Ethics in Media: An Analysis of Philosophical Presets, Perceptions and Practice

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Abstract: The paper argues that the question of ethics with special reference to media goes beyond the prescribed code of conduct for journalists. In fact, the question, that whether a journalist or media organization follows the code of conduct or not? itself is an ethical enquiry. Journalism is not a skill, rather an approach towards the happenings. The personality traits required for journalism are individualistic and, in any case, can’t be prescribed universally. Same argument is applicable in the case of ethics. The moral principles and ethical qualities expected to be in a journalist are not much different from those expected from an ideal human being. No single ethics code can reflect the needs of everyone in our widely varied profession. Thus, in the digital age, the stress is on “personalization” of ethical guidelines.

Keywords:
Media Ethics, Media Practices, Code of Conduct, Ethics Guidelines

1. Introduction

Ethics is a term we often wrestle with in our heart and mind. Dilemmas of what is ought to do or what will be apt to do in a particular situation, is what each one of us go through multiple times in our lives. Sometimes it is easy to draw the course of action whilst many a times there is a battle between the idealism, practicality, good, bad, right & wrong.

Combating the ethical issues in our routine is generally based on the training and understanding of an individual of ethical and moral values. These trainings may not be formal. They mostly descend from family, society, peer group, self-understanding, experiences and education; framing a mindset of a person to evaluate various situations and making decision that fits into the broad framework of doctrine called ethics. Ancient Greek philosopher Aristotle views the abilities of decision making as ‘character’ of a person narrowing it to the application of morals and ethics to ones’ self; however, a broader view of modern philosophical studies expands it to the society and asserts that the ethical power of a decision lies in the maximum good it produces to the maximum members of society.

Human beings quite often behave irrationally - they follow their ‘gut instinct’ even when their head suggests a different course of action. The heart of ethics concerns about something or someone other than us and our own desires and self-interest. Ethics are concerned with other people’s interests, with the interests of society, with God’s interests, with ‘ultimate goods’, and so on. So when a person ‘thinks ethically’ they are giving at least some thought to something beyond them.

Thus it becomes of utmost importance for all the social beings to get a logical, balanced, right and good view of a decision pertaining to personal and/or professional lives. Present chapter focuses on the multiple aspects of study of ethics including the various schools of thoughts and models defining the ethics and moral values widely. The chapter starts with the definitions and meaning of the term ethics, moving forward with the historical overview and school of thoughts. It also talks in detail about different viewpoints of prominent philosophers from ancient to modern times.

2. Ethics: Philosophical Aspects

It will not be incorrect to say that the practice of ethics is as old as our societies. It dates back to the time when a human being became enlightened to understand the good and bad consequences of his course of action. The area of ethics is a doctrine to study what a person should do to lead a balanced, responsible and participative life as a social being. Schools of ethics in Western philosophy can be divided, very roughly, into three sorts. The first, drawing on the work of Aristotle, holds that the virtues (such as justice, charity, and generosity) are dispositions to act in ways that benefit both the person possessing them and that person’s society. The second, defended particularly by Kant, makes the concept of duty central to morality: humans are bound, from knowledge of their duty as rational beings, to obey the categorical imperative to respect other rational beings. The teachings of “Bhagwat-Geeta” also emphasizes on the importance of Karma (duty) based behavior of an individual irrespective of the consequences of action as it is beyond ones’ control. According to Geeta, disposition of duty is the supreme
responsibility of a human being. Thirdly, utilitarianism asserts that the guiding principle of conduct should be the greatest happiness or benefit of the greatest number. The three key words in this statement are ‘virtue’, ‘duty’ and ‘conduct’ (Warrel, 2000).

The term ‘Ethics’ evolved from a Greek word ‘Ethos’ meaning “relating to one's character.” The Ancient Greek adjective ἔθικος is itself derived from another Greek word, the noun ἔθος meaning character, disposition. A detailed study of literature on Ethics, suggest that there may not be one specific definition of the term ‘Ethics’. While science is objective, ethics are essentially subjective. Socrates the ancient Greek philosopher was most interested in ethics as moral philosophy. He keenly focused on asking philosophical questions about ethics and agreed that the basic questions about ethics cannot be answered without answering questions about human nature. Socrates insisted on virtue ethics which was supported by another Greek Philosopher Aristotle in 337 BCE. Aristotle in his work called Nicomachean Ethics, insists on Principle of Golden Mean: A moral virtue, he argued, is a mean between two extremes (Graham, 2004). He develops the doctrine of the mean in the course of his discussion of ἄρετή, excellence or virtue, in Book II of the Nicomachean where he writes that: “all excellence makes what has it good, and also enables it to perform its function well. For instance, the excellence of an eye makes the eye good and enables it to function well as an eye; having good eyes means being able to see well. Likewise, the excellence of a horse makes it a good horse, and so good at galloping, carrying its rider, and facing the enemy. If this is true in all cases, then, the excellence of a human being will be that disposition which makes him a good human being and which enables him to perform his function well” (Losin, 1987). Ancient philosopher Plato maintains a virtue based eudemonic conception of ethics. That is to say, human well-being (euδημοσία) is the highest aim of moral thought and conduct, and the virtues (ἀρετή; ‘excellence’) are the requisite skills and dispositions needed to attain it.

The interpretations of Ethics by Greek philosophers were quite close to the Indian perspective. Indian philosophy builds its theories based on the concepts of Dharma (Duty), Karma (Kartavya- Act, which is ought to be done), Moksha (eternal freedom), Truth. The Vedic literature of Indian mythology (especially Rigveda) played significant role in establishing the idea of justice and duty based social norms. This was the germ from which the idea of Karma was later developed. The idea of Karma has been perhaps the most significant and determining in the development of ethical thought in India (McKenzie, 1922). Principles of Jainism and Buddhism also revolve around the basic concept of duty, dharma and oneness of human and universe. The principle of Ahimsa, in Jainism, is basically a practice of living without hurting anyone including the tiniest member of the universe. Lord Mahavir, in his teachings says there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life (BBC - Religions - Jainism: Ahimsa, 2011).

Different religions text across the world are essentially focuses on the “character of an individual” and “the goodness of the act” which affects the overall quality of one’s life and society as a whole. The doctrine of ethics finds its roots in the study of Philosophy which is studies the abstract knowledge of the connection of human being and universe. The term is been a subject of innovative interpretations and research. Various knowledge banks and dictionaries have dedicated exclusive portions to explain the term. The general study of goodness and the general study of right action constitute the main business of ethics.

The chief problems with which ethics deals concern the nature of highest good, the origin and validity of the sense of duty, and the character and authority of moral obligations. The principal ethical theories consider happiness to be the greatest good; lays stress on self-realization and rest on the relation of man to the universe or to divine law. Intuitionism and empiricism in ethics are doctrines opposed with respect to the character of the sense of duty. Absolute ethics affirms an unchanging moral code; relative ethics regards moral rules as varying with human development (Allan et.al., 1934).

Definition or explanations of the term ethics are broadly based on the ancient literature (including religious literature) thus focusing a lot on one’s duty, character, quality good and happiness. While modern philosophers expands the impact of ethical practices to the whole social structure and lays special emphasis on larger good to the larger number of people. Giving importance to the study of harmful and helpful behavior, Richard William Paul and Linda Elder explains ethics as “a set of concepts and principles that guide us in determining what behavior helps or harms sentient creatures.” According to them the ultimate basis for ethics is clear: Human behavior has consequences for the welfare of others. We are capable of acting toward others in such a way as to increase or decrease the quality of their lives (Paul, Elder, 2004). They state that most people confuse ethics with behaving in accordance with social conventions, religious beliefs and the law and don’t treat ethics as a stand-alone concept.
In alignment with this definition English philosopher Bernard Williams describes the content of this area of inquiry as addressing the very broad question, "how one should live" (Williams, 1985). Ethics is a field that not only looks at ethical and moral ideals that we should have, but also examines actual codes of conduct that people do indeed follow and use, whether consciously or unconsciously. Larry Churchill interpreted ethics for medical practice and his work has been cited widely by the researchers and authors in various ethical studies. According to him, "Ethics, understood as the capacity to think critically about moral values and direct our actions in terms of such values, is a generic human capacity (Churchill 1989).

According to the Indian philosophical perspective of Ethics (Ranganathan, 2007), the term ethics may summarized into the following sub-points:  
1. Ethics is a rigorous and independent inquiry.  
2. Ethics concerns an inquiry into the meaning of value.  
3. Ethics concerns the justification of (moral) judgments.  
4. Ethics concerns the analysis of moral concepts, and  
5. Ethics concerns the analysis of concrete existential modes of behavior.

After conducting a detailed study of various definitions and interpretations of ethics by researchers and philosophers, suggests that ethics is an abstract term which is subjective in nature. There cannot be a fixed, objective and quantifiable interpretation of the term. Most of the researchers and philosophers from ancient times including Socrates, Aristotle, Plato, Confucius et al. studied ethics in the shadow of moral philosophy thus laying stress on character and virtue, which are individualistic concept. Modern philosophy stresses individual’s decision making ability to ensure good to the larger section of the society. The ancient ethics examines the role of the agent and his character and rationality is seen as a capacity of context-sensitive insight and decision-making. The goals of human actions are objective. Contrary to this, modern morality views rationality as the capacity to (rationally) deduce inferences from abstract propositions and the goals of human actions are individually defined by the people. Based on various perspectives and the prominent feature of theories given by different philosophers, ethics are sub-divided into three broad categories—Meta Ethics, Normative Ethics and Applied Ethics.

3. Different Perspectives on Ethics

The formal study of ethics as a subject of philosophy dates back to 399 BC during the times of Socrates. As mentioned in the previous section, Greeks were the first to coin the term Ethics. Socrates, Plato and Aristotle’s work on the understanding of ethics, establishes the base for the modern philosophy. While Socrates and Plato did not provide any written and systematic interpretation of ethics, Aristotle documented his predecessors and his own perspective of the term and documented the concept of Golden Mean (Stewart, 2002).

Various perspectives on ethics can be broadly classified into two category—Ancient Ethics and Modern Morality. Ancient philosophical view of ethics lays stress on leading a virtue based life according to in order to become a virtuous person. Thus the character of an individual plays the central role. On the contrary, the modern perspective focuses largely on the interests of others and duty based constraints. According to this perspective, individual acts morally/ethically not for the sake of his good only but to meet certain standards of socially beneficial character.

While Ancient ethics focuses on “What is the good Life?” and “What is happiness and human flourishing?” as basic questions; the idea of modern morality is to inquire about what should one do? The dominating object of concern for ancient ethics is “the person’s own interest and personal perfection, personal projects and personal relationships plays an important role. While notion of modern morality keeps the interest of other people in the centre focusing on Universal moral obligations and rules (Bayertz, 2005). As a branch of analytic philosophy, Meta-Ethics explores the status, foundation and scope of moral values, properties and words. Focusing on the question “what is morality?” it inquires the issues of how we understand, know about, and what we mean when we talk about what is right and what is wrong? (What is Ethics, BBC Archive 2013). A meta-ethical inquiry is abstract and relates to a wide range of more specific practical questions. On the other hand, normative ethics is the study of ethical action and is concerned with stating and defending the most basic moral principles (Caliver, 2002). Some philosophers believe that the study of normative ethics is more prescriptive than descriptive as they seek to provide action guides. Third branch of ethics studies is ‘Applied ethics’ wherein the real life situations and the straightforward application of ethical theories, are studied.

4. Media and Ethics:

Studying ethics with special reference to media is surely not a new phenomenon. The history of world media approves of the fact that media has always been pin-pointed for being un-ethical, biased, unbalanced etc. at some or the other occasions by some or the other group. Media;
guides, inspires and warns the society from time to time. Thus the questions of media ethics are more concerned with promotion of ethical behavior and decision making. Given the fact that journalists are themselves constantly interacting with all sections of society at different levels, the fundamental importance of ethical practices in journalistic endeavors cannot be overstated (Thakurta, 2009). Ethics are not merely a set of rules to be followed. In fact, it has more to do with the application of 'objectivity' and 'neutrality' in human conduct, based on reasonable principles, with all its positives and negatives. The basic principle involved in acquiring a code of behavior is that of ensuring quality (Belsey et.al., 1999).

The subject of press morality was first discussed at the beginning of the 20th Century in countries where the means of modern mass communication were developed. However, it has its origins in the 17th Century. The development of commercial relations, spread of culture and the troubled but continuous progress of democracy in have restricted state control and permitted the expansion of the concept of freedom of press.

Peeping into the history of media ethics, one may not skip the mention of famous telegram conversation between William Randolf Hearst (A prominent newspaper publisher) and an illustrator, whom Hearts send to Cuba to cover the possible outbreak of war against Spain in 1896. As reported by historian Frank Luther Mott in 1941: Hearst received a telegram from the illustrator (who was sent to cover the war) which reads, “Everything is quite. There is no trouble here. There will be no war. Wish to return.” To this Hearst responded: “Please remain, You furnish the pictures and I’ll furnish the War.” This is a classic example of how media at times manipulates the information for a variety of reasons. Hearst had to face serious criticism for his various non-ethical publication or publication related decisions. Till date he is blamed for giving the phenomenon called Yellow Journalism. Hearst specialized in buying up failing newspapers and transforming them into profitable enterprises. One secret to his success was devising strategies for luring low-income readers. Hearst had little respect for reporting accuracy and the events were routinely overdramatized. His newspapers was a combination of low-selling price and new forms of content including lots of pictures, serialized stories and comic strips. Some experts even say that yellow journalism got its name from one of the first comic strips called “The Yellow Kid” (Barran & Davis, 2005).

Hearst and his journalism was just one example out of many. Ethical issues have been existed ever since the mass media came into existence. World history of media ethics is really long and lengthy. Throughout the world, the press system of one country differs from the other, similarly do the ethical standards. Press ethics’ reflects the society and the regulations that shape the press system. The ethical standards and the code of conduct media practitioners should actually abide by is an ongoing debate. The responsibility of the press has changed along with the changes in the role of the government and its relationship with the people. Earlier the press provided the basic information needed by the people. But as the functions of the government are on increase, the responsibility of the press has shifted from mere providing information to sorting out information and presenting a balanced report.

Post industrial revolution during 19th century, the newspapers emerged as most powerful and widespread tool of communication in the entire world. As a result, the issues of freedom of press and morality became major concerns of many thinkers. John Stuart Mill, the propagator of utilitarian view of normative ethics defended the view that knowledge played the key role in the formation of individual personality. According to the principle of freedom espoused by Mill, along with John Milton, John Erskine and Thomas Jefferson, the press and other means of mass communication had to be in independent hands, free of financial relations with the state and thus able to follow facts and to act as a check on government. However, this concept placed responsibility on the readers rather than on journalists and with the press reporting what it saw right or wrong under these conditions, a somewhat irresponsible press freedom was defended on the principle that the reader could ‘distinguish between right and wrong’(Koyalu, 2006). Readers ability to identify the good/right and bad/wrong is hypothetical phenomenon and can’t be measured in a standardized manner.

In contrast to Mill and his colleague’s concept of media-reader’s relationship; the trust between both the stake holders witnessed bad times. People lost their trust in media and they think that the national press is politically biased, inaccurate and unwilling to admit its mistakes. According to a survey conducted in 2009 by Pew Research Centre for the People and the Press; readers are losing their trust in media. The survey reported that 63% respondents were of the view that the news stories frequently were inaccurate and only 29% felt that the reports were accurate. This data was absolutely in contrast with the survey conducted in 1985 where the percentage of people putting their trust in
the accuracy of the news stories was 55% (http://www.pewtrusts.org, 2009).

This bitterness between the media and its consumers is not a new phenomenon. Media has faced serious criticism in all the times. In response to a similar criticism from public and government over media ownership during second world war; Henry Luce (publisher of “Time” and “Life” magazines) asked Robert Hutchins (president of the University of Chicago) to recruit a commission to inquire into the proper function of the media in a modern democracy (Pickard, 2015). The commission also known as Commission for Freedom of Press released its report after four years of its formation, in 1947. After examining the role of media in the country, on various parameters including social responsibility; the commission submitted its report, which provoked a serious reaction from journalists. Following is a summary of five articles mentioned in the report (Nerone 1995):

1. The media should provide "an accurate and comprehensive account of contemporary events and their meaning," it should separate facts and comment, give relevant information and go beyond the facts by providing the truth.

2. The media should be a forum for comment and criticism on matters of public importance. In the name of objective news, it should publish views contrary to its own and all important views and interests in society should be represented in the media.

3. The media should present a representative picture of the constituent groups in society.

4. The media is vital in the presentation and clarification of the goals and values of society.

5. The media must provide the public full access to information. It is essential to have a free and widespread circulation of news and ideas.

Expectations from media have been subject to constant change according to the developmental issues and concern in the society. However, the six archetypal roles defined by Lule (2001) are somewhat close to general expectations of international societies from their media:

1. To watch over government
2. To manufacture consent
3. To set the public agenda
4. To inform public opinion
5. To foster public conversation
6. To enact social dramas.

All the above mentioned roles are possible only when media enjoys the trust of the society and practice its functions ethically. The ethics, in the case of media, are directly linked with the responsibility. The word "ethics" when associated with journalism practice has elicited various definitions including "a set of principles and norms that, at least to some degree, guided journalistic practice (Ward, 2006)" or "a way of studying morality which allows decisions to be made when individuals face specific cases of moral dilemma" or "the study of the grounds and principles for right and wrong human behaviour (Sanders 2010)". Ethics reflects human values such as courage, self-control and generosity and focuses on the standards of right and wrong.

Journalists, in the course of their duty, deal with the choice between what is moral or immoral if published. They even have to deal with moral and legal issues regarding how they obtain information. The information that investigative journalists seek—that which touch on corruption, immoral behavior and other vice are always private or hidden by the power elite and as such journalists are forced to dig deep to obtain information.

Indeed, investigative journalism’s key controversy has centered on how journalists obtained information. “It has always been an ethical and legal grey area, in which journalists have often stepped over the boundaries in pursuit of stories (Greenslade, 2008)” and "sometimes it isn't easy to avoid ethical problems (Shoemaker; 1996)".

Ethics makes the core of media practices. Going by the Deontological view of ethics, journalists have certain duties towards the society. And these duties are accompanied with the core concepts of freedom and responsibility. When responsibility is associated with an action, the agent automatically becomes accountable for the consequences and it is expected that he maintains high degree of utility in his decisions. Keeping a constant account of duty, utility and consequences, requires a person to be high on virtues and morals. Thus, the study of media ethics is an amalgamation of variety of ethical theories combining together to scale the act of journalism on the parameters of 'social responsibility'. In any given situation, a person

1 The concept of “social responsibility” of media was discussed in Hutchin Commission’s Report for the first time. The concept emerges from the idea that media has certain responsibilities and duties toward the society and it is primary for media to
who holds the status of a media person can’t deviate from two core concerns: first his duties as a journalist (duty based action-Deontology) and second, the utility and the consequences of his actions (larger good for larger number of people). “Ethics as invention is not just a theoretical notion. As journalists, teachers and ethicists, we need a mindset that allows us to bridge the old and the new — to retain what is valuable from the past yet embrace new and valuable ways of communication. Thinking of ethics, as always evolving and contested; helps us to reform applied ethics (Ward, 2013)”

We are in an age, where the role of media in people’s life is beyond control. Thus, it becomes of vital importance that the media understands its roles, responsibilities and impact and act accordingly. Historically, media ethics were a set of rules for serving local publics or, at most, a nation. But today, journalism crosses national borders and serves international audiences. Thus it is extremely important to examine the role of a journalist in a global village. We need to rethink how we may be radical in the ways of moral invention, envisaging a global media ethics for our interconnected world.

Media ethics are a complex topic because they deal with an institution that must do things that ordinary people in ordinary circumstances would not do. Media ethics draw on a range of philosophical principles, including basic Judeo-Christian values, Aristotle’s ideas about virtue and balanced behaviors (the golden mean), Kant’s categorical imperative, Mill’s principle of utility, Rawls’s veil of ignorance, and the Hutchins Commission’s social-responsibility ethics. One way contemporary journalists can resolve their ethical problems is by using the Bok model for ethical decision making. As suggested by Hanson, reporters face a range of ethical issues on a regular basis (Hanson, 2013). Those issues include the following:

- Truthfulness: Journalists are required to fulfill their commitment to tell the truth. This means consciously avoiding false, fabricated and/or made-up reports and telling truthful stories that do not mislead the audience. To fulfill the commitment of ‘Truthfulness’; a strong support from the organization he works for is a must.
- Conflicts of interest: The interests of a corporation that owns a news organization may sometimes be at odds with the nature of the news being reported.
- Sensationalism: News organizations sometimes emphasize news that is interesting but unimportant. This happens when reporters put more effort into attracting and pleasing an audience than into reporting on the critical issues of the day. This can happen for a variety of business reasons also.

Ethics with special reference to deceptive/investigative journalism becomes further debatable. The questions are on the tools used to bring out the so called ‘truth’. Most discussions about ethics in investigative journalism have focus on the methodology. The ethical issues and concerns of such journalism majorly comprises of the following questions:

- Is deception legitimate when the aim is to tell the truth?
- What methods are valid to reveal wrongdoing?
- Is any method justifiable no matter what the difficulties a reporter faces to collect the information?
- Should journalist be allowed to use false identities to access the hidden information?
- Is the use of hidden camera justified to get a story?
- Is it ethical and legal to hold someone responsible for a crime that would not have been committed if the undercover journalist had not encouraged the act?
- Also, how ethical is it, for the journalists, to use prostitutes, offer bribe, creating enticing situations (in any form) or going against legal set of systems and practices in order to trap an act of crime or criminal?
Media practices, now days, are fraught with questions of authenticity, integrity, and objectivity. In addition to above mentioned points, Privacy, fairness and truthfulness are some other major concerns of journalism these days. The question is on the intentions of the journalists and tools used for digging the information. Journalists and their employers can apply a variety of methods for enforcing and implementing ethical behavior. These include employing an ombudsman, requiring commitment to ethical behavior on the part of all employees, and adhering to a code of ethics.

4. Conclusion:

The principles of good journalism are directed toward bringing the highest quality of news reporting to the public, thus fulfilling the mission of timely distribution of information in service of the public interest (Dash, 2007). However, the concept of journalism has seen sea change and has evolved from merely keeping a track of events. Not only the tools, techniques and process of journalism have changed but the nature, demands, consumption habits, people’s perception and importance of news has also undergone transformation. News consumers are not dependent only on newspaper which comes after 24 hours. Round the clock news channels have filled in the gap and updating the audience’s every hour with information. This compelled media to lookout for opportunities to identify the issues of public concerns and/or public interest. The concept of ethical journalism is basically subjective.

The definition and understanding of ethics, among the journalist and journalism organizations may be different. It is difficult for any organization or a journalist to stick to the prescribed code of ethics. This is majorly because they encounter a new situation and news story every day. People, they deal with, are different, stories they cover are newer than their previous work and the requirements of every story are dissimilar. While the prescribed code of ethics may outline the responsibility of a journalist broadly; the practical translation of these codes in a given narrow situation merely depends upon his knowledge, understanding and interpretation of the given ‘code of the ethics’ along with the priorities of journalist, demands of the story and the consequences of the revelation.

M. Chalapathi Rao (1974) commenting on media regulation and code of conduct; said, “every profession should have a code for the good of society. The press cannot say it does not need a code, that it is governed only be economics, not by ethics.” While there has been a constant demand of press regulation and some control over media, there is a perennial concern that the standards of journalism are being ignored. There are also some wider concerns as the media and its content are prone to constant changes.

Gone are the days when journalism was considered to be an idealistic profession and pen’s mightiness over sword was well maintained. Now the journalists as well as the society has accepted that journalism is just another profession and media organization are considered to be business ventures who compete with each other to win the race and be ahead in ratings.

The questions of objectivity, conflict of interest, cross commercialism, sensationalism, privacy, obscenity, accuracy and fairness etc are matter of prime concerns in ethics. Like many broader ethical systems, journalism ethics include the principle of limitation of harm (Dutta, 2010). In fact, principles of journalistic codes of ethics are designed as guides through numerous difficulties, such as conflicts of interest, to assist journalist in dealing with ethical dilemmas. The codes of canons provide journalists a framework for self-monitoring and self-correction. While the code of ethics presents a journalist with a complete guideline to work as a journalist in the field; a journalist, practically may encounter a number of issues and problems to do his/her job effectively and fruitfully. “Standard of professional ethics are sometimes confusing blend of ‘ideal expectations’ that articulate the positive, lofty aspirations of practitioners and ‘minimal standards’ that spell out, usually in negative and legalistic fashion. While various existing codes have some differences, most of them share common elements including the principles of truthfulness, accuracy, objectivity, impartiality, fairness and public accountability- as these apply to the acquisition to the public. Like many broader ethical systems, journalism ethics include the principle of limitation of harm thus creating scope for utilitarian approach of normative ethics, i.e. greater good for greater number of people. This may only be achieved when a journalist is enlightened enough to understand the definition of ‘good’ and is capable of ethical decision making.

5. References:


