

Interaction between Media and Ethics

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Abstract

Among the key issues that in recent decades the researchers have focused on is the relationship between ethics and media and interaction between them. Nowadays, interaction between these two realities, two texts, two institutions, and both cultural and technological elements has occupied the mind of the researchers. The confluence of these two different perspectives of sociology, sociology of knowledge, communication, ethics, and culture has been discussed and contemplated. Through the interaction of the ethics and media, two high frequency hybrid concept "media ethics" and "ethical media" have emerged. These new concepts will influence the future.

Keywords: Media ethic, journalism ethic, global ethics , communication

Introduction

We have began living in accelerated ear, not only an ear that knowledge and information is its axis, but the method of management and use of information, and compact process are all included aspects of individual and social life.

New elements and components replace boundaries and former binding factors. We have stepped into increasing compaction time and place age wherein concepts constantly changes and interpreted. Communication era has a variety of meanings and funds. If it wisely approach, it can open new opportunities to humans. If it is seen as a tool for seeking profit, it will not bring anything except darkness and decay.(9)

Media ethic is multifaceted conception that in other side cover question and mental concepts for media performers including journalists, bloggers, reporters and in another side, consists of evaluation for media addressed about content and its performance. That is journalists how to make balance between collecting information with necessity offer perfect picture for events, and addressed for television how to reach in confidence that press media don't exercise pressure mentality upon people without selection news and another questions those are in that era. These questions and another questions are those samples cite in realm of media ethic and directed the attention of the researches to study of ethics and its meanings in the media and in this book ethics is a relative conception that we consider it for difference and this value does not mean correct and incorrect, but it search for factors for reaching in relative causes.

Conceptual Understanding of Media Ethics

In recent times, we have witnessed a dramatic proliferation in the number of journalism courses, communications studies, and public initiatives concerned with journalism and the news media. (3) However, the attention paid to ethical issues tends toward the pragmatic and is typically framed in

response to particular press scandals, worries raised by certain pressure groups, or perceived government interference.(7) The problem is that such responses necessarily involve certain normative commitments that often remain unexamined. Hence philosophical reflection, at least potentially, has a significant role to play in the field of media ethics. Philosophers, minimally, may hope to explicate and critically assess the commitments involved. Furthermore, in the light of various scandals, there is an increasing wish on the part of the media to examine and reevaluate their ethical, social, and political values. Hence a philosophical approach to media ethics is broadly concerned with what good media practice amounts to and whether it is as it should be. As a matter of principle, a philosophical approach to media ethics can hope, at the very least, to deepen our understanding in this way.

Yet the skeptical challenge, for which there are distinct motivations, should not be underestimated. There are some interesting and often highly persuasive considerations that tend to suggest that any such enquiry is doomed to failure. Although they come in a variety of guises, there are two basic ideas that motivate the skeptical challenge. On the one hand, there is the notion that ethical sensitivity may be incompatible, in certain cases at least, with carrying out a journalist's job professionally. For journalism, or good journalism at least, perhaps requires a certain clinical detachment from and disregard for some of the ethical niceties and sensitivities of everyday ethical life(17). On the other hand, there is the thought that ethical theory or ideals are necessarily inapplicable in relation to journalistic practice. That is, the kind of news interest taken by journalists in current events or tragedies, and the means they must use to get at and relay the stories, may themselves be intrinsically immoral. Thus, as a matter of principle, journalistic professionalism and ethical responsibility may be incompatible.

The Role of Ethics in the Media

Based on classification, ethical science has three ethical research, Meta ethics, Normative ethics and applied ethics that some considered majority of ethics as applied ethics, whereas, Meta system ethics is system those considers as the most abstract for philosophical branch and consider in with different branches like, good and bad and that are ethical principles unite or not?, media ethics is intersection of ethics science and media action or mass communication(20). Media ethics is internal and pertain to values and norms by communicator and communication organization. This is internal concept that observes must all patterns and ethical principles and is different from law and media right. All more some of media strategies are not different from other law apparently, but they are different from ethical elements. In another side, media ethic deal with values and norms and rooted in culture that emerges between societies.

In this intersection it is obvious and feels needing to ethics and media activities, some of media ethical cases consist of decisions or occurrences that two or many values locate against other and performer media must priority them based on special decision and special pattern. This problem forms in real life, applied ethics problems. (1)

Research in different systems for media ethics consider into different problems about forming and evolution ethical patterns and norms and how to effective directing ethics upon media and law policies, we can search for media norm theories that consider about media ethics(12).

Also, In realm of media ethics, they offered various theories and yet rivals for inviting in obligation about media in position of performer ethical that ever they have bases and philosophical biases and strategies that follow them. These theories used Dioee, Lipmann and others those in just don't pay attention to ethical problems directly, expressed that media system have to defined role in society. Merrill with reference into theories like; John Lock and other scintists pointed that we have to emphasized upon media ethics in framework of direct principles (first complement) and pointed into liberation freedom and journalism independent and motivate civil commitment.(11) Majority of media ethics was derived from media ethics in system of social ethics and follow from philosophers like, Haber mass, Taylor and Sandal and their theories based on public system obligation about social

coordination and enhancing ethical dialogues. Apart of philosophical strategies, many of thinkers try to discriminate dialogue in media system from their dialogues (12).

Denis Mc Quail in virtue of considered new applied topology and then bonding between social mass media and pointed it as reflection of how forming in every media and society, but with any particularizes, the shared specification consider as norm theories. The theories consider that media has to be and respond to it; it expresses different faces of social researches, judgments criteria and approve new regulations (4).

He based on normative theories, offered new classification that Cibert in 1956 about press for four categories and offered six kinds theories about normative theories about media structure and performance.

Authoritative theories, free press, social responsibility, soviet media, developed media and democratic participation are theories that every one observe many different philosophical bases about role of media, values and different norms in that era (8).

Between them, social responsibility are so important and this theory is base for theorizing about media ethics and considered as together and its theory bases are this element that media have to provide a suitable range of different attitudes in terms of progressing democratic. Emphasis upon independence for media in just coordination into commitment are the bases for this elements, based on this theory, it has to make coordination between individual freedom, free selection and freedom for media and media commitment in coordination for social.

Interaction between Ethics and Media

The growth of media in the field of information and communications technology under the protection of human progress has changed the face of life, thinking, learning, all fields of the human life, and created new understanding concepts for the human.

Advancements obtained in the field of communications, in particular media, is so rapid and extensive that the present era is called a communication and information era without any dialogue.(13)

Certainly, in as much as the technology is at disposal of the owners of capital and power; in recent years, the owners of capital and power have used media as a tool for implementation of expansionist policies and investment power in many parts of the world. Therefore, general media has been severely influenced by those owners of capital and powers.

In the face of such a polluted environment, people can not speak about ethics in society on the ground of culture and their media fundamental and basic concepts.

Ethics as a system of moral values of right and wrong and related actions in the world explained by Habbs in which “a wolf human is a human,” is the only tool and measurement that can be used side by side with our law and human rights in all fields such as media. In order to reduce the difficulties and tensions among the people as an effective factor that can be used.(16)

Regard for media ethics is similar to regard for ethics in other aspects based on the values, virtues, and principles that determine what is right and what is wrong.

Media without ethics is a media without identity, bewildered, uncontrollable, and unreliable. It is without correct culture critics and in general is similar to a house without a strong foundation. It does not have any principles, any regards for the citizen, and the rights of their audiences. It also does not adhere to any standards. Therefore, the media without ethics does not have any place among the true media in the world.

A responsible media with ethics in this world in which the life is interconnected and fragile, is in a search of true logic instead of power, relies on objectivity instead of pretending to be objective, and instead of emphasizing on the integration emphasizes on pluralism.(15)

The media without a doubt is in connection with the community and citizens' rights. Media with reliance on its communication ability brings the world events in houses and has a special position in the minds of the public. It has particularly a very important rule in coverage of crucial information and news.

Even can be acknowledge that the media such as television and radio for being more inclusive and pervasive than printed media, it is influenced by heavy investors and states. This makes the media such as television and radio more limited in regards to ethics than the printed media, since it is under pressure of public opinion.(10)

Media are bound to follow certain media rules such as accuracy, objectivity, accuracy, fairness, professional, independence, freedom, awareness etc; because social position of individual is a function of knowledge, information and news that comes from the environment and the media that have major role in shaping and developing public opinion and takes an active encounter human attitudes and insight to their environment. Every piece of news with their potential orientation associated with the event, issue and a decision puts some people in a position to take a stand against it.(18)

Hence, if media do not direct their attention to the mentioned ethics principles in presenting news, it would not be believable and cannot obtain the trust and support of masses, so it would lose self credibility which will be difficult to earn the lost credibility back in the future.

In other words, if media owners and media agencies do not maintain the minimum level of professional ethics in presenting news, without doubt their acceptance and legitimacy will be compromised among general and specific audiences.

Therefore media should be away from all political interests, economic, social, etc. It should also be observance to principles of media ethics and attract audience trust and enhance media credibility and ultimately peace in the community.

Ethical Journalism

Account of professionalism is in terms of each profession's essence, which links the practice of the profession to the attainment of some intrinsically worthwhile end. Thus it is claimed that the essence of medicine is the promotion of health, of accountancy the insistence on financial probity, of law the pursuit of justice, of social work the enhancement of client autonomy, of the Church the cure of souls, etc. On this approach the essence of journalism is telling the truth, or, to put it in different terms, journalism is constituted by truth-telling.(16) Essentialism of any sort is not these days universally popular as a method of explanation and illumination, and these examples show some of the reasons why. For a start, we might expect all the transactions of everyday life to be based on telling the truth, so there is nothing distinctive about journalism on these grounds.(14) Furthermore, while we might be able to deal with the truth and nothing but the truth, the whole truth is altogether more difficult. All information is selected from an infinite whole, and all information has to be presented in one way or another. And then much journalism is concerned with opinion, argument, debate and discussion, where notions of objectivity and fairness are central, rather than truth. Furthermore, essentialism of this sort is not very helpful because it is over-general and thus somewhat vague.

If the media are to be part of the democratic process because of their role in the origination and circulation of information and opinion, then the quality of that information and opinion is going to be a vital issue.(5) Quality here is meant in a typically ethical sense, so that the ethics and the politics of the media are not really different or separable issues. Ethical journalism serves the public interest. One good reason for putting the point in terms of virtues is that although virtues might become ingrained dispositions they are not arbitrary or irrational but based on sound ethical principles. Virtues are not algorithms, but the very nature of their principle-based flexibility enables them to deal more successfully with novel situations than can a set of rules embodied in a code of practice. And a democratic society, especially one in a technological age, will constantly produce situations and opportunities which are ethically nov Journalism is a two-sided reality, in which the two sides contradict rather than complement each other. Is this a helpful way of putting the point? I hope so. Industrial journalism exists, and so does ethical journalism. They both co-exist and contend, battling for supremacy in a recreation of an ancient and eternal struggle. Each is armed with different weapons. Industrial journalism can call on the amoral power of the transnational corporation, but ethical

journalism is undefeated, being able to rely on the undiminished strength and perennial appeal of virtue.(2)

The pressures of work that prevent ethics from having a firm place in journalism are not all that different from the pressures on anyone else. (19)

But fortunately it is not necessary to draw a totally pessimistic conclusion. In spite of all the pressures ethics is entrenched in journalism, and so it will never disappear completely. There is a tradition of truth-seeking, objective reporting and fair and reasonable presentation which is sufficient to challenge if not to defeat industrial journalism. There is also a tradition, though not one that is as strong as it should be, of reasoned discussion of such matters.(10) It is an interesting coincidence that the same Martin Bell, shortly before his sudden transformation into a successful politician, was attracting media attention not because of his own work in the media but because of his theoretical discussion of some of the principles on which it was based.(1) The point he was making was that there is not the conflict that many people assume must exist between objectivity in reporting and commitment to values, because journalists should not try to take a neutral stand between right and wrong. The war reporter in the world of today cannot avoid witnessing an appalling collection of atrocities, massacres, torture and other crimes, and must not pretend that these are neutral events of no moral significance. Such pretence involves a failure to be objective.

This is surely correct, and it illustrates some of the problems of ethical journalism. It is relatively easy for journalists based in liberal democratic countries to be objective about unsavoury military dictators in other parts of the world, but objectivity does not come so easily when the unsavoury character is your own boss. The case of Robert Maxwell demonstrates both the farcical and the tragic side of this. The sight of the sycophants of the living Maxwell intoning moral condemnations over his corpse was amusing for the uninvolved spectators but not for those whose pensions disappeared with Maxwell over the side of the boat.

But there is, no resolution of the contradiction, no solution to the paradox of industrial journalism co-existing with ethical journalism. Yes, good intentions are fine, but they can only operate within the existing system. But systems are rarely monolithic and thus they fail to be monopolistic.(16) There is scope for good intentions, after all. But good intentions are not sufficient, as they need to be matched by corresponding good actions. This is why I put the emphasis on virtue in journalism, as virtue is a disposition to act in ethically correct ways, even in novel situations. And whatever the difficulties caused by co-existing with industrial journalism, there is still scope for the tradition of ethical journalism to live and develop.

Concluding: Future of Media Ethics

Given this debate, whither journalism ethics? Positively, it is possible to regard the current media revolution as prompting a much-needed re-thinking of journalism ethics. The clash of ideas may lead to the invention of a richer journalism ethics.

The future of journalism ethics appears to depend on the successful completion of two large projects: (1) development of a richer theoretical basis for journalism ethics; (2) development of a “mixed media ethics” a more adequate set of principles and norms for a multi-platform journalism with global reach.

As we have seen, the first project requires a more adequate epistemology of journalism, with a “believable concept of truth” and objectivity. It also requires the enrichment of liberal theory with other approaches to media theory. Ethicists need to show how new theoretical approaches might change newsroom practice and journalism education.

The second project is a more practical task. It is the construction of rules, norms and procedures for newsrooms that tell stories in print, broadcast and online. What do the principles of truth-seeking and impartiality mean for mixed media? Do the norms and public aims of journalism change when embedded in “social media,” that is, on Web sites where citizens share experiences, information and images

Is journalism ethics moving away from a professional emphasis on verification and gate-keeping to a non-professional emphasis on transparency, networking and unfiltered information?

Also, there is the practical question of how these ethical discussions are connected with the public monitoring of news organizations, and the reform of regulatory structures for media systems. What new public mechanisms can be put in place to improve news media accountability, to make sure that journalism's age-old desire to "self-regulate" comes to include "public-regulation"?

Finally, journalism ethics should become more cosmopolitan in theory and practice.

Historically, journalism and journalism ethics have been parochial. Journalism ethics was developed for a journalism of limited reach, whose public duties were assumed to stop at the border. The sufficiency of this parochial ethics has been undermined by the globalization of news media .

The violence that rippled around the world after the publication of the cartoons of Mohammed in a Danish newspaper is one example of global impact. Our world is not a cozy McLuhan village. News media link different religions, traditions and groups. Tensions propagate.

A globally responsible journalism is needed to help citizens understand the daunting global problems of poverty and environmental. Determining the content of a global journalism ethics is a work-in-progress. In recent years, ethicists have begun a "search" for the fundamental principles of a global media ethics.

This "search" faces the problem of how to do justice to both the particular and the universal. Rao for example, seeks ways to integrate "local" or "indigenous epistemologies" within global media ethics. But there are other questions, and other quandaries. How would a cosmopolitan ethics redefine the ideas of social responsibility or serving the public? Would a cosmopolitan ethics reject patriotism as a legitimate influence on journalists?

Despite these difficult questions and daunting problems, the future of journalism ethics requires nothing less than the construction of a new, bolder and more inclusive ethical framework for a multi-media, global journalism amid a pluralistic world.

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