60
Appendix #2: Article on gender inequality (french) .....	67
Appendix #3: Article on climate change (french).....	70
Appendix #4: Article on chemtrails (french) .....	73
Appendix # 5: Interview guide (french) .....	76

# Issues

The last few years have highlighted the vital importance of public information and tackling misinformation. Events such as the irreversible digitization of society, advances in artificial intelligence, and the COVID-19 pandemic have exacerbated pre-existing communicational phenomena, such as over-information, misinformation, and the rapid spread of information (OECD, 2024; Dornan, 2020; Hansson *et al.*, 2021; Sauvé, 2019). These phenomena expose societies to increased social, health, and democratic risks (Barua *et al.*, 2020; Eberl *et al.*, 2021; Grimes, 2020; Oliver and Wood, 2018). Academic researchers and experts note that these harmful phenomena raise issues of scientific, political, and media literacy (Bronner, 2013; Dauphin, 2019; Dieguez, 2018; Joseph, 2022; Sauvayre, 2012). The challenges they pose to society highlight the risks of eroding trust in institutions and hampering democratic debate (OECD, 2024), as well as the importance of developing tools and programs to combat this phenomenon (Landry and Letellier, 2016; Rubin, 2019; Vilmer *et al.*, 2018), notably through media literacy training initiatives. However, it remains crucial to assess the actual effectiveness of such training over the long term.

In a society where crises are on the rise, particularly with regard to the environment, climate and energy, social resilience seems closely linked to people's ability to inform themselves about current issues and understand them (Beck, 1992; UNDRR, 2015). Consequently, it is important to promote quality information and the population's ability to process it, notably through media and information education, as well as critical thinking training (Carignan *et al.*, 2022).

With this in mind, the Canadian government and media community are rolling out initiatives aimed at educating young people about information and thus equipping them to combat misinformation. The youth media *Les as de l'info*, a platform created and managed by the group *Les Coops de l'information*, is an example of a concrete tool. It's a free digital medium aimed at young French-speaking Canadians aged 8 to 12. Officially launched on September 1<sup>st</sup> 2022, the site also supports teachers wishing to use news in their educational projects. *The Les as de l'info* platform, the only one of its kind in Canada, and supported by the Ministère de la Culture et des Communications du Québec and the Ministère de l'Éducation du Québec, aims to inform young audiences in simple, appropriate language, so that they can contribute to building a better-informed, more critical society, particularly in the face of misinformation. Considering that this platform is a potential solution to issues linked to information and civic education, it

seems appropriate to assess its actual role in children's information and communication practices.

Indeed, young audiences are often exposed to age-inappropriate content and misinformation on various digital platforms, including the promotion of conspiracy theories (Sauvageau, Thibault, and Trudel, 2018). This first disinformation factor has been widely addressed by various research chairs, including the *UNESCO-PREV Chair* in its two projects: "Infodemics and mass disinformation in the age of COVID-19: Preventing adherence to conspiracy theories by defusing fake news", and "Young people and 'conspiracy' in Quebec: vocabulary, resonance, and logics of adherence".

The study on which this report is based set out to analyze a second factor, that of the uses that young audiences can make of a digital information platform made available to them, as well as the pollinating effects of these uses in their natural living environment, mainly the family and the school. To the best of our knowledge, this factor has been little documented to date in Canada, and we feel it is essential to fill this gap. With this in mind, the following two questions arise:

How do young audiences use the *Les as de l'info* platform? Are their uses likely to have a pollinator effect on their environment, and thus contribute to the spread of information?

These questions lead us to examine the role of the platform in the informational and communicational practices of young audiences, and to see if they position themselves as leaders who can contribute to a society that is better informed and more critical in the face of misinformation. To do this, we need to map the informational content of *Les as de l'info*, identify users' attitudes towards this content and the platform in general, as well as their underlying motivations for using the platform and their sense of ability to share its content. This report is structured in three sections. One is dedicated to the platform's content. The second deals with users' relationship with the platform and their feelings of ability to share its content. The third focuses on the underlying motivations for using the platform. The presentation of the results of each section is preceded by a description of the methodology employed to achieve them.

# First part: "Analysis of the informational content of the *Les as de l'info* platform"

## Methodology and Analysis

This first part of the study aims to draw up a portrait of the informational and communicational practices of young audiences in relation to the content of *Les as de l'info*. To achieve this, the platform analysis focuses on the news articles published by this outlet from September 1<sup>st</sup> 2022, the date of its official launch, to May 23<sup>rd</sup>, 2023, the closing date for article collection. It also looks at the comments these articles have generated over the same period. During this time, the platform informed young audiences on a wide range of subjects, including politics, business, culture and sports. Excluded from the analysis corpus, however, are all non-informational contents, such as "quizzes", "biographies", "birthdays", "ephemera", "for teachers", etc.

The choice to focus on news articles is explained by the specificity of *Les as de l'info*, which is to inform children so that they can contribute to the construction of a better-informed and critical society, particularly in the face of misinformation. The main aim of the study is, therefore, to identify the different uses this audience makes of this platform in relation to its informational content.

The articles in question were collected manually, date by date. They are divided into several sections that structure the platform's content, namely: "Politics", "Economy", "Sports", "Health", "Nature", and so on. Some of *Les as de l'info*'s articles are published under unusual headings, such as "Superhuman", "Inspiration", "Funny", etc. To organize the work of collecting articles and to facilitate quantitative analysis of the platform's content, we merged semantically similar headings and obtained the following ten headings:

- "Politics": this section is reserved for articles on politics and elections.
- "Economy": includes articles on economic and financial issues.
- "Society and culture" includes articles on "arts," "reading," and "history," as well as those published under the "inspiration," "superhuman," and other labels.
- "Science and technology": a section featuring articles on small, medium, and large-scale scientific and technological innovations.
- "Education": section dedicated to articles on school calendars and activities.



- "Nature and environment": articles on animals, nature, the environment, climate, natural disasters, social practices, and eco-friendly products.
- "Sports": features articles on sporting activities.
- "Media": a section featuring articles on journalistic practices, the experiences of journalists, and news on traditional and digital media.
- "Justice": a section featuring articles on court cases, the struggle of certain personalities or communities for justice, equality, freedom of expression, and more.
- "Health": includes articles on the training of health personnel, health issues, and related speeches and measures.

Some articles prove difficult to classify immediately under a specific heading. This is the case with articles published under the labels "Europe", "Asia", "Debate", "Good news", etc. For example, an article on the floods in China published under "Asia", or on the elections in Belgium published under "Europe", could be classified respectively under "Nature and environment" and "Politics", or even under a more general category such as "Foreign". To ensure clear classification and avoid ambiguity in the analysis, the categories must be mutually exclusive. This required a thorough review of each article to categorize them objectively according to their actual content, rather than just their original heading.

The 534 articles collected, between September 2022 and May 2023, generated an average of 11.30 user comments per article, with a standard deviation of 10.82. These comments were collected manually, article by article, to form our analysis corpus. This corpus, like that of the articles, was encoded in an Excel file for classification and analysis. The dynamics of the comments show significant variations between articles. For example, the article on the election evening of October 3, 2022, attracted 93 comments, while nine other articles dealing with themes such as the environment, health, the media, or elections, published respectively on September 9, 10, 12, and 15, 2022 and on November 1, <sup>er</sup>, 9 and 10, 2022, generated no comments at all.

The choice to analyze these comments is explained by their essential role in shaping users' positions on the content of an online forum (Lewandosky *et al.*, 2019). According to Lewandosky *et al.* (2019), the readers' beliefs regarding this content are partly shaped by their perception of the degree of sharing of an opinion already expressed within the forum. The social consensus they can perceive is, in turn, determined by the fact that forum comments,

reflecting each other's stances, approve or reject the content of an article. This consensus is strong when the content in question is approved. Otherwise, it is weak.

Thus, by analyzing comments on content produced by *Les as de l'info*, we should be able to find out how, in the context of their relationship with the platform, users position themselves with regard to this content, and what they do with it.

## **Results: content and reception of the platform**

The results of this first part of our study are presented in three sections. The first is dedicated to a preliminary remark, the second presents the quantitative portrait of the news articles, and the third is devoted to the reception of the content and the specificities of the comments.

### **Preliminary remark**

This comment concerns the specific structure of the platform's news articles. Knowing this specificity beforehand enables us to better understand the meaning of the informational and communicational practices that young audiences develop on the platform. These practices are shaped by the structure of the articles on the platform. In other words, we can't expect the same practices (or uses of the platform) if we change its content.

Indeed, the editorial structure of each news article in *Les as de l'info* is built around a central object, be it a character (e.g. Matéo, a 15-year-old teenager who has built himself a robot hand), a fact (e.g.: wage inequalities between men and women), an event (e.g. Truth and Reconciliation Day), a practical tip (e.g. a recipe to combat food waste), a phenomenon (e.g. climate change). Around this central object, the platform provides the public with essential information they are expected to know. To do this, it systematically uses two types of discourse: narrative and explanatory. The former is introduced by the question "What happened?", and the latter by the formula "We'll explain it to you". Although other discursive genres are sometimes used, they are less frequent than the previous two. From there, the platform invites young people to reflect on their own experiences about the central subject of the article and to share it while preserving their privacy.

### **Quantitative portrait of *Les as de l'info* content**

This is the portrait of informational articles published between September 1<sup>st</sup>, 2022, the platform's official launch date, and May 23<sup>rd</sup>, 2023, the closing date for the collection of articles and related comments. It is presented as follows:

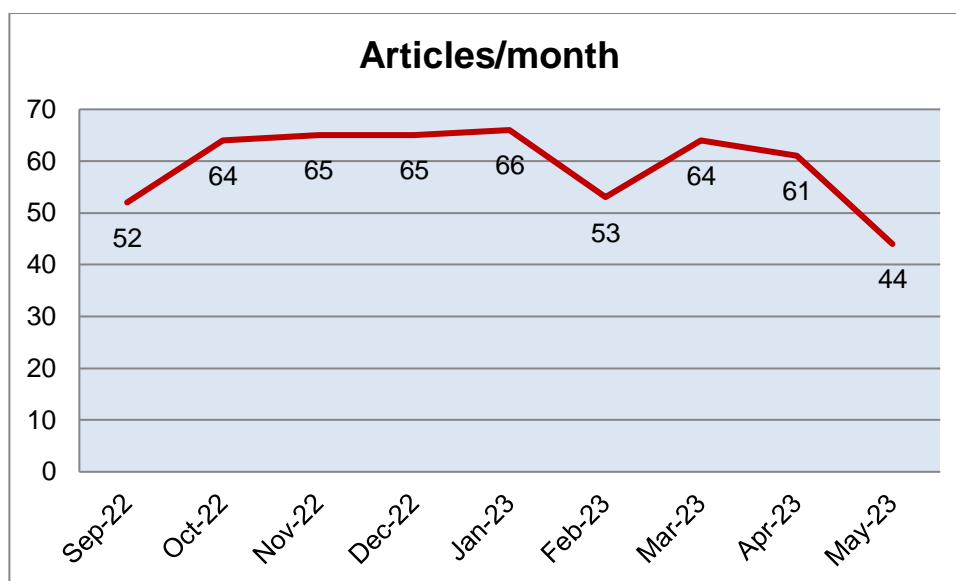


Figure 1. Monthly number of *Les as de l'info* articles

This first graph shows that *Les as de l'info* output remains relatively constant over the eight months under review. While this output varies between 61 and 66 articles per month, it is down to 52 articles in September 2022, 53 articles in February 2023, and 44 articles in May 2023. One of the reasons for this drop is that the platform started up in September, February is the shortest month of the year, and data collection in May stopped on the 23<sup>rd</sup> day of the month to allow enough time for analysis. The articles of information collected are divided into the ten headings presented in the previous section (entitled "Methodology and corpus of analysis"). Not all these headings are equally supplied, as illustrated in graph 2, below.

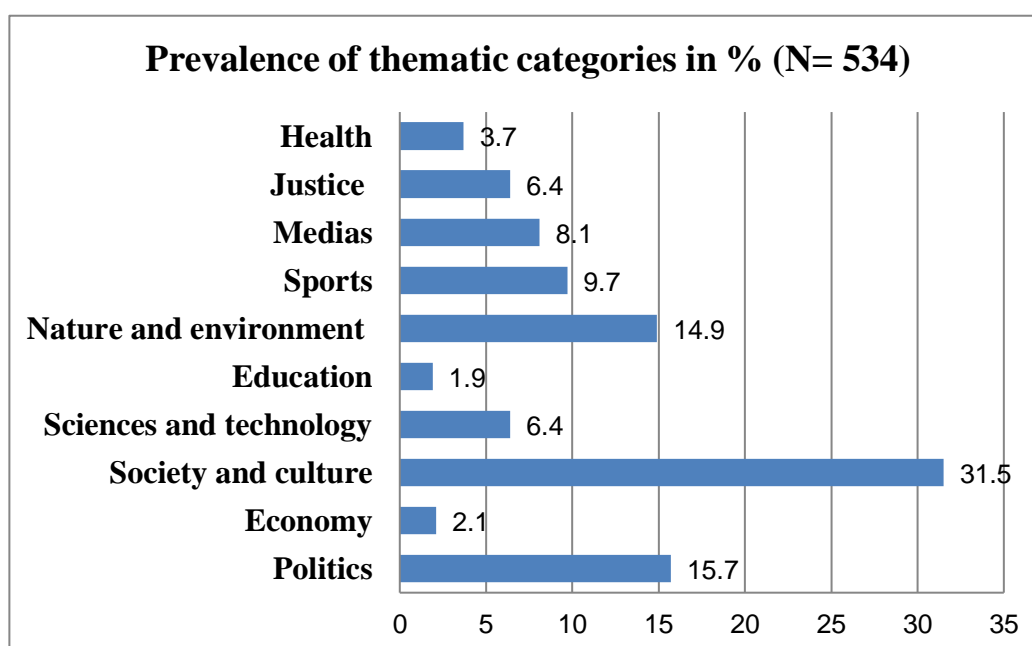


Figure 2. Percentage of articles by category

The platform pays more attention to the information under the “Society and culture” heading, such as information on the participation of a First Nations director at the Cannes Film Festival in France in May 2023; the use of expressions borrowed from foreign languages, such as "wesh", "wallah", "kob", and many others. Two other headings are among the most comprehensive, but with less information than the previous heading. These are the "Nature and Environment" heading and the "Politics" heading. In the former, for example, you'll find information on the protection of pets and forest fires, while in the latter, you'll find news on the US President's visit to Ottawa, the Quebec elections, and so on.

## Receipt of content and specifics of related comments

Platform users can react to these articles. To do so, they must first register on the platform, to be able to leave a comment. As of June 9, 2024, *Les as de l'info* had 7,000 registered users. But not everyone posts comments on the platform. Of the 534 articles covered by this study, we found that an average of around 11 comments ( $M=11.3$  comments/article) were posted for each article. This means that when an article is published, only around 0.5% of registered users will comment on it.

It was this minority of users who commented on the 534 articles collected and presented above. Looking at these comments, it's clear that the content of *Les as de l'info* is generally well-received. It is appreciated for its quality, relevance, and topicality, with comments such as: "[it's] a very good article [...], we need it", and "thank you for this article". Nevertheless, we recorded only one case of expressly formulated content rejection. It concerns the article dedicated to "Sandro Grande" and published on January 20, 2023. Here it is:



Figure 3. Comment rejecting an article from the platform

Sandro Grande, coach of FC Montreal, was fired shortly after his appointment due to widespread criticism. In particular, he was criticized for a 2012 tweet in which he seemed to regret that the individual who attempted to assassinate Pauline Marois, the then Premier of Quebec, during her election in Métropolis, had missed his target. The author of the rejection of the article recounting the former FC Montreal coach's apology did not give a reason for their

decision, nor did they respond to the platform's moderator who wanted to know more about the reasons for this rejection.

Apart from this case, there is a high level of user acceptance of the platform's informational content. The comments generated by users in this context present several specific features worth highlighting, to understand the scope of their content. These are as follows:

- The young viewers of *Les as de l'info* speak in the first person singular and sometimes in the plural. This approach illustrates a high degree of personal involvement in what they say.
- The discourses in question are centered on their experiences and convey their vision of things or the world. In this way, they reveal their particularities as an online media audience, their emotions, and their plans for society.
- It's about their reactions to media representations of the concrete realities they sometimes experience in their daily lives. These reactions must be taken as such and may change if the media representations that induced them are no longer the same.

It is from these comments that we have identified the uses young audiences make of the platform.

### **Results: platform usage**

The uses of *Les as de l'info* are shaped by the relationship that young audiences have with this platform. Once in contact with its informational content, they appropriate the virtual speaking space offered to them to position themselves and express their communication intentions about this content. As such, they co-construct the *Les as de l'info* platform as a space for actualizing existing passions, learning and sharing knowledge, opening up to others and accepting differences, combating all forms of exclusion, providing mutual support, expressing feelings, cultivating hope, committing to noble causes, and promoting social norms.

### **Postures towards content**

Before turning to the different postures that characterize the use of the platform, it's important to mention that these are expressed in terms of a general attitude of validation of the content, whether it features a character, a fact, an event, a practice, etc. In concrete terms, this attitude

can be broken down into five postures: the enthusiast's posture, the connoisseur's posture, the learner's posture, the posture of openness to difference, and the vigilante's posture.

## **The enthusiast's posture**

This posture can be broken down into four different sub-categories: passionate about politics, passionate about entertainment, passionate about nature, and passionate about science and technology.

### **Passionate about politics**

This posture manifests itself in a number of ways. An enthusiast of politics may assert his or her love of politics, as in the following case (figure 4).



**Figure 4. Passion for politics from a political enthusiast**

Political enthusiasts can express their views on electoral issues and thus demonstrate their civic-mindedness, project themselves into the future, and disclose the political party they might vote for from the age of 18 (see Figure 5).



**Figure 5. Electoral stakes for a political enthusiast**

Political enthusiasts can also reveal their current political affiliation, and speak out on specific political issues, such as the relationship with the British monarchy, or the independence of Quebec. They are also patriots, in the sense that they defend their country through their arguments.

### **Entertainment enthusiast**

This positioning implies an attachment to at least one sporting discipline, to reading or to video games. The sports enthusiast doesn't just talk about his or her sporting activities, or support those organized at regional and national levels. They're also interested in sporting events with a global reach, such as the World Cup of Soccer and the Olympic Games, and can lend their support to certain foreign teams. What's more, they don't just live in the present. They also

dream of the sport they could play when they reach adulthood. On the cultural side, he or she may love reading, just like this user (see Figure 6):



Figure 6. A reading enthusiast's passion for reading

As for the video game enthusiast, he or she can simply indicate the setting and his or her usual game partner(s), praise a particular game, share his or her experience with it, or recommend it to others.

### **Nature enthusiasts**

This is the posture of a user who loves the environment or animals. The environmental enthusiast may be satisfied with an action aimed at cleaning up the environment, or dream of going into space to clean it up (see figure 7).



Figure 7. A nature enthusiast's project

The environmental enthusiast may also seek to emulate certain activist figures in the field, such as Greta Thunberg. If they are dissatisfied with a government action relative to the environment, they challenge it, highlighting the issues at stake for future generations.

As for the animal lover, he or she looks after their well-being and has no problem with pets living with humans in the same dwellings.

### **Passionate about science and technology**

He "*loves science*" and is "*interested in technology*". In particular, he expects them to provide appropriate solutions for people with illnesses or disabilities, and to help him understand himself and others (see figure 8).



**Figure 8. Needs and attachments of a science and technology enthusiast**

The enthusiast in question focuses on communication technology, particularly sociometric media. He prefers to use them in moderation, without devoting all his time to them.

### **The connoisseur's posture**

This posture manifests itself in several ways. The connoisseur may simply state that he or she knows something, or he or she may provide additional information about the platform's content. Sometimes, he or she specifies the source of his or her knowledge (often parents or reading). If this knowledge is only partial, they acknowledge the contribution of the platform, which has helped them in the gaps. The connoisseur may also mobilize "certain" knowledge, in the sense that he or she states things outright to raise awareness among other users (e.g. *"I already knew that there were people who could invent fake news using deepfakes and that you had to be very careful when you went on a gossip site"*).

Finally, the connoisseur can mobilize and share experiential knowledge, i.e. knowledge based on his or her own experience. In this case, the connoisseur takes on the role of a homodiegetic narrator, i.e., a character who narrates a story of which they themselves are a part. In this role, the connoisseur sometimes comes across as a cautious or frightened narrator.

### **The Learner's posture**

This posture manifests itself in three ways: as an engaged, satisfied, or insatiable learner.

#### **The committed learner**

After learning, the user adopts this posture and undertakes to apply the newly acquired knowledge and/or share it with others. This knowledge may be aimed at personal safety, as in the case of playing in the snow. On this subject, following the accidents involving an 8-year-old girl in Shawinigan, Mauricie, and two others, aged 9 and 7, in Saint-Ubalde, Laurentides, the platform, in an article dedicated to these tragedies, provided its readers with practical advice on how to play safely in the snow. Hence the commitment expressed, for example, in this comment (figure 9):



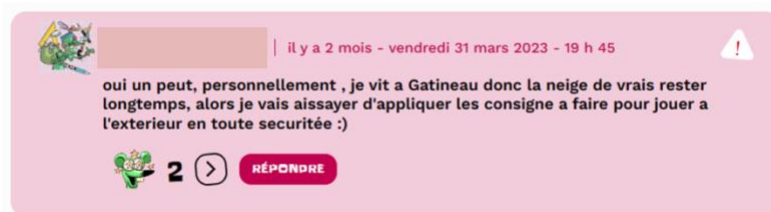


Figure 9. Caution for an engaged learner

The knowledge that users learn and commit to applying can also relate to broader societal issues, such as food waste. The content of *Les as de l'info*, which focuses on this issue, has prompted commitments of this kind (see Figure 10).



Figure 10. Promise of an engaged learner

The use of the indefinite personal pronoun "on" in this comment suggests that the commitment made by its author also concerns their father, who consumed the platform's content at the same time as they did.

### Satisfied learners

The satisfied learner may confess ignorance of a subject or, if he or she had little knowledge of it, admit that the platform has enlightened them. In all cases, they recognize that they have learned something, and for this, they sometimes thank the platform (see Figure 11).



Figure 11. Recognition of a satisfied learner

When satisfied learners are surprised by an aspect of the content they have consumed, they share their astonishment. They're also enterprising, insofar as they'd like to try using, for example, a word they've just learned on the platform.

### The insatiable learner

Their comments reveal an insatiable curiosity. The insatiable learner is not content with the content they have just read. They pick up on an aspect of the subject that hasn't been covered

and ask to be informed about it. The insatiable learner also wants to know more about what's going to happen next or to understand it better. To do this, they can ask questions directly on the platform. They can show interest in a piece of information and express their desire or eagerness to find out more. Here are two examples (see Figure 12):



Figure 12. Demand from an insatiable learner

An insatiable learner's demand for more information can be accompanied by a challenge to the person who is supposed to provide it, as they wait to see if that person will be *"able to satisfy [their] curiosity!"*

### The posture of openness to difference

Openness to difference implies acceptance, but also recognition and promotion of the rights of each individual. Users who demonstrate this openness do not abandon their language or culture. They may be bilingual, or they may simply borrow words from other languages (such as *wesh*, which comes from Arabic) and use them daily. They make compromises between protecting their language (in this case, French) and being open to those of others (and prioritizing their language over those of others). They are also open to differences in terms of clothing. For them, openness to the world is a prerequisite for living in harmony with others.

### The Vigilante posture

The user who adopts this stance ensures justice and encourages the punishment of the guilty party. Here's an example (see Figure 13):

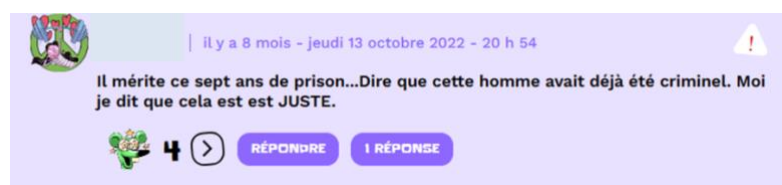


Figure 13. Judgement of a vigilante

The vigilante's desire to see the wrongdoer punished may be accompanied by an aversion towards them. However, the vigilante recalls the principle of equality of all before the law.

According to them, no one can be punished unless his or her guilt has been established. It is in this sense that the vigilante does not confuse the guilty, whom he or she is able to identify, with the innocent, whom he or she wishes to protect. Finally, the vigilante is the user who ensures that the rules of good conduct on the platform are respected and reports any form of abuse to the moderator.

The postures we have just presented correspond to one of two types of use of the platform, depending on its informational content. Distinct from one another, they are not specific to a single category of user. The same posture can be present in several comments, just as several postures can appear in the same comment. In any case, they characterize one way of using the platform. The other is to express communication intentions relative to the content of *Les as de l'info*.

### Communication intentions

The communication intentions that emerge from the analyzed comments are one of the reasons why their authors go from being receivers to being users. They are motivational factors for using a digital device to achieve a cognitive, affective, relational, or other goal. In this case, we're talking about the following five communication intentions: expressing feelings, cultivating hope, opening up to others, getting involved, and promoting standards.

#### Expressing feelings

These feelings include compassion, joy, fear, anger, and anxiety. Compassion can be shown when a user is in distress and makes known. Compassion can also be shown towards characters featured on the platform, such as victims of natural disasters (forest fires, for example) and bereaved families. Here are two examples (see Figure 14):



Figure 14. Expressing compassion

As for joy, it's expressed in the wake of good news, such as learning that a captured bear "*has been released unharmed*", or for having accessed content that meets one's expectations. Alongside joy, there's fear: the fear of trying something new, the fear felt during an experience,

the fear of the future, and of a character whose actions we're apprehensive about. There's also anger, such as that felt over the misuse of an expression or a word borrowed from a foreign language (as in the case of "wesh", which comes from Arabic). Anger at seeing one's desire unfulfilled. Finally, anguish. Anxiety about dying from pollution, going to war, or knowing that a powerful weapon is in the hands of a dictator.

A user's need to express their emotions is what motivates them to enter into a communicative relationship through the platform.

## Cultivating hope

The aim is to share hope for a better future, particularly after the coronavirus health crisis in 2019. The hope nurtured on the platform also extends to other areas. That of cooperation between Canada and China, which are supposed to sign trade agreements and not declare war on each other. Equal rights for men and women. The safety of people and property threatened by forest fires. Here are two examples (see Figure 15):



Figure 15. Cultivating hope.

Hope thus cultivated is not vague. It is based on the certainty of the end of a crisis or the improvement of a situation.

## Formulating a commitment

It's about committing to a cause, like fighting food waste, wearing an orange sweater in support of First Nations, or playing safely in the snow. At the root of the cause to which we commit, there is a tragedy. This is evoked, as in the case of indigenous people, to motivate one's commitment, as can be seen in this comment (see Figure 16):



**Figure 16. Formulating a commitment**

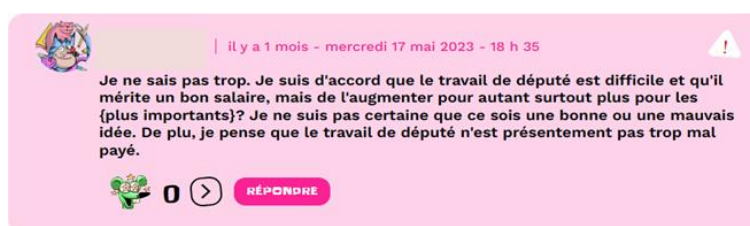
Such a commitment reveals itself as a way for the person involved to do his or her bit to prevent the drama that caused the issue from reoccurring.

## **Opening to others**

The intention to open to others implies an attitude of tolerance and acceptance of differences, and therefore a strong tendency to oppose all forms of exclusion and to encourage initiatives aimed at valuing others.

### **Opposing all forms of exclusion**

Opposition can be expressed in a nuanced way, or any form of entrenched exclusion. In nuanced opposition, the user uses the conditional or makes certain concessions while recognizing the value of the thing he or she is opposing. Here's an example involving a plan to increase the salaries of Quebec MPs, which would not benefit everyone equally (see Figure 17):



**Figure 17. Opposing all forms of exclusion**

As for clear-cut opposition to any form of exclusion, users express their disagreement directly and explicitly, with no detours: *"I'm against"* and *"I don't agree"*. This disagreement relates to the fact or event reported, and not to the platform itself. It is justified by the user to underline its relevance, as illustrated in this example (see Figure 18).



**Figure 18. Strongly oppose increasing MPs' allowances**

### **Recognize your limits and qualities, share your dreams and other tips**

Examples include the inability to understand the content (which is normal and happens to everyone, as the platform's moderator points out in one of their comments), the inability to stay alone in a house for long periods, to work for at least 18 hours at a stretch, to play chess and

beat Sara Khedam, considered the best chess player in Iran. Similarly, platform users share their qualities (such as courage, and prudence) and their short-, medium- and long-term dreams, like this one and many others (see Figure 19).



**Figure 19. Sharing your dreams**

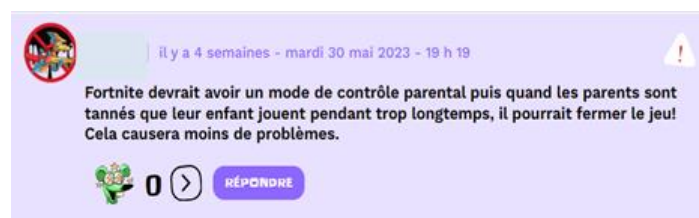
In this spirit of openness to others, users can also talk about their favorite books or novels, such as the novel *Jules et Jim*, share their knowledge and memories, as well as their tips for saving money and buying something of value.

### **Supporting others**

Openness to others requires not only effort but also the ability to empathize and offer support, including when it comes to valorizing their achievements. This dynamic is not limited to users explicitly expressing a need on the platform. Indeed, users can also show their empathy towards a person in distress featured in an article. This is the case, for example, in the story of Lucy, a 13-year-old blind teenager and pianist who won the first season of *The Piano*, a UK TV show, broadcast in March 2023. Touched by this story, a user whose cousin suffers from the same illness as Luc, gave her their support. Another example is the story of Matéo, a 15-year-old who invented a remote-controlled robot hand.

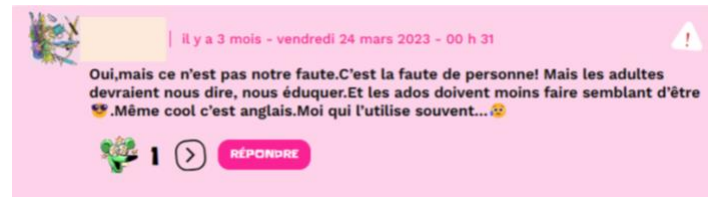
### **Promoting standards**

In this case, it's a question of promoting the social norms that are deemed acceptable and appropriate for a given situation. This applies, for example, in the world of video games, where "parental control" is advocated to protect children from the perverse effects of certain games, such as Fortnite (see Figure 20).



**Figure 20. Promoting parental control over video games**

Another example relates to learning the French language. The rule promoted here is that adults should teach young people how to speak the language well.



**Figure 21. Emphasizing the role of adults in learning French**

Finally, when it comes to politics, not in Canada, but in countries where street protests are violently repressed by the armed forces, the establishment of democracy is seen as the norm that will ensure that "everyone is happy and there's no need to shoot up the crowd".

Ultimately, an analysis of the platform's informational content and the comments it has generated from users has made it possible to identify the two main uses of the platform: adopting postures in relation to this content and expressing communication intentions. These uses contribute to the co-construction of the platform, transforming it into a dynamic space for information and exchange, where users' passions are actualized and interwoven with positive and negative emotions and the values they uphold, so as to give a more global meaning to the content provided. These usage patterns show not only how the platform's content resonates with users, but also what they do with it. Nevertheless, these findings do not provide sufficient information about users' motivations, their perception of the content and the platform in general, or their ability to discuss this content offline. The second part of the study will tackle these issues.

## **Second section: "Surveys of young audiences on the *Les as de l'info* platform"**

### **Methodology: quantitative data collection and analysis**

This second part of the study aims to assess the potential for the informational content of *Les as de l'info*'s to reach a wider audience. It is therefore essential to understand users' relationship to this content and the platform in general, in order to gain a better understanding of how this content may or may not permeate into society through these users. To this end, four online self-administered questionnaires were conducted as part of this section of the study. Three successive surveys focused on three articles, each dedicated to a specific topic and created for the purposes of this research, while the final survey examined the platform's overall content. Initially, the aim was to study users' relationship with specific topics subject to misinformation, namely: diversity, climate change, and health. The choice of these three topics was motivated by their high readership among *Les as de l'info* readers, but also by their propensity for misinformation and conspiracy theories. However, surveys on these three themes yielded limited results, which led us to revise our field data collection strategy by focusing more on young audiences' relationship to the platform's content as a whole.

The first article studied for this research was published on May 8<sup>th</sup>, 2023, and addressed the issue of gender equality. This issue is particularly marked by misinformation since, in particular, anti-feminist and masculinist groups such as those stemming from the Incel subculture (neologism for *Involuntary Celibate*) promote theories to the effect that issues of gender inequality are fabricated, greatly exaggerated or operationalized by feminist groups with the hidden aim of taking control of the world (Carignan *et al.*, 2022; Dupuis-Déri, 2020; Blais and Dupuis-Déri, 2015). Such a theory calls into question the causes behind the demands for women's rights. In concrete terms, the article published by *Les as de l'info* addresses the wage inequity between men and women, how it exists in the province of Quebec, its causes, and the measures put in place to reduce this inequity. The article is presented in *Appendix 2*.

The second article, published on May 29<sup>th</sup>, 2023, focused on global warming. This is a theme that is also the subject to misinformation and denial (Lewandowsky, 2021; Björnberget *al.*, 2017). More specifically, the article is set against the backdrop of the Quebec snow event in the middle of May 2023. It thus counters one of the arguments of climate skeptics, who deny the existence of global warming because it's sometimes cold in May. The article features a



climate expert who answers questions about the phenomenon. He explains the correlation between climate change and global warming and presents the anthropogenic causes of the phenomenon. To illustrate the latter, he refers in particular to the reduction in the amount of ice and snow in southern Canada and presents the measures taken by the country to reduce its greenhouse gas emissions. The article is presented in *Appendix 3*.

The third article studied as part of this project and published on June 22<sup>nd</sup>, 2023, was about "chemtrails" (meaning "chemical trails"), which have been the subject of much misinformation (Jennings, 2024; Daley, 2016). These are the long white lines left behind by airplanes as they fly. The article explains how these lines are created over our heads. This is a normal condensation phenomenon that occurs when the hot water vapor escaping from aircraft engines comes into contact with the icy air. The white streaks then remain in the sky for a long time if the weather is very cold or very humid. Otherwise, they don't last, or if the weather is dry, they probably don't form at all. The article takes apart the discourse that tends to present these white trails as toxic chemicals spread by airplanes in the sky to make the population sick or to control minds. If "chemtrails" are not the result of malicious attempts to intoxicate or poison the population, that doesn't mean that airplanes don't contribute to pollution. However, no serious study confirms the toxicity of the white lines they cause during flight. The article is presented in *Appendix 4*.

The survey for each article was launched on the date of publication. The last survey, dedicated to young audiences' relationship with the platform, was launched on July 3<sup>rd</sup>, 2023. In all cases, the questionnaires used were hosted on the *SimpleSondage* platform. They had an identical structure, but the first three were adapted according to the issue addressed. A questionnaire (see *Appendix 1*) takes around 10 minutes to complete.

The questions that make up the questionnaire have various theoretical and conceptual influences commonly used in surveys of people's information and communication practices. Here, we refer to the "theory of selective exposure" (Perrissol and Somat, 2009; Festinger, 1964), which explains why an individual chooses to consume one piece of information rather than another. In line with this theory, four questions were asked: one on motivation to read the informational content of *Les as de l'info*, another on the level of trust a user places in the proposed information sources, a third about their habit of consulting other sources of information, and finally one regarding the frequency with which they obtain information from these sources. The answers to these questions help us better understand why a child decides to consume *Les as de l'info* content.

Questions about motivation, habit, and frequency of seeking information from particular sources are also influenced by the "uses and gratifications theory" (Katz, Haas, and Gurevitch, 1973), which identifies, among other things, the needs that an individual attempts to satisfy through the information he or she seeks to acquire. Thus, an individual's informational needs are an important motivation for his or her search, the development of informational habits, and the frequency with which he or she obtains information from certain sources. This theory also raises questions about the usefulness of the content a child reads to help them understand the issues at hand, and their need for further information.

Other questions are based on the concept of "media literacy" (Lebrun *et al.*, 2013), highlighting the dual technological and informational competence required to appropriate a medium, and to seek out, analyze, and criticize information. These questions aim to assess whether a user finds the platform's information easy to understand, is surprised by it, and agrees with it.

Finally, there are questions inspired by the concept of "epistemic political efficacy" (Farman *et al.*, 2018), which sheds light on the effects of an individual's perception on their ability to acquire information, determine the truth of the facts, and use them to induce change. They focus on the user's confidence in their ability to find and understand the information they need on their own, their perception of the effects of sharing this information with those around them, and where and at what level they discuss this information.

For children's participation in the survey, parental consent was required and could be given online. Once consent had been obtained, the child could access and complete the questionnaire online.

With regard to the number of participants who agreed to complete the questionnaires, let us specify here that, while the articles shared by *Les as de l'info* are viewed by hundreds of readers, it has to be said that reader engagement with the digital platform is relatively low. Indeed, very few articles generate more than thirty comments. What's more, comments are generally quite short. In addition, the requirement for parental consent for ethics purposes, in order to allow a child to participate in the study, had a negative impact on the survey participation rate. Of the 690 attempts to access the *SimpleSondage* platform used to collect the data, only 50 attempts - a rate of 7.24% - passed the parental consent stage and managed to complete the questionnaires successfully.

Ten were aged between 8 and 9 (20%); twenty-eight between 10 and 11 (56%); seven between 12 and 13 (14%); two between 14 and 15 (4%); and three between 16 and 17 (6%). To thank them at the end of the collection process, we held a draw for a digital tablet on July 14, 2023.

The data collected on *SimpleSondage* is automatically formatted in Excel and SPSS. To carry out our analyses, we used the SPSS statistical analysis software. As our aim is to provide a portrait of the role of the *Les as de l'info* platform in the information and communication practices deployed by young audiences in relation to issues particularly affected by misinformation, we carried out descriptive (frequencies, cross-tabulations) and correlational analyses.

## **Descriptive and correlational data analysis results**

These results provide information on the reasons that led young audiences to read the articles surveyed, their impressions of the articles, the sources they use to inform themselves about the issues addressed in the articles, the levels of trust they place in these sources of information, their sense of autonomy in finding and understanding content about the issues themselves, and their sense of effectiveness in discussing them with different audiences.

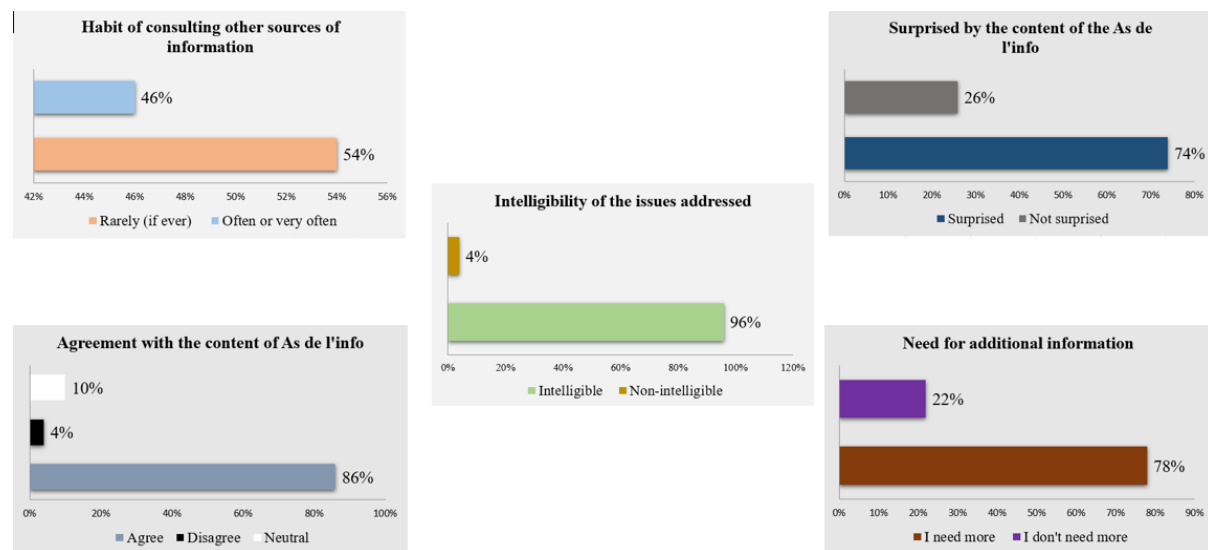
### **Motivations for reading articles**

Respondents' motivations for reading content on the platform are based on the following factors: personal interest in the content, media interest in the content, family interest in the subject, and school obligation. These factors are presented in the following order of importance: personal interest (90%), media interest (64%), family interest (36%), and academic obligation (20%).

### **Impressions of the articles**

These impressions emerge from the answers to questions formulated based on theoretical and conceptual considerations such as the theory of selective media exposure, the theory of uses and gratifications, and informational competence. These questions addressed the respondents' habit of consulting other sources of information, their reaction to the content of *Les as de l'info*, their level of agreement with this content, the usefulness of this content for understanding the

issues addressed, and their need for further information. The results are summarized in Figure 22 below.



**Figure 22. Impressions of content**

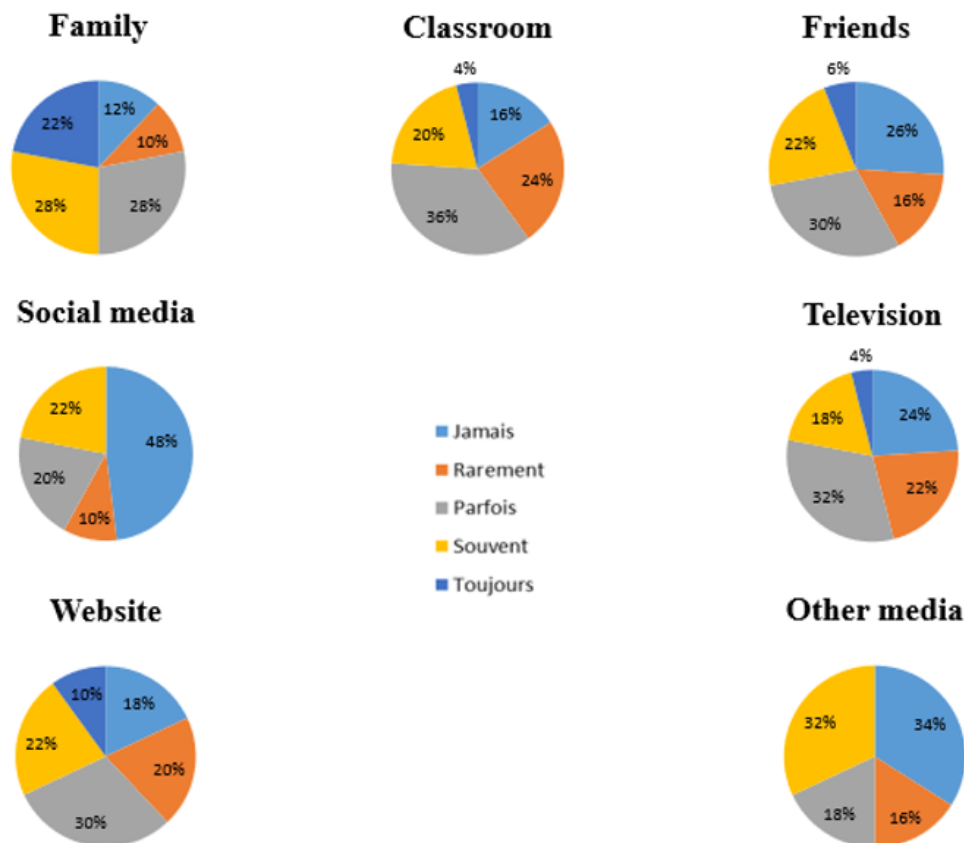
Survey results show that 54% of respondents ( $n = 27$ ) have rarely (if ever) accessed other information beforehand, while the remaining 46% ( $n = 23$ ) have done so occasionally (if not very often).

With this in mind, 74% of those surveyed ( $n = 39$ ) said they were surprised to learn new things thanks to the content delivered to them. 86% of them ( $n = 43$ ) agreed with the content, versus 4% ( $n = 2$ ) who disagreed and 10% who were neutral ( $n = 5$ ). Agreement with the content provided by *Les as de l'info* is strongly influenced by trust in this platform, and vice versa ( $r = 0.471$ ;  $p < 0.001$ ).

Moreover, for 94% of those surveyed ( $n = 47$ ), the issues addressed are intelligible. And 78% of those surveyed ( $n = 39$ ) would like further information on these issues.

### Sources of information used by young people

The seven information sources shown in figure 23 were proposed to the young readers to see which they used most frequently to find out about the phenomena covered in the three articles and in the platform's informational content.

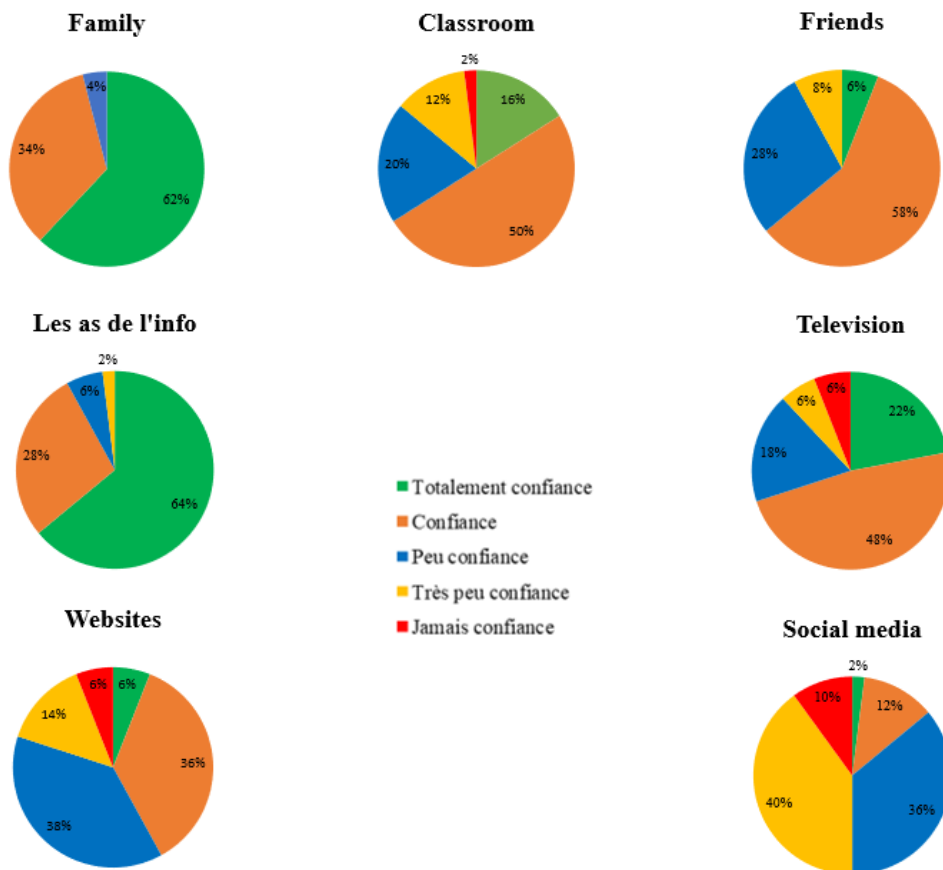


**Figure 23. Respondents' sources of information**

The pie chart shows that the young respondents use four main sources of information, in the following order of importance: family (78%,  $n = 39$ , always, often or sometimes), websites (62%,  $n = 31$ , always, often or sometimes), the classroom (60%,  $n = 30$ , always, often or sometimes), friends (58%,  $n = 29$ , always, often or sometimes). Next comes television (54%,  $n = 27$ , always, often or sometimes), other media (50%,  $n = 25$ , often or sometimes), and social networks (42%,  $n = 21$ , often or sometimes). These information sources do not enjoy the same levels of trust from their users, as shown in the following graph.

### Young people's levels of trust in information sources

Drawing on the theory of selective media exposure, the questionnaire also assessed respondents' propensity to trust the seven sources of information, i.e. to be confident in the ability of these sources to provide them with authentic information. Figure 24 below illustrates which sources respondents trust more than others.



**Figure 24. Trust in information sources**

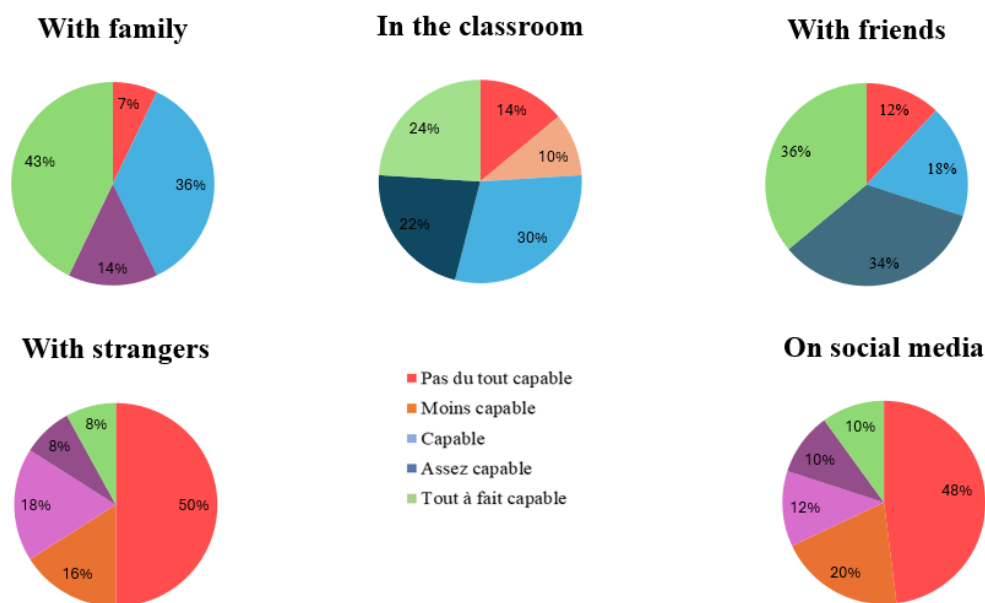
Thus, 86% of respondents ( $n = 43$ ) have little or no confidence in social networks as a source of information. However, the vast majority trust their families (if not completely) as sources of information (96% of respondents confirm this,  $n = 48$ ). The *Les as de l'info* platform comes in second place, with 92% of respondents ( $n = 46$ ) trusting it (or trusting it completely). Television outranks the classroom and friends, with respectively 70% ( $n = 35$ ), 66% ( $n = 33$ ), and 64% ( $n = 32$ ) of respondents trusting these. However, for those surveyed, television, which was the medium most trusted by Quebecers according to a survey by Bernier and Carignan (2023), has been overtaken by *Les as de l'info*.

### **Sense of autonomy in independently finding and understanding content**

As for the ability of respondents to find and understand information on their own, 88% ( $n = 44$ ) feel able to do so (if at all). In contrast, 12% ( $n = 6$ ) of those surveyed felt they were not very capable (or not at all).

## Sense of ability to discuss the article's content with different audiences

The survey, inspired by the concept of epistemic political efficacy, enables us to understand a user's representation of the effects of sharing information with others and the places where this information is discussed. It aims to gather information on young people's feelings of being able to talk about the issues surveyed, and hence to identify the contexts in which they do or don't feel this way. Figure 25 below shows the results obtained in relation to this question.



**Figure 25. Ability to share *Les As de l'info* content**

93% of respondents (n = 47) feel able (or quite able) to talk about the issues addressed by *Les as de l'info* within their family, 88% (n = 44) say they can do so with friends, and 76% (n = 38) in the classroom. However, only 34% of respondents (n = 17) are able (or quite able) to share these same issues with strangers, and 32% of them (n = 16) feel able (or quite able) to talk about them on social networks. The respondents' strong attachment to their socio-emotional environment, family first and foremost, can be explained by their age range, mainly between 8 and 12, which limits their access to many other digital platforms.

## Factors determining the ability to talk about the platform's content

Given the interest of the study in determining whether giving young people access to quality information on topics marked by misinformation can play a role in combating this phenomenon and generate an awareness-raising effect in their entourage, the question of a user's ability to

discuss information learned on the platform with his or her loved ones drew our attention. To this end, we carried out correlational analyses between the following variables:

- The feeling of being able to share the platform's content and the autonomy to find and understand information
- The feeling of being able to share the platform's content and the conviction that sharing it can help those around the user to better understand the issues addressed.
- The feeling of being able to share the platform's content and the degree of trust placed in it.

These correlations show that a user's sense of ability to content from the platform depends on the following three factors:

- The degree of autonomy in finding and understanding information: the more a user can find and understand information on their own, the more they can talk about it with their family ( $r = 0.448$ ;  $p < 0.01$ ) and friends ( $r = 0.312$ ;  $p < 0.05$ ).
- A user's idea of the potential of this information to clarify the issues discussed: the more they believe that talking about it can help those around them to better understand the issues discussed, the higher their level of ability to talk about it with their family ( $r = 0.325$ ;  $p < 0.05$ ), in class ( $r = 0.498$ ;  $p < 0.01$ ) and with friends ( $r = 0.615$ ;  $p < 0.01$ ).
- The degree of trust a user has in *Les as de l'info*: the more they trust the platform, the more likely they are to share their content via social networks ( $r = 0.329$ ,  $p < 0.020$ ). In this case, the correlation with family, friends, and class is very weak.

The correlation coefficient, symbolized by "r", tends towards +1 in each of the three statements, meaning that as the X variables (degree of autonomy, idea of information potential, and degree of trust) increase, so does the Y variable (ability to talk about information with family, class, friends, share on social networks). What's more, the "p" value indicates that these correlations are statistically significant, reinforcing the validity of the results.

This second part of the study identified the intrinsic and extrinsic factors that motivate respondents to visit *Les de l'info*. It also enabled us to understand respondents' relationship with the platform, based mainly on their level of trust in it (92%), which ranks just after their families (96%) and before television (70%) and the classroom (66%). Their ability to share the platform's content depends on their degree of autonomy in finding and understanding



information, their perception of the potential of this information to clarify the issues addressed, and their trust in the platform. This section highlighted the need to deepen our understanding of the motivations of *Les as de l'info* users, the conditions for strengthening their trust in the platform, and the constraints associated with communicating about the articles. These questions are explored in the final part of our research.

## **Third section: "Interviews with young people on the *Les as de l'info* platform"**

### **Methodology: inductive data collection and analysis**

The necessary data for this third part of the study was collected through qualitative interviews, a research data collection method that involves questioning individuals to understand their mental representations and practices regarding a phenomenon (Chevalier and Meyer, 2018). These interviews were structured around four points: 1) the underlying motivations for using the platform, 2) trust towards it, 3) communication around its articles, and 4) users' digital sociability practices arising from reading its content (see interview guide in *Appendix 5*). The fourth point was to determine whether users shared the content of *Les as de l'info* on other virtual platforms. However, this point was not explored during the interviews, as participants limited themselves to the platform and well-known media such as Radio-Canada and Télé-Québec.

The interview guide reflected these four points and served as a memory aid rather than a strict outline. The questions were adjusted at each interview according to the dynamics of the discussion and the data already collected. This flexibility, made possible by alternating between data collection and analysis, encouraged the exploration of new avenues, avoided redundancies, and improved our understanding of the socio-affective context of the use of the *Les as de l'info* platform and the information and communication practices of the users interviewed.

The data generated from the interviews was analyzed inductively, using grounded theory analysis (Lejeune, 2019; Paillé 2017, 2011). The coding process resulting from this analysis took place in three stages: open coding, axial coding, and selective coding. These stages are not linear but iterative, aimed at reaching “saturation of the central categories” (Lejeune, 2019: 151) of the study, i.e. when new data no longer provide significant information on the characteristics of the phenomenon being studied. This approach was rigorously followed to determine the appropriate moment to stop data collection.

In total, we conducted interviews with ten users, remotely via Teams, lasting an average of 25 minutes. Each interview session was preceded by an appointment with the parent(s). Managing these appointments was tricky, given the families' time constraints over which we had no direct control. However, we were able to conclude the interviews thanks to the flexibility of the

parents whose children had expressed an interest in taking part in the study, and to the fact that the appointments were always honored.

## **Results of the inductive interview analysis**

The results of the interviews reveal that the use of *Les as de l'info* is closely linked to the life context of the children interviewed. This context can be broken down into three spaces - the intimate, the personal, and the social - as defined by Edward T. Hall (1971) as part of the concept of proxemics. The uses to which it is put revolve around three temporalities: before, during, and after connection to the platform.

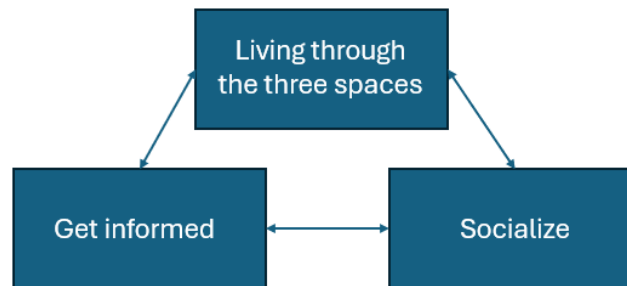
Thus, it seems essential to take this context into account to better understand how these uses emerge and unfold. Consequently, this section is organized into two main parts: the proxemics of users and the temporalities of uses.

Proxemics refers to how individuals use space as a cultural product in their relations with others and to the meanings derived from it (Hall, 1971). This space is defined as the distance between them and other people with whom they are in a relationship, which can be a relationship of proximity, distance, or avoidance from one another, each with specific meanings that vary according to context (Martin, 2020; Hall, 1971).

The relationship to relational space leads Hall (1971) to distinguish four types of distance in interpersonal relationships: intimate distance, personal distance, social distance, and public distance (Hall, 1971). Intimate distance corresponds to a zone of affective closeness where bodies are joined, as in the case of a child in its mother's arms. Personal distance is proximity without physical contact between people. Social distance implies a certain detachment, enabling a degree of emotional control. As for public distance, it is beyond the reach of any one person, with very limited direct exchanges between the people involved.

Studies on the proxemics of Internet users show that the distance separating them generally corresponds to an intimate and personal distance, reflected in the use of informal addresses and the flattening of hierarchies (Martin, 2020). Analysis of the interview data reveals that the proxemics of the children studied relative to the platform, to other users, and the people around them, are modulated by their perception. For example, when the platform is perceived as an intimate space, these children identify very strongly with it and include the self and closest family members. When the platform is seen as a personal and social space, they include their friends and new people they'd like to meet on the platform. So, in addition to its initial role as

an information tool, the platform is also approached as a space for socializing. Graphically, this is presented as follows:



**Figure 26. User proxemics**

Note:

This graph, in which each rectangle represents a characteristic of user proxemics, can be read in the direction of the arrows: *user proxemics consist of living across three spaces, enabling information and socialization. Conversely, socializing and informing oneself presuppose living across these three spaces. Moreover, information and socialization are mutually implicit.*

Using the platform as an information tool requires an information culture (Devauchelle *et al.*, 2009; Simonnot, 2009) on the part of users. This culture consists of a set of skills enabling them to recognize informational needs, use ICT to inform themselves, process information, evaluate it, use it alone or with the help of a third party, and disseminate it to acquire or extend knowledge. Among the young people we met during our interviews, this culture is reflected in their information practices, which are structured in two phases: before the arrival of the platform, marked in particular by a lack of information autonomy, and after the implementation of the platform, characterized by the acquisition of this autonomy.

As for the use of *Les as de l'info* as a space for socialization, it also implies a culture of socialization on the part of users. This culture refers to the ability to integrate the rules and values of a community to establish and maintain ties (Fanchini and Morlaix, 2021; Darmon, 2018; Neyrand, 2018; Riutort, 2013). Among the children we interviewed, this culture manifests itself in a variety of ways, including respect for the rules of good conduct on the platform, adherence to the terms of use, and their willingness to share its content.

It's important not to confuse the culture of socialization with the sociability discussed later, after connection, as this is an aspect of the context, whereas the sociability discussed later concerns a characteristic of the actual use of information.

That being said, the following two points address this dual approach to *Les as de l'info*.

### **Proxemics and user information culture**

Users' proxemics play an important role in their relationship with information. It is within their living space that they acquire and develop their information culture, i.e. their readiness to inform themselves and others. The results of the interviews attest to the anteriority of this information culture among the children interviewed. Before the arrival of *Les as de l'info*, they had no media adapted to their informational needs. To get information, they could either ask their relatives (parents or teachers) questions on subjects that concerned them, or watch TV, listen to the radio, or read newspapers with their parents. Example:

*"I listen to a lot of podcasts with my mom".*

*"... Otherwise, I used to ask questions at school, and they would give us answers and inform us".*

But that's all changed with *Les as de l'info*. Thanks to this platform, users can: 1) acquire the autonomy to inform themselves; 2) choose the content (subject matter and presentation format) they want to consume; 3) find answers to (most of) their questions; 4) reflect on the relevance of this content to their interests; 5) check the authenticity of a piece of content; 6) self-evaluate their thought process, by writing comments on the content or other users.

In this way, the platform brings about a radical shift in the information paradigm for users. They are no longer dependent on information sources and time slots chosen by parents. But with the help of the latter, they can plan their own information time. The act of informing themselves, which offers them the six possibilities mentioned above, is therefore both an individual activity, carried out by them on their own, and a collective one, carried out with the parents. It's a conscious, considered activity, always embodied in family, friend, or school interactions. This activity is not isolated from other daily activities, as long as it takes place at different times of the day: in the morning before going to school, during school periods, or in the evening after classes.

Attached to their families, the children surveyed are also careful to maintain links with their friends, knowing precisely what to discuss with whom and why. Interactions on the platform take place within a socio-affective framework, combining family, school, and friends. These interactions are supported by the trust that users place in the platform. From their testimonials, we can see that, for them, this trust is based on four distinct factors.

First, there's the reputation of the media group with which *Les As de l'info* is affiliated. In other words, simply knowing the media structure to which the platform is attached means you can trust it. Secondly, there's the question of the validation of information by parents. The fact that parents verify and validate the information transmitted reassures them and reinforces their trust in the platform.

Thirdly, the verifiability of the facts presented. Respondents claim that they can find elements in the content of the information provided to verify its veracity. Finally, the fourth factor is the habit of reading from the same journalists. As the editorial team is relatively small, it is often the same journalists who sign off on published articles. The bond created by familiarity with these writers reinforces trust in the platform.

However, this trust is not irrevocable. Users regard betrayal as sufficient grounds for withdrawing their trust. Example:

*"But for sure, if they betray her, I'm not going to trust them anymore".*

Betrayal is understood to mean the disclosure of information that users have provided when registering or during their various uses of the platform. However, they exclude this possibility, believing that it will not happen. Example:

*"...to date, they haven't betrayed him, then I'm confident, then I imagine they're not going to be mean, that is, use my information that I put, like against me".*

Their trust in *Les as de l'info* is almost natural, extending to traditional media such as Radio-Canada and Télé-Québec. This predisposes participants to diversify their sources of information. Example:

*"There's also another one I go to, it's called Maj de Radio-Canada<sup>[1]</sup>".*

It is based on this conditioned trust that users are motivated to use the platform to inform themselves and their loved ones, those who are part of their social bubble. This moment in the lives of the interview participants can be graphically presented as follows:



**Figure 27. Proxemics and user information culture**

Note:

This diagram, in which each rectangle represents a characteristic of the cultural proxemics of user information, and each hexagon its variation, can be read in the direction of the arrows (solid or dotted): *getting information can be done in three ways - asking questions, diversifying sources of information, which requires trust in the media and institutions. Trust also means being directly informed. This trust is nurtured by three factors: following the same journalists, having information validated (by parents), and knowing the press group to which the platform belongs. Being betrayed breaks this trust and, consequently, prevents you from getting information on the platform.*

The deep-rooted motivation of the children we interviewed to inform themselves and others, in addition to their trust in the platform, is rooted in their information culture, acquired and actualized in their intimate, personal, and social bubble.

### **Proxemics and user socialization culture**

The culture of socialization, defined here as the propensity to establish links while distinguishing oneself from others, pre-exists the introduction of the platform into the lives of the interview participants, as they evolve within their family and their school, two key places of socialization. The interviews revealed that users interact mainly within these two circles, with family, friends, classmates, and teachers. They maintain a variety of proxemic distances from others, whether intimate, personal, or social, a practice they transpose to the platform as a result of their perception of it. There are three possible scenarios:

1. The platform is perceived as a personal space

In this case, respondents see the platform as a personal space, which they wish to protect from intrusion. One comment reflects this perspective:

*"I feel more in my own space and talk to people I understand.*

Thus, the platform is conceived as a space for sharing mutual understanding, offering numerous benefits. Indeed, by fostering empathy, facilitating the sharing of knowledge, contributing to mental well-being, and promoting socialization, the platform plays an essential role in supporting those surveyed.

## 2. The platform is perceived as a meeting place

From this perspective, the platform is seen as a space for meeting new people and getting to know them. Example:

*"It allows me to meet people I don't know, then it also lets me know what they do for a living."*

This openness to new relationships is accompanied by a desire to broaden one's knowledge of other users' profiles, which can lead to exchanges around shared interests.

## 3. The platform as a place for exchange

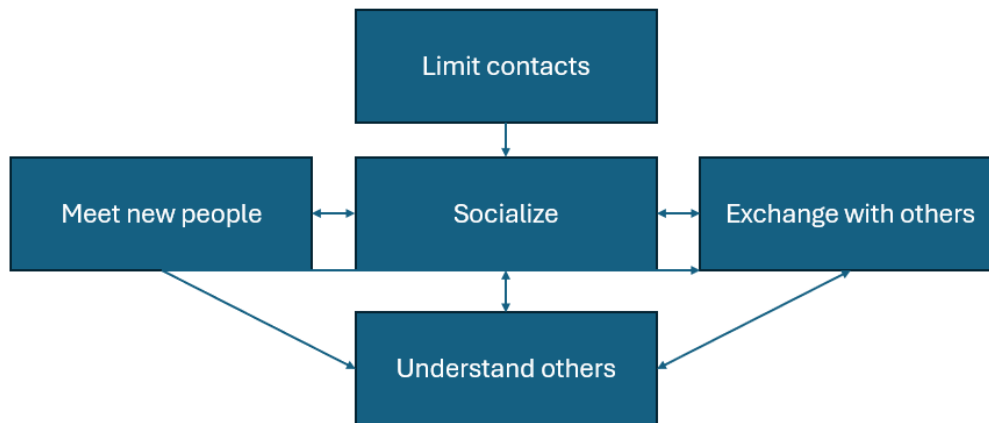
With this in mind, the emphasis is on exchanging ideas with people of the same age, rather than on acquiring new information:

*"It's to be able to exchange with people our age especially, then sometimes, to learn information, new information, then that the content is appropriate for us too."*

Although the desire for information remains, the reception of information is conditioned by its relevance to the age of the people encountered on the platform.

These three cases represent the proxemics and socialization culture of the users we met during our interviews:





**Figure 28. Proxemics and user socialization culture**

Note:

This graph, in which each rectangle represents a characteristic of the proxemics and culture of user socialization, can be read by following the direction of the arrows: *socialization consists of meeting new people, exchanging with them, seeking to understand them, and vice versa. Meeting new people and understanding others are two inseparable actions. Limiting contact also means socializing, but only with the few people you know.*

The perception of the platform as a space conducive to encounters and exchanges is part of a contemporary context characterized by the hyper-connectivity of society, which multiplies opportunities for long-distance relationships and encounters. For the children we interviewed, the platform is a means to explore these interactions and, thanks to the chat facility it offers, interacting with other users. Although these exchanges are asynchronous, they offer them a sense of connection with others, creating a dual experience where real and virtual social interactions are combined through technological mediation.

However, this reality does not exclude the need to choose one's interlocutors, as observed in the first case and as also occurs in everyday life. This underlines a complex dynamic of socialization through the platform, where on the one hand, there is a tendency to keep the spheres of life (intimate, personal, and social), as well as those of real and virtual life, distinct (illustrated by the first case), and on the other hand, a dynamic that aims to reconcile these spheres (illustrated by the last two cases), enabling new encounters and exchanges.

## Timing of platform use

Uses of the *Les as de l'info* platform are organized into three temporal phases: before, during, and after connection. These phases follow one another alternately and iteratively, with the third preceding the first and even replacing it:



Figure 29. Temporality of use of the *Les as de l'info* platform

However, we present the three phases sequentially for pedagogical purposes, to facilitate understanding of the platform's uses and how they fit into the daily lives of young people.

### Before connecting to the platform

For the people who took part in the interviews, this temporality is characterized by the following elements: self-knowledge, crisis experience, and caution when it comes to information. It can be represented graphically as follows:

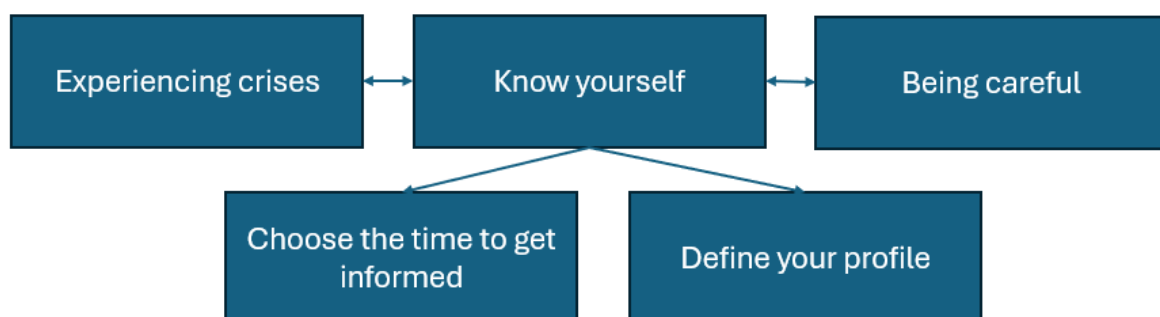


Figure 30. Before connecting to the platform

Note:

This graph, in which each rectangle represents a characteristic of the stage preceding connection to the platform, can be read by following the direction of the arrows: *experiencing a crisis, getting to know oneself, and being cautious are articulated in the period preceding connection to the*

*platform. Knowing yourself allows you to define your profile and choose the right moment to get informed.*

### **Self-knowledge**

Knowing yourself means recognizing your passions, fears, joys, strengths and weaknesses, interests, content preferences (emotionally engaging or non-challenging, for example), and your desire to be up to date. Example:

*"I'm a person who likes to be informed".*

It's also about recognizing whether you're curious, a follower, or open to learning to improve your skills. Knowing yourself enables you to define your profile by identifying the themes that interest you and prioritizing them according to their importance, as well as choosing the right times to get information.

### **Crisis experience appropriate information**

The children we interviewed reported having suffered from a lack of access to age-appropriate information before the platform was introduced. They were sometimes confronted with inappropriate content, which they perceived as unsuited to their maturity. Example:

*"But in fact, sometimes I found that there was content that was too violent and not adapted to my age".*

This situation is described as a real crisis, marked not only by a lack of appropriate information but also by a scarcity of intellectually stimulating activities and resources to better inform those around them about social and world events. Example:

*"Well, it's mostly during the strike, so I'm a little bored with finding hobbies.*

Faced with this crisis, children feel the need to ask for help, a process made easier when parents are informed and involved. For example:

*"...so I asked my parents which site I could go to".*

Thus, because of this experience of lack of appropriate information, combined with the absence of intellectual activities and adequate resources before the arrival of the platform, the children interviewed developed a certain caution in their relationship with information.

### **Caution when it comes to information**

This prudence involves taking a critical look at information and recognizing the extent of misinformation, to protect oneself against inappropriate content. Example:

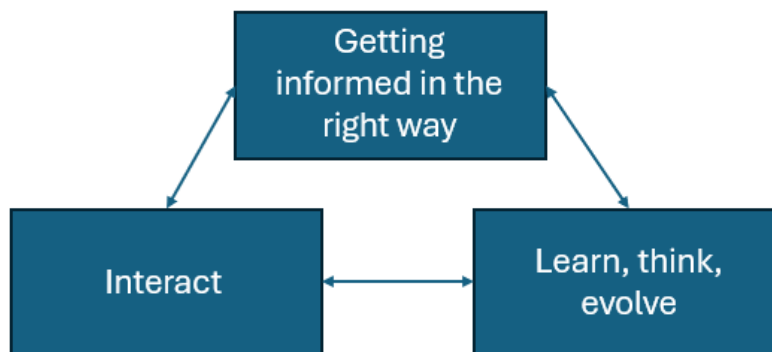
*"...I know that there's often misinformation on the Internet, like information that isn't always true".*

This also leads to adopting a cautious attitude towards platforms like Snapchat and Instagram and using them only to keep in touch with friends/friends. Example:

*"I'm on Snapchat and Instagram and so sometimes I scroll and then I see news and, things that are going on in the world and then I don't trust all the time."*

### **During connection to the platform**

During this stage, several actions are taken. Some are purely technical, like clicking and navigating. Others are reflexive, i.e. focused on the user him or herself. These acts can be cognitive, affective, or relational. This temporality is graphically presented as follows:



**Figure 31. During connection**

Note:

This graph, in which each rectangle represents a characteristic of connection to the platform, reads as follows: *while connected is a time to inform oneself in the right way, to interact (with the platform or other users) as well as to learn, reflect, and evolve.*

### **Interaction with the platform and other members**

Here, we're talking about the state of being of the users we met during our interviews and their relational and affective interactions with the platform and other members. It's about being interactive by writing comments, answering questions about the platform, asking for help, positioning oneself as a thoughtful and intelligent person, congratulating and encouraging others, wishing them happy birthdays when appropriate, and giving one's opinion (agreeing or disagreeing with those of others). Examples:

*"I take the time to make long comments, really about what I think"; "It was very important to explain what I thought".*

In the specific case of the children we met, writing a comment also enables them to question themselves and reflect on their way of thinking. Interaction with the platform and other members is carried out in compliance with the rules of decorum, to avoid any conflict. It is with this in mind that a user may decide not to react to a comment with which he or she disagrees. This decision is also explained by the desire to avoid wasting time commenting and to make the most of their presence on the platform by consuming more content.

### **Good information**

For the children we interviewed, getting information in the right way means having reliable, authentic, and age-appropriate content that's interesting and easy to understand. Examples:

*"The articles I'm going to read are certainly true, they're not fake news"; "Well, I also know that they're not fake news"; "It's a very good way of getting information because there's no content that could be violent or shocking".*

This is a context in which users can easily be exposed to violent content. Good information means that children consume non-violent content. Informing oneself in the right way also means having the freedom to choose among the different information on offer, having the time to read and easily understand the content, letting oneself be attracted by the headlines or interested in a subject, and giving oneself the time to read. Examples:

*"They know that since this site is dedicated to children, they use vocabulary that I would say is understandable, that we can understand easily"; "I understand better what's going on and it talks about things".*

The understanding highlighted in these comments is a key element in learning, both on the platform and elsewhere, at school or at home.

### **Learning, reflection, and evolution in knowledge**

This refers to a user's actions related to learning and developing knowledge through to the platform. Interviews show that this process requires users to acknowledge their ignorance, in order to learn and evolve. Example:

*"Sometimes I have to go and look for them because there are things I don't understand very well.*

To progress in their learning, users need to check the authenticity of the information available to them by doing research, comparing previous information and knowledge with that currently being acquired, and assimilating it to deepen their knowledge and develop it further.

*"Well, my family talked about it a lot, and I didn't understand at first. I didn't know what he was talking about, and that's why I went straight to the news, and then I watched it. And that's how it came about."*

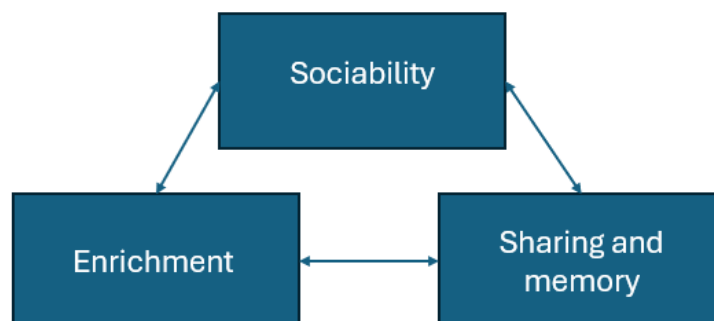
Learning to evolve in terms of one's knowledge requires a user to be in his or her intimate or personal bubble, i.e. alone, in a private space where he or she can relax and undertake this exercise of the mind. Example:

*"No, no, only at home, even if we have, we have computers at school, I only use them at home because I find that reading in my space is better than reading in the classroom with noisy people sometimes".*

In all cases, home and school are the two places where the children surveyed continue their other activities after logging on.

### **After logging on to the platform**

This is the moment when the platform's informational content enters into society, starting from a user's relational bubble, and propagates through family and friend interactions, contributing to improved knowledge, awareness of the need for change, and the adoption of behaviors beneficial to the environment or society. Three elements characterize this third temporality: sociability, memory, and sharing, as well as the enrichment of one's behavioral repertoire and that of others. Graphically, it is presented as follows:



**Figure 32. After logging on**

Note:

This graph, where each rectangle represents a characteristic of the post-connection phase to the platform, can be read by following the direction of the arrows: *sociability, sharing and memory, and enrichment are the three factors that mutually involve each other after connection to the platform.*

### **Sociability**

Sociability is at the heart of a user's human experience and implies being sociable, favoring human relationships, and therefore living in one's relational bubble. Example:

*"... I'm very sociable, I like that a lot, talking to people a bit like you did when you were younger "*

A user's relational bubble is essentially made up of family members, friends, and classmates. In their bubble, they make sure everyone is included. To do this, he or she tells others about what they have learned on the platform so that everyone can have something to share in a discussion. Example:

*"... I like to keep up to date, and sometimes it's a real topic of discussion. When we can't discuss something with my friends, I say, oh, did you know there's a new poster for the Olympics, for example? Then I give them the information I've learned on Les as de l'info, and they give me other information, and we learn things from each other ... and then we can get into discussions thanks to that".*

In this way, sociability creates an environment conducive to memory activity, content sharing, and personal enrichment (general culture and behavioral register) and that of others (interpersonal relations, knowledge).

### **Sharing and remembering**

Sharing information means informing those around you. This requires knowing the recipient's informational needs and remembering the appropriate material. Example:

*"Well, it depends on what information and with which friend. Because, for example, if it's a friend who's a little less creative and maybe a little more athletic, I might not talk as much about Les as de l'info. But if, for example, I'm with a friend who's a bit more creative, and artistic, I'll probably talk to him about a tip or an article I've seen in Les as de l'info, so that might help him".*

Sharing is about giving advice to one's family, making others feel the feelings experienced when connecting to the platform, and getting them to react.

By sharing, a user can create a chain of information transmission, in the sense that his recipients will also pass it on to immediate circle. Example:

*"Ah, well they're like, oh great, well I'll tell my parents who will tell their friends and so on."*

In this way, users are helping their friends and family to learn new things, sometimes on their own, when they encourage them to consult the platform. They can also take advantage of the opportunity to recruit new members or, if asked, to recommend *Les as de l'info* or another source of information, depending on the age of the person they are talking to. That's how they come to be leaders in the news field.

In any case, the recipients need to be curious, to discover the world through the information being shared, and to marvel at that world. The gratitude of friends and family for the information shared, especially when they were unaware of it, and their interest in finding out more, encourages the user to find out more and share more of the content of *Les as de l'info*. That's how one gets the feeling of joy and pride in oneself.

When sharing, honesty is key, in the sense that the user admits to forgetting certain details of what he or she has read on the platform. Example:

*"Let's say I can't remember or I'm not necessarily sure what I understood from what I read. So I tell them I'm not sure, but I think that's what it is."*

Sharing, which implies recognition and encouragement, is a source of enrichment for oneself and others.

### **Enrichment**

Enrichment follows the use of the information learned. It takes two forms: enriching oneself and enriching others. For a user, it means enriching his or her general culture or behavioral repertoire by adopting a new behavior, such as picking up litter to save the planet. Taking inspiration from the content of *Les as de l'info* to improve one's drawing or other skills, using the information learned to support one's interventions during a discussion in class, with family or friends, or to try out experiments are further evidence of personal enrichment after logging on to the platform. Example:

*"I'd read an article about a canton chiefess, and that evening I'd done this, as I'd seen it, I'd remembered it. Then I had the idea of drawing a canton chief at the station."*



There's also an enrichment of relationships and of others by taking pleasure in helping loved ones improve, feel better, or become aware of a fact reported on by the platform.

*"It makes me happy because this way I can help my friends to learn more or improve and feel better. And I think it's cool."*

Overall, the results of this third part of the study highlight that the underlying motivations of platform users are part of a complex dynamic involving their proxemics, their relationship to information culture, and their modes of socialization. The trust placed in the platform rests on a broader foundation: trust in society, its institutions, and laws, which are perceived as guaranteeing, among other things, the protection of children. This trust, while apparent and relatively solid, is not immutable. It therefore requires constant reinforcement and nurturing, to maintain young audiences' interest in information and encourage their active involvement in this field.

---

[1] Radio-Canada's Maj is a news medium for young people. It offers videos and news in layman's terms, to help them understand Canadian society and the world.

# General conclusion and future research opportunities

The study whose results we have just presented was carried out on *Les as de l'info*, an online news outlet aimed at combating misinformation among children and their families. Our aim was to understand how this platform is used by children aged 8 to 12 and to see whether their use could have a knock-on effect on their surroundings in the face of misinformation. We wanted to determine whether users of the *Les as de l'info* platform could become leaders capable of contributing to a better-informed and more critical society in the face of misinformation.

To this end, we developed a three-part methodology, focusing respectively on (1) an analysis of the platform's information content and users' comments, (2) an analysis of survey data on users' relationship with the platform and their ability to share its content, and (3) an analysis of interview data on the underlying motivations for using the platform, the conditions for building trust in it, and the constraints associated with communicating about its articles.

The results reveal that *Les as de l'info* users can play an important role in the dissemination of authentic information, but this depends on several factors. These include their interest in the content, their trust in society and in political and media institutions, their information literacy, their ability to seek out and share information, their perception of the potential impact of the content to be shared, their socialization culture, their sociability and the receptiveness of those around them.

## 1. User interest in informational content

The study showed that interest in informational content motivates its reading. According to our survey data, this motivation is strongest when the reading interest is personal (94%). On the platform, this interest manifests itself through the posture of the enthusiast, passion being one of the intrinsic forces of motivation. This posture reflects a strong ownership of the content, facilitating sharing. The interview data showed how interest guides the search for and consumption of information when connecting to the platform, but also remains important after connection, as content must also be interesting to its recipient for it to be shared.

## 2. Trust in society and institutions

Trust in society, and its political and media institutions, is a fundamental factor in the use of the platform. This trust is based on a variety of factors, such as the verifiability of the information published, its validation by parental authority figures, the reputation and credibility of the press group to which the platform belongs, and loyalty to certain journalists. Our interviews revealed that, without this trust, interactions with the platform can quickly cease. Furthermore, survey data revealed a significant correlation between the trust placed in the platform and the propensity of users to share its content on social networks ( $r = 0.329$ ,  $p < 0.020$ ). This dynamic underscores the importance of maintaining and reinforcing user trust through transparent mechanisms, verification tools, and communication tailored to the expectations of young audiences.

### **3. Information culture**

Information culture, which is often passed on within the family, plays a crucial role in young people's attitudes towards information and the way they share it. It translates into their ability to seek out, understand, and pass on relevant information. The arrival of the platform has transformed young people's information practices, giving them greater autonomy. This autonomy enables them not only to choose content that corresponds to their interests but also to position themselves as active players in the flow of information. In this way, a well-adapted information education contributes to the development of young people's intellectual curiosity and their willingness to inform others, particularly within their circle of family and friends. This phenomenon underlines the need to integrate pedagogical tools on platforms to reinforce this information culture.

### **4. Ability to search for and share information**

Users' ability to search for and share information is another fundamental lever for ensuring young people's engagement with a platform like *Les as de l'info*. Survey results show that young people's autonomy in finding and interpreting information has a direct impact on their ability to share it in different contexts. For example, greater autonomy is associated with a greater frequency of discussion within the family ( $r = 0.448$ ;  $p < 0.01$ ) and among friends ( $r = 0.312$ ;  $p < 0.028$ ). This finding underlines the importance of developing media literacy skills, both through the platform itself and at school, to encourage a critical and active approach to information.

### **5. Perception of the potential impact of the content to be shared**

A user's perception of the potential impact of information influences their propensity to disseminate that content. Survey data has shown that the more a young person believes in the capacity of information to clarify issues, the more willing they are to share it in different contexts. For example, this willingness is particularly strong within the family ( $r = 0.325$ ;  $p < 0.021$ ), in the classroom ( $r = 0.498$ ;  $p < 0.000$ ), and with friends ( $r = 0.615$ ;  $p < 0.000$ ). These figures highlight the importance of making users aware of the value and usefulness of the information they access and share. By fostering a better understanding of the societal issues addressed by the content offered, the platform can strengthen the commitment and active participation of its users.

## **6. Socialization culture**

The culture of socialization, which reflects the social and relational dimension of the practices of the young people interviewed in this study, also manifests itself in their use of platforms. This culture highlights their desire to create links with others, exchange ideas, and build relationships while respecting appropriate proxemic distances. This social dynamic is easily transposed to digital interactions, where these users seek opportunities for collaboration and dialogue. The platform thus offers a space conducive to the co-construction of social ties, while respecting users' need for autonomy and self-expression. By meeting these expectations, *Les as de l'info* can not only strengthen its appeal but also become a vehicle for positive, inclusive socialization.

## **7. Sociability**

Sociability consists in the creation or maintenance of the social ties necessary for the dissemination of information. This process takes place within the user's social sphere, essentially made up of family members, friends, and classmates. Inclusion is favored, as the user talks to others about what he or she has learned on the platform so that everyone can have material to share in a discussion. The information shared in such a setting is transmitted in a chain. In addition to the survey data, according to which users are more comfortable discussing the platform's content with their family, friends, and classmates, the communication intentions, such as opening up to others and expressing feelings, as well as the postures of the connoisseur and of openness to difference, which emerged from the analysis of comments, testify to users' predispositions to create relationships conducive to the propagation of the platform's content.

## **8. Receptiveness of those around them**

The receptiveness of those around them also plays a crucial role, motivating users to get informed and share more of the content of *Les as de l'info*. This is reflected in several factors, including the recipient's attention to what the children interviewed have to say, their wonder, curiosity, recognition of having learned something, validation of the information by parents, and the encouragement they receive.

In conclusion, the young audiences of *Les as de l'info* can be considered key players in building a resilient society in the face of misinformation, provided they are accompanied and supported by their entourage and the appropriate social bodies, through media education and media literacy programs. Helping them to strengthen their critical faculties, i.e. their ability to identify improvements to be made in their information and communication practices, is crucial for the future of democracy and individual and collective freedoms.

In the light of these results, three avenues for future research emerge:

- 1. Study the impact of long-term media education on young users' critical literacy skills**

The study highlights the importance of media education in strengthening young people's ability to research, analyze, and share information critically. Further research could examine the types of pedagogical approaches that are most effective in developing these skills among children aged 8 to 12. This would include the evaluation of pedagogical tools integrated into platforms such as *Les as de l'info* and their complementarity with school programs. Such a study would enable the design of better adapted educational interventions to prepare young people to become critical and informed citizens.

- 2. Exploring the mechanisms of trust in media platforms among young people**

Trust towards society, institutions, and the platform itself is a key factor in content engagement and sharing, according to the results of this study. Future research could explore the psychological and social mechanisms by which young users develop or lose this trust. Analysis of elements such as information transparency, the quality of content offered, or validation by figures of authority (parents, teachers) could shed light on the strategies needed to consolidate this trust in the long term.

- 3. Analyze the social dynamics surrounding the dissemination of information by young people**

The study highlights that the sociability and receptiveness of those around us play a central role in the dissemination of information. Further research could focus on the specific social dynamics that influence the spread of information in different contexts (family, classroom, friends). Drawing on sociological or psychosocial approaches, it would be possible to better understand the factors that facilitate or hinder these interactions, such as social norms, recognition, or the expectations of peers and adults. This research would contribute to reinforcing the effectiveness of educational platforms in creating social links through information.

# References

- Agence Science Presse (2020). *Quels sont les impacts de la désinformation?* [En ligne].
- Allard-Poesi, F. et Maréchal, G. (2014). Construction de l'objet de recherche. Dans Thietart, R.-A., *et al.* (dir.). *Méthodes de recherche en management* (pp. 47 – 75). Dunod.
- Barua, Z., Barua, S., Aktar, S., Kabir, N. et Li, M. (2020). Effects of misinformation on COVID-19 individual responses and recommendations for resilience of disastrous consequences of misinformation. *Progress in Disaster Science*, 8, 100119. <https://doi.org/10.1016/j.pdisas.2020.100119>
- Beck, U. (1992). *Risk Society: Towards a New Modernity*. London and New York: Sage.
- Bernier, M.-F., et Carignan, M.-E., (2023). *Rapport de recherche du sondage sur la crédibilité, la confiance et l'imputabilité des médias d'information et des journalistes du Québec*, s.l.
- Björnberg, K. E., Karlsson, M., Gilek, M. et Hansson, S. O. (2017). Climate and environmental science denial: A review of the scientific literature published in 1990–2015. *Journal of Cleaner Production*, 167, 229-241. <https://doi.org/10.1016/j.jclepro.2017.08.066>
- Blais, M. et Dupuis-Déri, F. (2015). *Le mouvement masculiniste au Québec. L'antiféminisme démasqué*. Les éditions du remue-ménage.
- Boutin, G. (2018). *L'entretien de recherche qualitatif: théorie et pratique*. Québec, Presses de l'Université du Québec.
- Bronner, G. (2013). *La démocratie des crédules*. PUF
- Carignan, M.-E., Morin, D., Daxhelet, M.-L., Bédard, S., Champagne-Poirier, O., Choquette, E., Khennache, Y., Aliaga, G. et K. Kamela, E. (2022, juin). *Le mouvement conspirationniste au Québec : leaders, discours et adhésion. Comprendre pour mieux agir*. Rapport de recherche présenté au ministère de l'Économie et de l'Innovation du Québec dans le cadre de l'appel de « Solutions à la COVID-19 ». 151 pages.
- Carignan, M.-E., Morin, D., Daxhelet, M.-L., Bédard, S., Champagne-Poirier, O., Choquette, E., Aliaga, G., Khennache, Y. et Esaie Kuitche K. (2022). *Le mouvement conspirationniste au Québec. Leaders, discours et adhésion. Comprendre pour mieux agir*. Sherbrooke : Chaire UNESCO-PREV.

- Cefrio (2017). « Visionnement connecté par les jeunes de 12 à 25 ans au Québec », [En ligne]. [cefrio.qc.ca/media/1347/visionnement-connecte-jeunes-au-quebec.pdf](http://cefrio.qc.ca/media/1347/visionnement-connecte-jeunes-au-quebec.pdf)
- Charaudeau, P. (1997). *Le discours d'information médiatique : la construction du miroir social*. Fernand Nathan.
- Chevalier, F., & Meyer, V. (2018). Chapitre 6. Les entretiens: In *Les méthodes de recherche du DBA* (p. 108-125). EMS Editions. <https://doi.org/10.3917/ems.cheva.2018.01.0108>
- Corbin, J. et Strauss, A.L. (2015). *Basics of Qualitative Research (4e éd.)*, Thousand Oaks (CA), Sage
- Daley, J. (2016, août 15). Science Officially Debunks Chemtrails, But the Conspiracy Will Likely Live On. *Smithsonian Magazine*. <https://www.smithsonianmag.com/smart-news/science-officially-debunks-chemtrails-conspiracy-live-180960139/>
- Darmon, M. (2018). Socialisation. Petite histoire d'un manuel. Idées économiques et sociales, N° 191(1), 6-14. <https://doi.org/10.3917/idee.191.0006>
- Dauphin, F. (2019). Les Fake News au prisme des théories sur les rumeurs et la propagande. *Études de Communication*, 53, 15-32. <https://doi.org/10.4000/edc.9132>
- De Cheveigné, S. (2000). *L'environnement dans les journaux télévisés. Médiateurs et visions du monde*. CNRS Editions.
- Devauchelle, B., Platteaux, H., & Cerisier, J.-F. (2009). Culture informationnelle, culture numérique, tensions et relations. *Les cahiers du numérique*, 5(3), 51-69. <https://doi.org/10.3166/lcn.5.3.51-69>
- Dieguez, S. (2018). Total bullshit ! Au cœur de la post-vérité (1re édition). PUF.
- Dornan, C. (2020). *La désinformation en science dans le contexte de la Covid-19*. <https://ppforum.ca/wp-content/uploads/2020/06/LaD%C3%A9sinformationEnScience-FPP-Juin2020-FR-1.pdf>
- Dupuis-Déri, F. (2020). Suprématie mâle : histoire d'un concept. *Ballast*, 9, 132-141. <https://doi-org/10.3917/ball.009.0132>
- Eberl, J.-M., Huber, R. A. et Greussing, E. (2021). From populism to the “pandemic” : Why populists believe in COVID-19 conspiracies. *Journal of Elections, Public Opinion and Parties*, 31(sup1), 272-284. <https://doi.org/10.1080/17457289.2021.1924730>



- Fanchini, A. et Morlaix, S. (2021). Le rôle de la socialisation familiale et scolaire dans le développement des compétences sociales chez les élèves de l'école primaire : L'influence de la variable « sexe ». *Cahiers de la recherche sur l'éducation et les savoirs*, 20, 175-197. <https://doi.org/10.4000/cres.5498>
- Fonds des médias du Canada (2021). *Rapport annuel 2019-2020*. [En ligne]. <https://bit.ly/3cMNHDk>
- Gagnon D, Dubé E, et Pelletier C. (2020). *Infodémie et vaccination contre la COVID-19 au Québec — Aperçu des conversations en ligne de mars à décembre 2020*. [En ligne]. <https://www.inspq.qc.ca/publications/3197-infodemice-vaccination-covid-19-conversation-en-ligne>
- Géré, F. (sous la dir) (2011). *Dictionnaire de la désinformation*. Armand colin.
- Greimas, A.-J. et Courtés, J. (1993). *Sémiotique : dictionnaire raisonné de la théorie du langage*. Hachette supérieur, Hachette université.
- Grimes, D. R. (2020). Health disinformation & social media : The crucial role of information hygiene in mitigating conspiracy theory and infodemics. *EMBO Reports*, 21(11). <https://doi.org/10.15252/embr.202051819>
- Hall, E. T. (1971). *La dimension cachée*. Seuil.
- Hansson, S., Orru, K., Torpan, S., Bäck, A., Kazemekaityte, A., Meyer, S. F., Ludvigsen, J., Savadori, L., Galvagni, A., et Pigrée, A. (2021). Covid-19 information disorder: six types of harmful information during the pandemic in europe. *Journal of Risk Research*, 24(3-4), 380–393. <https://doi.org/10.1080/13669877.2020.1871058>  
<https://www.sciencepresse.qc.ca/actualite/covid-19-depister-desinfo/2020/09/15/impacts-desinformation>
- Jennings, F. J., Neville-Shepard, R., Jackson, D. B., Magusiak, A., & Sigrist, K. (2024). From Fringe to Mainstream : How Celebrity Endorsement on Social Media Contributes to the Spread of Conspiracy Theories. *Southern Communication Journal*, 89(2), 119-131. <https://doi.org/10.1080/1041794X.2024.2308892>
- Joseph, A. (2022). La régulation de la désinformation dans le cyberspace : modélisation de la dialectique entre la pyramide et le réseau [Mémoire de maîtrise, Université de Sherbrooke]. <https://savoirs.usherbrooke.ca/handle/11143/19067>

- Lacroix, C., et Carignan, M.-E. (2020). Pandémie de COVID-19: de nouvelles contraintes journalistiques qui menacent le droit à l'information. *Enjeux et société: approches transdisciplinaires*, 7(2), 271-296.
- Landry, N., et Letellier, A. S. (2016). *L'éducation aux médias à l'ère numérique: Entre fondations et renouvellement*. Les Presses de l'Université de Montréal.
- Lewandowsky, S., Cook, J., Fay, N., & Gignac, G. E. (2019). Science by social media : Attitudes towards climate change are mediated by perceived social consensus. *Memory & Cognition*, 47(8), 1445-1456. <https://doi.org/10.3758/s13421-019-00948-y>
- Lewandowsky, Stephan. (2021). Climate Change Disinformation and How to Combat It. *Annual Review of Public Health*. <https://doi.org/10.1146/annurev-publhealth-090419-102409>
- Martin, M. (2020). La distance proxémique et son incidence organisationnelle. *Management des technologies organisationnelles*, 2020/1 N° 10, pp. 197-208.
- Neyrand, G. (2018). La socialisation ou l'accès à l'humanité. Approche socio-anthropologique. *Spirale*, 2018/4 N° 88, pp. 97-106.
- OCDE (2024), *Les faits sans le faux : Lutter contre la désinformation, renforcer l'intégrité de l'information*, Éditions OCDE, Paris, <https://doi.org/10.1787/4078bb32-fr>
- Oliver, J. E. et Wood, T. J. (2018). *Enchanted America : How intuition and reason divide our politics*. The University of Chicago Press
- Paillé, P. (2011). L'analyse par théorisation ancrée. *Cahiers de recherche sociologique*, 23, 147-181. <https://doi.org/10.7202/1002253ar>
- Paillé, P. (2017). L'analyse par théorisation ancrée. Dans Santiago Delefosse, M. et del Rio Carral, M., *Les méthodes qualitatives en psychologie et sciences humaines de la santé*, Dunod, p. 61-83.
- Perrissol, S., & Somat, A. (2009). L'exposition sélective : Bilan et perspectives. *L'Année psychologique*, Vol. 109(3), 551-581. <https://doi.org/10.3917/anpsy.093.0551>
- Riutort, P. (2013). La socialisation. Apprendre à vivre en société. Premières leçons de sociologie. Presses Universitaires de France, p. 63-74.
- Rubin, V. L. (2019). Disinformation and misinformation triangle: A conceptual model for "fake news" epidemic, causal factors and interventions. *Journal of documentation*. [en

ligne] [https://www.emerald.com/insight/content/doi/10.1108/JD-12-2018-0209/full/html?casa\\_token=8OjM7BUIWsUAAAAA:iGAiUEqfas\\_WSK2hGRr8lUEjV\\_VPv9z01R2dXia4ieLhBKsC8MiGnP\\_wmBWGMZcOkFCcWtmrXTEYSsx92sbmxWzhJr5Gwiynj1U-YeaD1iBMVsQ2TcTA](https://www.emerald.com/insight/content/doi/10.1108/JD-12-2018-0209/full/html?casa_token=8OjM7BUIWsUAAAAA:iGAiUEqfas_WSK2hGRr8lUEjV_VPv9z01R2dXia4ieLhBKsC8MiGnP_wmBWGMZcOkFCcWtmrXTEYSsx92sbmxWzhJr5Gwiynj1U-YeaD1iBMVsQ2TcTA)

- Sauvageau, F., Thibault, S. et Trudel, P. (2018), *Les fausses nouvelles. Nouveaux visages, nouveaux défis. Comment déterminer la valeur de l'information dans les sociétés démocratiques*. Québec, Presses de l'Université Laval
- Sauvayre, R. (2012). Croire à l'incroyable (1<sup>er</sup> édition). Presses universitaires de France.
- Sauvé, M.-R. (2019). « Les fake news dans les médias du Québec : perceptions des journalistes ». Mémoire de maîtrise, Département de communication, Université de Sherbrooke, 121 p. En ligne <http://hdl.handle.net/11143/15993>.
- Simonnot, B. (2009). Culture informationnelle, culture numérique : Au-delà de l'utilitaire. *Les cahiers du numérique*, 5(3), 25-37. <https://doi.org/10.3166/lcn.5.3.25-37>
- United Nations Office for Disaster Risk Reduction [UNDRR]. (2015). Sendai framework for disaster risk reduction 2015–2030. [https://www.preventionweb.net/files/43291\\_sendaiframeworkfordrren.pdf](https://www.preventionweb.net/files/43291_sendaiframeworkfordrren.pdf)
- Vilmer, J.-B. J, Escorcía, A. , Guillaume, M. et Herrera, J. (2018). *Les Manipulations de l'information : un défi pour nos démocraties*. Rapport du Centre d'analyse, de prévision et de stratégie (CAPS) du ministère de l'Europe et des Affaires étrangères et de l'Institut de recherche stratégique de l'École militaire (IRSEM) du ministère des Armées : Paris, France.<http://club.bruxelles2.eu/wp-content/uploads/2018/09/manipulationsinformationetud@irsem180904.pdf>

## **Appendix #1: Survey (french)**

## Questionnaire

À partir de ce point, les réponses doivent venir uniquement du jeune lecteur ou de la jeune lectrice de Les as de l'info.

Quel âge as-tu ?

- ☐ 8-9 ans
- ☐ 10-11 ans
- ☐ 12-13 ans
- ☐ 14-15 ans
- ☐ 16-17 ans
- ☐ Plus de 17 ans

Est-ce que tu connais la profession de ta mère?

- ☐ Oui
- ☐ Non

Peux-tu indiquer la profession de ta mère?

Est-ce que tu connais la profession de ton père?

- ☐ Oui
- ☐ Non

Peux-tu indiquer la profession de ton père?

Qu'est-ce qui t'a motivé à lire cet article sur les changements climatiques ?

	Oui	Non
<b>J'ai lu l'article en raison de mes obligations (ex. pour un devoir ou parce que mon enseignant me le demandait)</b>	<input type="radio"/>	<input type="radio"/>
<b>J'ai lu l'article parce que le sujet m'intéresse</b>	<input type="radio"/>	<input type="radio"/>

<b>J'ai lu l'article parce que le sujet intéresse ma famille</b>	<input type="radio"/>	<input type="radio"/>
<b>J'ai lu l'article parce que le sujet intéresse mes amies ou amis</b>	<input type="radio"/>	<input type="radio"/>
<b>J'ai lu l'article parce qu'on parle parfois du sujet à la télévision et sur les réseaux sociaux</b>	<input type="radio"/>	<input type="radio"/>

Avant de lire l'article avais-tu déjà eu accès à d'autres informations sur les changements climatiques ?

☐ Jamais 1

☐ 2

☐ 3

☐ 4

☐ Très souvent 5

As-tu été surprise ou surpris par l'article?

☐ Non 1

☐ 2

☐ 3

☐ 4

☐ Oui 5

Est-ce que tu es d'accord avec les informations qui se trouvent dans l'article?

☐ Entièrement d'accord

☐ Être d'accord

☐ Neutre

☐ Pas d'accord

☐ Fortement en désaccord

À ton avis, est-ce que les informations de l'article étaient faciles à comprendre ?

☐ Pas du tout facile 1

☐ 2

☐ 3

☐ 4

☐ Très facile 5

Est-ce que l'article que tu viens de lire t'a été utile pour comprendre les problèmes liés aux changements climatiques ?

☐ Pas du tout utile 1

☐ 2

☐ 3

☐ 4

☐ Très utile 5

Est-ce que tu aimerais avoir plus d'information sur ce sujet ?

☐ Non, il y en a déjà beaucoup 1

☐ 2

☐ 3

☐ 4

☐ Oui, ce serait très utile pour moi 5

Pour mieux comprendre les problèmes liés aux changements climatiques, à quelle fréquence tu t'informes auprès des sources d'informations reprises dans le tableau suivant ?

---

**Fréquence d'informations auprès d'une source**

Sources d'informations	Jamais	Rarement	Parfois	Souvent	Toujours
La famille	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La classe	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les amies ou amis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les réseaux sociaux numériques	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les sites internet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
D'autres médias pour les jeunes?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La télévision	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Quel est le niveau de confiance que tu accordes à chacune des sources d'informations reprises dans le tableau ci-après?

	Niveau de confiance à une source d'informations				
Sources d'information	Totalement confiance	Confiance	Peu confiance	Très peu confiance	Jamais confiance
La famille	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La classe	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les amies ou amis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les sites internet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



<b>Les as de l'info</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Les réseaux socio-numériques</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>La télévision</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Est-ce que tu te sens capable de trouver et de comprendre par toi-même des informations sur les changements climatiques ?

☐ Pas du tout capable 1

☐ 2

☐ 3

☐ 4

☐ Tout à fait capable 5

Est-ce que tu penses que parler de cet article avec ton entourage peut aider à lutter contre les changements climatiques ?

☐ Pas du tout 1

☐ 2

☐ 3

☐ 4

☐ Tout à fait 5

Où et à quel niveau tu te sens capable de parler de cet article portant sur les changements climatiques ?

	Niveau de capacité à parler de l'article				
Où parler de l'article	Pas du tout capable 1	2	3	4	Tout à fait capable 5

<b>En famille</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>En classe</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Avec mes amies et amis</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Avec des inconnus</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Sur les réseaux socionumériques</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Nous sommes arrivés à la fin de l'enquête et merci pour tes réponses. Si tu souhaites participer au tirage d'une tablette le 14 juillet 2023, tu veux bien donner à l'équipe de recherche l'adresse mail de ton responsable ou de ta responsable pour qu'il soit ou qu'elle soit contacté(e) si tu gagnes ?

☐ Oui

☐ Non

Merci d'indiquer l'adresse mail de ton responsable ou de ta responsable ici :

## **Appendix #2: Article on gender inequality (french)**



IMAGE 123RF

## Si tu es une femme, tu risques de gagner moins d'argent qu'un homme!

— Publié le 8 mai 2023 à 11h40



Camille Lopez - collaboratrice

VERSION AUDIO



**Savais-tu qu'en 2022, au Québec, les femmes avaient gagné moins d'argent que les hommes? Et ce n'est pas un nouveau phénomène. On t'explique.**

L'Institut de la statistique du Québec est une organisation qui récolte des données en lien avec la province. Il a comparé les salaires des Québécois et des Québécoises. Résultat: les hommes gagnent en moyenne 3,25 \$ de plus que les femmes pour chaque heure travaillée.

Si on fait le calcul différemment, ça signifie que l'an dernier, quand un homme gagnait un dollar, une femme ne gagnait que 90 sous. C'est tout de même mieux qu'avant: en 1998, quand un homme gagnait un dollar, une femme ne gagnait que 83 sous.

### Comment expliquer cette différence?

Il y a plusieurs raisons derrière ce phénomène. Par exemple, beaucoup d'emplois très payants, comme dans le domaine de la construction, sont occupés surtout par des hommes. En 2021, sur un chantier de 100 personnes, on ne comptait que trois femmes!

Aussi, des chercheurs ont noté que les femmes négocient moins leur salaire que les hommes. Ça veut dire que lorsqu'elles doivent déterminer combien elles devraient être payées pour leur travail, elles n'osent pas demander un aussi haut montant que les hommes.

C'est comme si, par exemple, un voisin cherchait quelqu'un pour tondre son gazon et qu'il proposait à un garçon et à une fille de les payer 20 \$ chacun pour cette tâche. Jugeant que ce travail vaut un peu plus d'argent, le garçon demanderait 30 \$. Dans la même situation, la fille n'oserait pas en demander plus, même si elle pense que son travail vaut plus que 20 \$.

Pourquoi? Il a souvent été observé que les filles et les femmes ont peur d'être jugées ou de déplaire à leurs collègues et patrons lorsqu'elles négocient leur salaire. Elles auraient aussi peur de ruiner leurs chances d'obtenir un emploi, en ayant l'air trop exigeantes.

#### **Encore du travail à faire!**

Ces chiffres démontrent que les inégalités entre les hommes et les femmes sont toujours bien présentes dans notre société. Il y a encore du travail à faire pour que tous les sexes soient égaux!

Des efforts sont d'ailleurs mis en place pour assurer l'égalité entre les sexes. Par exemple, au Québec, les employeurs doivent suivre la Loi sur l'équité salariale, et donner le même salaire aux hommes et aux femmes qui occupent le même emploi.

Toi, que penses-tu de cela?

Comment crois-tu qu'on pourrait faire changer les choses pour que les femmes aient le même salaire que les hommes?

### **Appendix #3: Article on climate change (french)**



PHOTOMONTAGE 123RF / LES AS DE L'INFO

## Si la planète se réchauffe... pourquoi a-t-il neigé en mai?!?!

— Publié le 29 mai 2023 à 12h20



Camille Lopez - collaboratrice

**Un expert du climat répond à toutes mes questions sur le réchauffement climatique... et sur la drôle de météo que nous observons dernièrement!**

Il y a quelques jours, tu as peut-être été très surpris de voir... de la neige! En plein mois de mai!

Peut-être que tu as entendu des gens dire : «S'il fait froid en mai, ça veut dire qu'il n'y a pas de réchauffement climatique!»

Parfois, c'est dit à la blague. Par contre, c'est le genre d'argument que les climatosceptiques utilisent. Ce sont des gens qui ne croient pas la majorité des scientifiques qui affirment que les changements climatiques sont surtout causés par les humains.

Comment leur répondre?

J'en ai parlé avec un scientifique qui étudie le climat : Nathan Gillet. Il travaille pour Environnement et Changement climatique Canada, le ministère du gouvernement qui se penche sur toutes ces questions.

### En quoi consiste votre travail?

Je suis climatologue et chercheur scientifique. J'étudie les changements climatiques et je fais des prédictions sur le climat.

**Les changements climatiques et le réchauffement climatique, est-ce que c'est la même chose?**

Oui. Quand on pense aux changements climatiques, on parle des changements causés par les humains et des impacts de nos émissions de gaz à effet de serre. Ces gaz causent un réchauffement planétaire.

Par exemple, dans le sud du Canada, il y a moins de glace et moins de neige qu'avant. On observe aussi la fonte des glaciers dans les montagnes.

Mais ce réchauffement ne fait pas juste causer de la chaleur. Ça peut influencer les tempêtes, la neige et plusieurs autres aspects du climat, comme les pluies extrêmes qui causent des inondations.

**Est-ce que la neige tombée en mai est une preuve que la planète ne se réchauffe pas, finalement?**

Non. La météo, c'est toujours variable. Certains mois sont plus chauds, d'autres plus froids. Le Canada est un pays assez froid, donc même s'il y a un réchauffement climatique, il peut neiger en mai.

Mais globalement, le Canada se réchauffe depuis 50 ans. Ça devrait donc être de plus en plus rare qu'il neige en mai.

**À quoi ressemble la situation climatique en ce moment?**

La planète entière s'est réchauffée de 1 degré Celsius. Ça a déjà des impacts significatifs partout dans le monde. Au Canada, notre réchauffement est deux fois plus important que le réchauffement global.

**Comment peut-on réduire nos émissions de gaz à effet de serre?**

Le Canada souhaite réduire ses émissions à zéro d'ici 2050. Ça demande une action des gouvernements et des grandes compagnies, mais il y a aussi des choses qu'on peut tous faire.

En général, ça veut dire de ne pas brûler des combustibles fossiles, comme l'essence qu'on retrouve dans les moteurs des voitures et des avions.

Il faut favoriser les déplacements en transport en commun, à pied, ou en vélo quand c'est possible.

**Et toi, que dirais-tu à quelqu'un qui ne croit pas aux changements climatiques?**



## **Appendix #4: Article on chemtrails (french)**



## Des avions, ta santé, et une grosse théorie du complot! ☁

— Publié aujourd'hui à 06h00



Camille Lopez - collaboratrice

**Des fausses informations circulent à propos des avions et pourraient te laisser croire que ta santé est en danger. On fait le point sur un phénomène très normal, mais qui cause beaucoup de panique pour rien.**

### De la condensation dans le ciel 🌧️🌧️🌧️🌧️

As-tu remarqué que les avions qui volent au-dessus de nos têtes sont suivis par une longue ligne blanche? Tu t'es peut-être déjà demandé de quoi il s'agissait?

Ces lignes sont en fait des nuages créés par les avions. Comme les nuages, ces longues lignes sont des traînées de condensation. On les surnomme les «contrails».

Ce phénomène survient parce qu'en altitude, il fait très froid. Tandis que la vapeur d'eau qui s'échappe des moteurs des avions, elle, est très chaude! Lorsqu'elle entre en contact avec l'air glacial, la vapeur gèle et forme des particules de glace. Ce sont ces particules qui forment les traînées de condensation blanches que tu peux observer.

S'il fait très froid et très humide, les traînées peuvent rester longtemps dans le ciel! Au contraire, s'il fait sec, un nuage ne se formera probablement pas.

### Un phénomène normal et des infos fausses sur notre santé ! ❌

Mais certaines personnes ne croient pas à cette explication scientifique toute simple. Elles partagent plutôt des fausses informations qui font peur, à propos de supposés *chemtrails*.

On te parle de cette théorie du complot pour te rassurer, au cas où tu en entendes parler un jour!

«Chem», c'est une version plus courte du mot «chemical», qui veut dire «chimique» en anglais. «Trails», c'est aussi un mot anglais qui veut dire «traînées». Donc, chemtrails, ça veut dire «traînées chimiques».

Selon cette théorie du complot - **qui, je le rappelle, est complètement fausse** - les traînées blanches derrière les avions ne seraient pas de la vapeur d'eau. Il s'agirait de produits chimiques toxiques relâchés dans l'air par le gouvernement pour nous rendre malades, contrôler nos esprits ou même pour modifier la météo.

Sur les réseaux sociaux, on peut parfois lire que des problèmes de respiration, des cancers et la COVID-19 ont été transmis à la population à l'aide de ces avions et produits chimiques. **Je te rassure : c'est une affirmation tout à fait fausse.** Rappelle-toi: ces traînées blanches sont des nuages!

En 2016, 77 scientifiques réputés qui étudient l'atmosphère et la pollution se sont penchés très sérieusement sur la théorie des chemtrails. Ils ont analysé des soi-disant «preuves» de l'existence du phénomène, comme des photos et des échantillons d'eau. Résultat : **rien** ne prouve que des produits toxiques sont volontairement propagés par les avions.

Que doit-on retenir? Il est vrai que les avions polluent beaucoup. Par contre, aucune information fiable ne nous permet de déclarer que les traînées de condensation causent des problèmes de santé chez la population.

**Il ne faut pas croire tout ce qu'on lit, voit ou entend!**

**Et toi, avais-tu déjà entendu parler des chemtrails?**

## **Appendix # 5: Interview guide (french)**

# Guide d'entretiens individuels sur Les as de l'info

---

## **Mise en confiance<sup>1</sup> (5 à 10 minutes)**

Bonjour !

Merci d'être là. Comment ça va? Moi, je m'appelle Pudens. Et toi, comment tu t'appelles ? Quel âge as-tu ? X, je fais partie d'une équipe de trois chercheurs de l'Université de Sherbrooke : Olivier, Marie-Eve et Moi. Nous sommes très contents que tu parles avec moi aujourd'hui.

Quand j'étais enfant, j'aimais bien fabriquer mes propres jouets avec du carton ou de boîte de conserve. Je les préférais plus que ce que ma mère m'achetait, et mes copains venaient parfois me demander de leur apprendre mon petit secret de constructeur. J'aimais aussi parler devant les gens et raconter de petites histoires à mes frères et sœurs. C'est ainsi qu'une fois adulte, j'ai travaillé comme journaliste et maintenant je m'intéresse aux médias pour enfants. Et toi, qu'est-ce que tu aimes faire ?

X, j'aimerais te dire une chose : ta participation à cette étude est très importante parce que grâce à toi l'équipe de recherche saura comment conseiller les personnes intéressées à créer de bons médias pour les jeunes, ceux qui leur permettront de bien s'informer et de s'exprimer. Raison pour laquelle, nous avons prévu pour toi un paquet cadeau, avec un livre sur la désinformation. C'est pour te remercier et t'encourager.

## **Objectif de l'entretien**

Aujourd'hui, de quoi allons-vous parler précisément ? Nous allons parler de ce qui te pousse à utiliser *Les as de l'info* pour t'informer, comment tu utilises cette plateforme, ce que tu fais avec ses informations et, à part elle, tes autres sources d'informations. Pour comprendre tout cela, j'ai quelques petites questions à te poser. Tes réponses resteront confidentielles et ne vont servir que dans le cadre de cette étude. Ce n'est ni un devoir, ni une évaluation. Tes réponses seront toutes considérées comme de bonnes réponses. Pour faciliter notre travail de recherche et si tu me l'autorise, notre échange va être enregistré et gardé en toute sécurité dans une base de données de l'Université.

## **Identité de l'interviewé (à compléter par l'intervieweur)**

**ID de l'interviewé** : .....

**Âge de l'interviewé** : .....

## **Entretien proprement dit (15-20 minutes)**

### **I. Motivations profondes des usages de la plateforme**

X, est-ce que tu connais la plateforme *Les as de l'info* ? La voici.

- Si tu dois expliquer à ton meilleur ami ou ta meilleure amie ce qui t'attire sur *Les as de l'info*, qu'est-ce que tu lui diras ? Qu'est-ce qui t'amène à lire les informations sur cette plateforme ?

Est-ce qu'on peut visiter ensemble la plateforme *Les as de l'info* ?

---

<sup>1</sup> Le temps de mise en confiance d'un enfant sera adapté selon le rythme de la discussion et les besoins qu'il aura exprimé.

- Voici la première page de la plateforme. Voudrais-tu m'expliquer ce que tu fais quand tu arrives sur cette page ?
  - Par quoi est-ce que tu commences ? Pourquoi tu le fais en premier ?
  - Qu'est-ce qui te pousse à quitter cette page pour d'autres, à passer d'une information à une autre ?

X, est-ce qu'il t'arrive de commenter les informations sur *Les de l'info* ?

- On voit que la plateforme permet à ses utilisatrices et utilisateurs de publier des commentaires sur les informations qui les intéressent. Est-ce qu'il t'arrive de commenter les informations sur la plateforme ?

Si oui :

- Qu'est-ce qui t'amène à t'arrêter sur une information et à la commenter ?

Si non :

- Pourquoi ?

## II. Confiance à l'égard de la plateforme

- Penses-tu que la plateforme *Les as de l'info* est fiable (digne de confiance) ?

Si oui :

- Pourquoi ?
- Dans ce que tu viens de me dire, qu'est-ce qui te paraît plus important pour avoir plus confiance dans *Les as de l'info* ?

Si non :

- Pourquoi ?

- A part *Les as de l'info*, est-ce que tu t'informes auprès d'autres sources d'informations ?

Si oui :

- Lesquelles ?
- Pourquoi tu t'informes auprès de ces sources d'informations ?
- Parmi ces sources d'informations, lesquelles tu préfères le plus ? Pourquoi ?

Si non :

- Pourquoi ?

- Fais-tu confiance aux sources d'informations que tu viens de me citer ?

Si oui :

- Pourquoi ?

Si non :

- Pourquoi ?

- Si tu dois recommander une source d'information fiable à tes amis ou aux membres de ta famille, quelle sera cette source ? Pourquoi ?

## III. Communication autour des articles de *Les as de l'info*

- X, imaginons que tu rencontres une personne qui ne lit pas les informations sur *Les as de l'info*, mais aimerait que tu lui en parles. Quelles sont les informations que tu as lues sur la plateforme et dont tu vas lui en parler ?
- Voudrais-tu me parler de ce que tu fais des informations que tu lis sur *Les as de l'info* ?
  - Après avoir lu ces informations, est-ce que tu as envie d'en parler aux autres ?

Si oui :

  - Pourquoi ?

Si non :

  - Pourquoi ?
- Avec qui tu parles de ces informations ? Pourquoi ces personnes ?
- Aimerais-tu m'expliquer ce qui se passe quand tu leur parles de ces informations ?
  - Comment réagissent-elles ?
  - Que penses-tu de leurs réactions ?

#### **IV. Pratiques de sociabilité numérique découlant de la lecture du contenu de *Les as de l'info***

- X, est-ce qu'il t'arrive aussi de participer à certains forums de discussion en ligne ?
 

Si oui :

  - Lesquels ?

Si non :

  - Pourquoi ?
- X, dans les forums de discussion que tu viens de me citer, est-ce que tu parviens aussi à parler de ce que tu as appris sur la plateforme *Les as de l'info* ?
 

Si oui :

  - Voudrais-tu me donner quelques exemples de ce que tu as appris sur *Les as de l'info* et dont tu as parlé dans ces forums ?
  - Tu peux me raconter comment les autres réagissent quand tu leur parles en ligne de ce que tu as appris sur *Les as de l'info* ? Sont-ils d'accord avec toi ou pas ? Que penses-tu de leurs réactions ?
  - Avec quel(s) support(s) (tablette, ordinateur, téléphone) te sens-tu le plus à l'aise quand tu parles en ligne de ce que tu as appris sur *Les as de l'info* ?
  - Comment fais-tu pour partager en ligne ce que tu as appris sur *Les as de l'info* ?
  - Pourquoi partages-tu ce que tu as appris sur *Les as de l'info* ?
  - Est-ce que tu partages ces connaissances autant que tu voudrais ?

Si non :

  - Pourquoi ?

## **Conclusion**

X, merci pour tes réponses et le temps que tu viens de m'accorder. Rassures-toi que tes réponses resteront confidentielles et ne seront utilisées que dans de cette étude. Comme promis, tu auras ton cadeau.

L'équipe de recherche