

ASSIGNMENT No.1

Q. 1 What ethics? Discuss the basic ethical guidelines for media.

All over the world codes of conduct have been proposed for journalists. In fact, ethics is inseparable from journalism, because the practice of journalism is centered on a set of essentially ethical concepts: freedom, democracy, truth, objectivity, honesty, privacy. If the proper role of journalism is seen as providing information, then the ethical questions focus on one issue: maintaining the quality of the information. This issue has become a matter of political controversy and public concern. Many people think the media are inaccurate and biased.

The Robert Maxwell case has re-opened the issue of media ownership. Questions of censorship and freedom of information have arisen in connection with Spycatcher, the fight against terrorism in Northern Ireland and the wars in the Falklands and the Gulf. Not to mention issues with ISIL.

There is much concern about the trivializing and exploitative representation of women in the media, etc. The dissemination and discussion of information concerning the major problems that face the world and its people is necessary to both the democratic understanding and the democratic action without which the problems cannot be solved – without which, in fact, they will escalate.

Ethics As The Philosophy Of Morality

Although different writers use the words “ethics” and “morals” in different senses, in this article we will make the following distinctions to help avoid equivocation of these terms in ethical arguments.

Morals is best studied as psychology, sociology, or anthropology. Different societies have different moral codes.

Morals is a descriptive science; it seeks to establish “what is true” in a society or group.

Often morals are the shared ideals of a group, irrespective of whether they are practiced.

In the sense of descriptive ethics or morals, different persons, groups, and societies have different moral standards. This observation is seen as true by all sides.

a. We would commit the fallacy of equivocation to conclude from this observation that there is no universal ethical (q.v., below under I, B) standard.

b. We can only conclude by observation that there appears to be, or is, no universal moral standard.

c. This confusion between descriptive and prescriptive ethics occurs quite often by persons untrained in philosophical analysis. Isaac Asimov got it right when he wrote, “Never let your sense of morals get in the way of doing what’s right.”

Objective Values (Right And Wrong)

In a sense, morals are the study of what is thought to be right and what is generally done by a group, society, or a culture. In general, morals correspond to what actually is done in a society.

One man with the name Hinc has a wife who is dying of cancer. Without any success, he has tried to collect the money for buying the medicine. The cure costs US\$2,000 and Hinc has succeeded in collecting US\$1,500, but

pharmacist does not want to sell him the cure on credit. Should Hinc steal the cure to save his wife? In this famous hypothetical thesis social psychologist [Lawrence Kohlberg](#) and his associates have used to illustrate the opposed values that are rooted in the comprehension of justice.

On one side, Hinc loves his wife and within the interest of the preservation of life, he would have the justification to steal the medicine. From the other side, doing that he would violate one of the fundamental moral principles in the Western world – it is forbidden to steal of other people’s property.

Hinc dilemmas are all around us. Those dilemmas are often the essence of emotional debates about social issues like abortion, possession of guns, death penalties, sexual education, and pornography.

Moral Anarchy

If an ethical system gives moral cohesion to the individuals and institutions, then that is the most needed issue for professional journalists. Why? Mass media is among the most influential enterprises in democratic society, on the crossroads between citizens and their political, economic and social institutions.

Ethical standards should be based on the intellect and experience, but we have another very interesting issue within it – wisdom. Very often we hear things like “he is very wise,” but what he has done might not be ethical at all. Wisdom also demands breathing room for advertisers who use “puffery” in their commercial messages, if the ads are not deceptive.

Hyperbole is the handmaiden of salesmanship, and the marketplace suffers little from the introduction of exaggerated commercial claims of enhanced sex appeal and social acceptance. A code based on wisdom promotes ethical behavior while avoiding excessive and unreasonable moral propriety.

The application of this criterion to a system of ethics results in flexibility, which shuns the extremes of an intransigent code at the end and moral anarchy at the other. In journalism, the proper balance is somewhere between the sensational and the bland.

Inseparability Of Ethics From Journalism

Freedom, democracy, truth, objectivity, honesty, privacy — these five criterions represent the basics of any kind of ethical system, including the one that belongs to professional journalists.

First, an ethical system must have joint values related to the ones mentioned within the content of this article. Because, before the bringing of ethical judgments, society must achieve agreement about the standards of moral behavior.

The second one is that those standards must be based on reason and experience and should try to harmonize rights and interests of the people with their obligations towards other people.

Third, an ethical system must search for justice. There should not be double standards within behavior, except if there is no convincing and morally sustainable reason for discrimination.

Fourth, an ethical system should be based on the freedom of choice and a system of ethics that is not contained of responsibility encourages freedom without responsibility and by doing that does not have moral authority to encourage honorable behavior. And we get, as I said, then – moral anarchy.

Finally, my firm stand is that we should use this sentence as well in professional journalism: “As much rights I gain, I should gain an equal amount of responsibilities.”

Ethics Focus On Maintaining The Quality Of The Information

In quality control – should we focus on Law or Ethics? The issue of quality is inescapable. A free and vigorous press and other organs of mass communications are agreed to be among the essential ingredients of a healthy democracy. When I mentioned “vigorous” I meant that freedom is not sufficient: a press could be free, yet timid or torpid.

What is important is that the activity that wishes to call itself professional be conducted on an ethical basis and that its practitioners be accountable for their actions.

Ethics is not just matter of codes of conducts (plus or minus sanctions), not just matter of rules to be followed. It is more to do with principles concerning the rights and wrongs of human conduct, principles which have some reasoned theoretical basis and which therefore apply objectively and impartially within the quality way of presenting the information.

Yes, maintaining the quality of information, just like having a code of conduct, is the restoration of the honor of journalism.

What is true on a national level is also true internationally. A commitment to quality of information and information flow to meet the urgent and demanding need for action in a troubled world is required on a global scale. To ensure freedom of information on this scale both global networks and democratic access are essential. Here the enemies of freedom are perhaps even more formidable, through intolerant or totalitarian governments and transnational capitalist corporations are not natural allies, and to some extent their interests’ conflict. But whether censorship-ideological, religious or commercial – can prevail against the need for quality in the global media is not something that can today be predicted.

Metaethics, Normative Ethics And Applied Ethics

Through trying to put questions within the wider context, ethics, as a formal field of research, comprises three different, but conceptually akin and related, so called, projects: metaethics, normative ethics and applied ethics.

Function of Metaethics

Metaethics deals with study of the characteristics or the nature of ethics. It investigates the meaning of abstract concepts such as good, right, justice and honesty and try those values that represents the best moral values. This kind of ethics doesn’t deal with the bringing of moral judgments. For example, dedication to the truth ethicists recognize as something that is morally good and that value represents one of the foundation of social and thereby journalistic norms as well.

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The function of metaethics is that in an ethical sense it defines that kind of indeterminate concepts and to offer precision of the meaning, so, in that way, to make all the members of society could start with the process of enactment of moral judgment from the equal positions.

Metaethics offers a wide foundation for ethical decision making, but it does not give guidance how to get from the point A to the point B. When viewers and readers say that some report is not fair, is their concern of ethical nature or is it just the matter of taste? Or when a media critic writes that a TV show is “good drama”, by doing that, he did not bring any standards in regards to the moral characteristics of the show.

A brief definition of Metaethics: “A classification within western philosophy that attempts to discover the origin or cause of right and wrong.” An another example question within metaethics is: “How can we know what is right and wrong?” There are almost as many different answers as there are different people answering the question. Some individuals may say that right and wrong are dictated by holy books, or philosophy books, or political books, or by popular speakers, but there is not yet a good explanation within philosophy that can illustrate the origins and nature of right and wrong that are verifiable and acceptable to everyone. If the question were “how can we know that rocks fall to the ground,” it would be a simple choice to observe rocks and to study the physics of Nature to gain both the personal experience of observing rocks fall as well as gaining a scientific explanation of why rocks fall. The force of gravity itself might not be perfectly understood, but no healthy mind would deny that the concept of gravity is a part of the reason why rocks fall to the ground.

Normative ethics and principles of moral behavior

Normative ethics deals with development of general theories, rules and principles of moral behavior. Certain social bans of lying, cheating or stealing originate from our relations towards normative ethics.

For example: Within certain media there exists ban for the journalists to use impostures to get to the news; that ban is derived from general social norms connected with lying. Journalists, however, under the pressure of competition and deadlines, are tempted to give up on so generally shaped principles, because they would like to have exclusive story or believe that they will, through distortion of facts, satisfy public interest, even if they, by doing that, are breaking one of the basic rules of ethical behavior. When a moral norm went through baptism of fire in real world, media workers comes to the territory of applied ethics.

The real example of satisfying is, within the pressure of public, of course, normative but also applied ethics, such as [the case of the tabloid News Of The World](#), owned by Rupert Murdoch, and which in 2011, apologized for eavesdropping on telephone conversations — and led to it eventually closing its doors and saying goodbye to the almost seven and a half million readers after 168 years of existence. The target of the journalists were most often celebrities, but the scandal culminated after it was discovered that the journalists of the News Of The World intercepted the telephone of 13-year old girl Milly Dowler who was, back in 2002, first kidnapped and murdered. They apologized in the last issue, but...

Applied ethics: solving problems

Applied ethics is the branch of philosophy of the morality that deals with solving of the problems. Here you can use knowledge that are derived from meta-ethics and general principles and rules of normative ethics to solve ethical questions in concrete cases. Let us assume that the barrister of the person accused for the corruption and/or murder has kindly asked a journalist to disclose to him the sources of the information he used to write an article about corruption and/or murder. The journalist has promised to his sources that he will not disclose, until the beginning of trial, their identities. The barrister, however, believes that this information would lead to the releasing of his client.

One rule or social norm tells us, in this case, that the given and promised word should be kept always, because in opposite, we are distorting a trust on which are based relations among individuals. From other side, justice requires that accused ones should have honest and objectively conducted trial.

In this case we have two abstract principles collides. Applied ethics should lead us through this moral maze in a way that will confront questions within one real surroundings. Answers cannot always be correct or wrong, but always must be “well-reasoned”.

Q. 2 Describe different branches of media ethics.

1. Media laws media laws is a legal field that relates to legal regulations of the telecommunication industry, information technology, press, broadcasting, advertising, entertainment industry, censorship, internet and online services among others.

2. Printing press in subcontinent

3. Printing in subcontinent was started by Portuguese.

4. Equipment of printing press were brought by ship in 1550.

5. A printing press was developed in goa in 1557. The main objective of the press was to print christian literature.

6. Printing press in subcontinent • following the establishment of a printing press in goa, different presses were developed in sub continent as follows: } 1674 in bombay } 1772 in madras } 1779 in calcutta } 1778 in bangla

7. Press and government 1780-1822 • william bolt in 1776 showed his interest in publishing first newspaper in subcontinent ,thus, was ultimately deported back to england by east india company. • in 1780, james augustus hickey started his english newspaper ‘bengal gazette’ also named as hickey’s gazette.

8. Press and government 1780-1822 • just after few months of its first publication, hickey was stopped from using postal services for his newspaper circulation. • hickey was charged of writing inappropriate paragraph about renowned personalities, maligning their good reputations and interfering with the peace and calm of the colony.

9. Lord welllesley’s press act, 1799 • the first law enforcement against the english newspapers was carried in 1799. • publisher had to print his name at the bottom of the newspaper. • the owner and editor of the newspaper were bound to inform the government about his address.

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10. Lord Wellesley's press act, 1799 • newspaper could not be published on Sundays. • no newspaper could be published without the inspection of government secretary. • the person, who would not abide by the above rules, would be deported to Europe immediately.

11. The press act, 1801 • in 1801, 'Calcutta Gazette' published a public notice that newspapers need prior authorization to publish the following: } military order. } army list. } books, pamphlets or any printing material relating to military affairs.

12. The press act, 1813 • the proof sheets of all newspapers, including supplements and all extra publication should be sent to the secretary to the government before publication. • proof sheets of all advertisements should be sent to the secretary of the government before publication. • the rules established before would remain in full force.

13. The press act, 1818 • Lord Hastings issued directions for the newspapers that they should not publish: } unfriendliness towards the actions of public institutions of England associated with Indian government. } criticism on the political judgments regarding stability of the sub-continent.

14. Press and government pre-post 1857

15. The licensing regulations, 1823 • 'Jam-e-Jahan Nama', first Urdu newspaper appeared on the scene from Calcutta in 1822. • Urdu was not a popular language at that time, therefore, it was later converted into a bilingual newspaper. • an important press act was introduced by the foreign rulers in 1823 immediately after native people started thinking to publish newspapers in their own languages i.e. Persian, Urdu,

16. The licensing regulations, 1823 • every printer and publisher had to obtain a license from the Governor General for starting a press. • the application for obtaining a license must contain names of the newspaper, editor, printer and its owner. • in case of hiring or firing of any person associated with the paper, the Governor General should be informed.

17. The licensing regulations, 1823 • the Governor General had the right to cancel a license or call for a fresh application. • the penalty for printing any literature without the obligatory license was Rs. 400 for each such publication.

18. The Metcalf's act, 1835 • a declaration would be needed to publish a newspaper. If place of printing would be changed, a new declaration would have to be submitted. • the printer and publisher would be responsible for the material published in a newspaper.

19. The Metcalf's act, 1835 • the printer and publisher of every newspaper would be required to declare the location of the premises of its publication. • violation would be five thousand rupees fine and two year imprisonment.

20. Press and government pre-post 1857 when the war of independence began, British government wanted to restrict the freedom of press completely so they victimized different local papers claiming that this war is the result of that freedom which was given by Govt. To local media.

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21. Press and government pre-post 1857 • at that time, the press regulation 1823 were maintained in the form of a new act. • this new act was called gagging act/ licensing act and was promulgated on june 1857 for one year.
22. The licensing act, 1857 • the act prohibited the keeping or using of printing press without a license from the government. • the government reserved the discretionary right to grant licenses or revoke them at any time.
23. The licensing act, 1857 • the government was also empowered to prohibit the publication or circulation of any newspaper, book or other printed matter. • in case of violation the government will seize the printing press.
24. Press and government pre-post 1857 • british came out victorious. • sadaq-al-akhbar edited by syed jamiluddin and delhi urdu akhbar edited by maulvi muhammad baqir were closed down by the govt. As a punishment to stand against them. • the number of publications dropped from 35 in 1853 to 12 in 1858.
25. Press and government of the age
26. The newspapers act, 1908 ♣ according to this act: • the magistrates were empowered to seize printing presses, property connected to newspapers which published objectionable material which assisted as provocation to murder or acts of violence.
27. The newspapers act, 1908 • the newspaper editors and printers were given the option to appeal to the high court within fifteen days of forfeiture of the press. • under the newspapers act of 1908, the government launched prosecutions against nine newspapers and seized seven presses.
28. Khilafat movement khilafat movement was a religio-political movement launched by the muslims of british india for the maintenance of the ottoman khilafat and for not handing over the control of muslim holy places to non muslims.
29. Khilafat movement • when khilafat movement started in 1914 muslim journalists played a vital role to navigate the direction of the struggle. } zamindar of molana zafar ali khan } comrade and hamdard of maulana muhammad ali jauhar } al-hilal and al-balagh of molana abul kalam azad
30. } urdu e mualla of molana hasrat mohani • these muslim journalists and their papers were sentenced and sanctioned several times. • in 1910 another press act was enforced by the govt. • under this press act only zamindar had to pay security for 11 times. Khilafat movement
31. Press and government after 1924 in 1929, after the failure of all parties conference in which hindus rejected demands presented by muslim leaders and refused to adjust them in anyway, indian politics divided into muslim politics and hindu politics and similarly muslim journalism and hindu journalism.
32. • this act gave extensive powers to the provincial governments in suppressing the propaganda for the 'civil disobedience movement'. • in 1932, the press act of 1931 was amplified in the form of the criminal amendment act of 1932. The indian press act, 1931
33. • during the second world war, pre-censorship was reinforced and there was a time when the publication of all news related to the congress activities were declared illegal. The indian press act, 1931

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34. In 1942, congress started quit india movement which became quite violent, press laws were amended again by the government to control them, strict actions were taken against newspapers that supported this movement and most of them were hindu newspapers. Press and government after 1924

35. Press and government 1947-1958

36. • when pakistan appeared on the map of world, cold war was going on between soviet union and america and the channel being used was media. • the whole world was divided in two blocks i.e. Communist block and american block. Press and government 1947-1958

37. • when pakistan came into being it also has to choose between the two, so leaders of the nation decided to be a part of american block. • after that numerous actions were taken against those newspapers, magazines and journalists who were more bent towards communist school of thought. Press and government 1947-1958

38. • important organization formed by mian iftikhar uddin, a former member of a communist party of india, to publish newspapers from different places to spread the message of muslim league and to support the pakistan movement. Progressive papers limited (ppl)

39. • the intellectuals in ppl were mostly those that took part in progressive writers movement (1936). • it is the only organization in the history of pakistan that gathered such a huge number of laureates and intellectuals under its roof. Progressive papers limited (ppl)

40. • after joining american block the first newspapers and publications that were targeted by the government were ppl's publications. • in 1953 communist party was banned. • from 1947-53 almost 58 magazines and books were banned by the establishment and removed from the market. Press and government 1947-1958

41. Press and government 1958-1969

42. • on october 7, 1958, president sikander mirza abolished the constitution and declared martial law in the country. • this was the first military regime. • the parliamentary system in pakistan came to end. • within three weeks of assuming charge on october 27, 1958, sikander mirza was ousted by general ayub khan, the then commander-in-chief of armed forces, who then declared himself president. Press and government 1958-1969

43. • ayub khan within the first week of his coup imprisoned: } syed sibte-hassan, editor of weekly lail-o-nihar, } ahmed nadim qasmi, editor of amrooz, } faiz ahmed faiz, editor of pakistan times } journalists who worked for progressive papers limited (ppl) press and government 1958-1969

44. • in 1961 press and publications ordinance was formed and enforced to keep the newspapers under government's control. • it was a black law, completely boycotted by media organizations and journalists. Press and publications ordinance (ppo)

45. • covering 30 pages, it dealt with printing presses, newspapers, periodicals, books and other publications. • government had been empowered to ask for security deposits from printing presses for publishing newspapers or books as well as for issuing objectionable material as defined by the ordinance. Press and publications ordinance (ppo)

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46. • security deposits ranging from rs500 to rs10,000 could be demanded from printing presses. • appeals against such action would lie with a special bench of the high court. • the government had also been empowered, in certain cases, to prohibit the printing presses from publishing books or newspapers. Press and publications ordinance (ppo)

47. • under the new rules, before obtaining a declaration, a publisher would have to show that he had the financial resources required for regularly publishing a newspaper. • editor was required to possess reasonable educational qualifications or satisfactory experience in journalism. • a publisher proceeding abroad for more than three months was to name a person who was to take over his responsibility. The nominee was to give a written undertaking to that effect. Press and publications ordinance (ppo)

48. • in 1964, national press trust was established and all the ppl papers were given to this monster. • npt had right to take over any such newspaper, magazine which is apparently financially not able to run the newspaper or is dangerous to country's security. • apparently it was an independent body but actually it was state-controlled. National press trust (npt)

49. • ppl's publications daily mashriq was also handed over to npt, • sindhi paper hilal-e-pakistan was also taken over, • morning news which was being published since 1936 first from calcutta and after partition from karachi and dhaka was also taken over. National press trust (npt)

50. • some bengali newspapers were also taken over by npt. • dawn, jung, nawa-e-waqt were the only papers that were not taken in government's custody but they still had a tough time in ayub's time as they were not liked by government. National press trust (npt)

51. • another harsh action taken against press by ayub's government was the condition imposed on international news agencies that they cannot directly send news to their subscribers in pakistan. • they were asked to send their news via app or ppi. This action was taken to restrict the news and information coming from international media to reach the pakistanis. National press trust (npt)

52. • in march 1969 second marshal law was enforced in pakistan by general yahya khan. • in his regime, press was given complete freedom and a suspension was put on ppo that it cannot be used against press any further. Press and government 1969-1971

53. • although freedom of press was enjoyed by the media and newspapers yet general yahya's period is not considered as a flourishing period of journalism as in this period no ethics were observed by the newspapers, with an exception to few reputable papers. • many dummy papers were invigorated, free insulting and even abusive language was being used. Press and government 1969-1971

54. • in this period certain actions were taken against journalists. • first target was again ppl, 24 journalists were fired from amroz, pakistan times & lail-o-nihar. • these fired journalists formed journalist united and revived a dummy paper azad. Press and government 1969-1971

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55. • a rebellion case was filed against the editorial board of azad in the marshal law court as they were favoring the majority party that won the election. • this action made it clear that even in general yahya's government freedom was restricted. Press and government 1969-1971

56. Press and government 1971-1977

57. • in 1971 crisis, journalists and newspapers were under strict observation and no journalist or newspaper was permitted to write about situation in east pakistan, to keep the people blind of the situation. • people's right to know was an unacceptable thing to the government. Press and government 1971-1977

58. • later, nation's anger over country's humiliating defeat by india boiled into street demonstrations throughout the country. • to forestall further unrest, general yahya hastily surrendered his powers to zulfikar ali bhutto of pakistan people's party. Press and government 1971-1977

59. • after dhaka fall, media played a great role in re-boasting nation's morale that were very disappointed over country's division into two parts and brought them back to the real life. • draconian law, ppo was revived again and used against the press by the new government. • weekly outlook and punjab punch were closed down using this ordinance despite the fact that punjab punch and outlook were among those papers that supported ppp in election.

60. Press and government 1977- till musharraf era general zia-ul-haq came to power by overthrowing prime minister zulfikar ali bhutto, after widespread civil disorder, in a military takeover on july 5, 1977 and imposed martial law. • he assumed the post of president of pakistan in 1978 which he held till his death on august 17, 1988. Press and government 1977- till musharraf era magazines and newspapers were closed down. • and almost 150 journalists were arrested and given different punishments by the marshal law courts in this period. • moreover, no newspaper could publish anything without prior approval from the information department. Press and government 1977- till musharraf era till 1988 these restrictions continued. In 1988, general zia-ul- haq died in a planned aircraft crash. • after that the new caretaker government abolished ppo and introduced a new and a better ordinance registration of printing press and publications ordinance (rpppo). • rpppo was a sigh of relief for the journalists and newspapers. Since then press is comparatively enjoying and working in a better environment and did not have a major clash with the government. Press and government 1977- till musharraf era it was just in 1997-99 nawaz sharif's government had some problems with the jang group of newspapers. • on 12th october, 1999 general musharraf took over but no new law or additional restrictions were imposed on the press rather musharraf's government appreciated the private sector and gave them a chance to invest more in electronic media which resulted into many new radio and tv channels. Press and government 1977-2008 in 2014, jang group of newspapers had to face a lot of restrictions and even the solitude in media sphere; when a senior journalist of the organization, hamid mir was attached and the media organization blamed the country's intelligence agency for it. • besides that, there is no strict rule to punish or imprison the journalists in the going age. Press and government 2009-2017

Q. 3 Explain the ethics and morality in modern perspectives.

Journalism is under attack. The tensions between the responsibilities of journalists and the prerogatives of the government when dealing with issues of national security are exacerbated by a body politic fortified by partisan certitude, by technology designed to ferret out confidential sources, and by nation-states with unknown agendas.

The U.S. government suffers from significant and damaging disclosures of classified information, and the secrecy bureaucracy is struggling to adapt to a world where the locus of control over national security information is distributed, and where secrets themselves are an increasingly perishable commodity. And whistleblowers find themselves in the most precarious state of all. There is no guidebook for them; there are few means for them to convey their concerns responsibly without attracting a partisan following that can diminish or cast aspersions on their own motives and efforts.

This conference hopes to meaningfully advance the understanding of four broad challenges, using the conference as a point of departure to inject fresh thinking about these critical issues into the public sphere.

The first issue involves the responsible reporting of national security crises: while such events are inherently newsworthy, journalists must grapple with the troubling reality, born out by experience and by scholarship on how audiences consume information, that such reporting can fuel more terrorist attacks by stoking public fear and providing the terrorists with the kind of visibility they seek for their cause. Independent media coverage of their actions can have a reinforcing impact on terrorists' violent narratives while glorifying the image of those in charge.

The second topic for discussion is how best to ensure the physical and legal safety of journalists, as well as the integrity of the constitutionally protected freedom of the press. Journalists can face, easily, and without consequence for the perpetrators, malevolent online harassment campaigns, hate-based attacks, or related physical threats or intimidation, due to their race, religion, or nationality, and such conduct can affect the coverage of national security matters, whether directly or indirectly. Because newsroom budgets have been pared down, reporters are often sent into disaster zones and denied areas without back-up. The best efforts to protect critical sources can now be bypassed using communications metadata to identify sources who may be reluctant to reveal their communications with the media.

Third: the re-publishing of unauthorized disclosures of classified information by WikiLeaks or other such third-party, quasi-journalistic outlets, or independent platforms with cultures of disclosure that differ from the established media's formal processes and well-considered habits. In such cases, the disclosed information usually remains classified, and intelligence agencies are unlikely to acknowledge whether the leaks are based on bona fide classified documents regardless of independent coverage. When dealing with these disclosures, how should news organizations that operate according to more conventional ethical codes disseminate such information?

The fourth challenge relates to the advent of “fake news” and its use as a weapon of asymmetric warfare. It has become a national security threat. Our recent electoral experience with foreign disinformation raises the question of the responsibilities vested in journalists, private firms, and the government to protect democracy from foreign political subversion through the dissemination of “fake news” intended to affect political discourse or undermine national security. The field is professionally unprepared for this new reality.

This two-day, workshop-style conference consisting of experts from such diverse fields as the law, academia, the media, the national security establishment, and the whistleblowing community, will explore these complex legal and ethical problems through a series of moderated sessions.

The objective is to foster a constructive, interdisciplinary dialogue among people who do not often talk with one another and to provide all participants with a more nuanced appreciation of the issues that lie at the intersection of journalism and national security. We also hope to provide solutions, even temporary ones, to the problems we’ve identified.

This event is co-sponsored by the Annenberg School for Communication (ASC), the Center for Advanced Research in Global Communication at ASC, the Middle East Center at the University of Pennsylvania, and the law firm of Miller & Chevalier.

Q. 4 Critically discuss culture and privacy practices with examples.

Global media ethics aims at developing a comprehensive set of principles and standards for the practice of journalism in an age of global news media. New forms of communication are reshaping the practice of a once parochial craft serving a local, regional or national public. Today, news media use communication technology to gather text, video and images from around the world with unprecedented speed and varying degrees of editorial control. The same technology allows news media to disseminate this information to audiences scattered around the globe.

Despite these global trends, most codes of ethics contain standards for news organizations or associations in specific countries. International associations of journalists exist, and some have constructed declarations of principle. But no global code has been adopted by most major journalism associations and news organizations. In addition to statements of principle, more work needs to be done on the equally important area of specific, practice guidelines for covering international events. An adequate global journalism ethics has yet to be constructed.

The idea of a global media ethics arises out a larger attempt change, improve or reform the global media system to eliminate inequalities in media technology and to reduce the control of global media in the hands of minority of Western countries. This attempt to re-structure the media system have been controversial, often being accused of being motivated by an agenda to control media or inhibit a free press. The debate continues today.

Beginning in the 1970s, there was an attempt to establish a “New World Information and Communication Order (NWICO)” prompted by concerns that Western media and its values were threatening the cultural values in non-Western, developing nations. The main players in NWICO were non-aligned nations, UNESCO, and the Sean McBride Commission. The recommendations of the McBride report in 1980, *One World, Many Voices*, outlined a new global media order. The report was endorsed by UNESCO members. The USA and Great Britain left UNESCO in the early 1980s in opposition to NWICO.

The dream of a set of principles and policies for equitable and responsible dissemination of information worldwide has not died. More recently, the United Nations has held two meetings of a movement called “World Summit on the Information Society.” At a summit in Geneva in December 2003, 175 countries adopted a plan of action and a declaration of principles. A second summit was held in Tunisia in November 2005 which looked at ways to implement the Geneva principles. At the heart of the summits’ concerns was the growth of new online media and the “digital divide” between the Global North and South.

On the history of the NWICO debate, see Gerbner, G. & Mowlana, H. & Nordenstreng, K., eds., *The Global Media Debate*. Norwood, NJ: Ablex Publishing, 1999.

The attempt to reform the global media system is much wider in scope than an attempt to construct a global media ethics. The former looks at what norms should guide media practitioners when they face difficult decisions on what to report. The latter goes beyond ethical reflections to include the economics, politics, and technology of media.

There are at least two reasons:

- (1) Practical: a non-global ethic is no longer able to adequately address the new problems that face global journalism, and
- (2) Ethical: new global responsibilities come with global impact and reach.

News media now inhabit a radically pluralistic, global community where the impact of their reports can have far-reaching effects — good or bad. News reports, via satellite or the Internet, reach people around the world and influence the actions of governments, militaries, humanitarian agencies and warring ethnic groups. A responsible global ethic is needed in a world where news media bring together a plurality of different religions, traditions and ethnic groups.

One responsibility is to report issues and events in a way that reflects this global plurality of views; to practice a journalism that helps different groups understand each other better. Reports should be accurate, balanced and diverse, as judged from an international perspective. A biased and parochial journalism can wreak havoc in a tightly linked global world. Unless reported properly, North American readers may fail to understand the causes of violence in Middle East, or a famine in Africa. Biased reports may incite ethnic groups in a region to attack each other. A narrow-minded, patriotic news media can stampede populations into war. Moreover, journalism

with a global perspective is needed to help citizens understand the daunting global problems of poverty, environmental degradation, technological inequalities and political instability.

For a systematic study of global media (and journalism) ethics, see Stephen J. A. Ward, *Global Journalism Ethics* (in bibliography below).

NEW STAGE IN JOURNALISM ETHICS

Since the birth of modern journalism in the 17th century, journalism has gradually broaden the scope of the people that it claims to serve — from factions to specific social classes to the public of nations. The journalistic principle of “serving the public interest” has been understood, tacitly or explicitly, as serving one’s own public, social class or nation. The other principles of objectivity, impartiality and editorial independence were limited by this parochial understanding of who journalism serves. For example, “impartiality” meant being impartial in one’s coverage of rival groups within one’s society, but not necessarily being impartial to groups outside one’s national boundaries.

Global journalism ethics, then, can be seen as an extension of journalism ethics — to regard journalism’s “public” as the citizens of the world, and to interpret the ethical principles of objectivity, balance and independence in an international manner. Journalism ethics becomes more “cosmopolitan” in tone and perspective.

COMPONENTS OF GLOBAL MEDIA ETHICS

The development of global journalism ethics has the following tasks.

Conceptual tasks

New philosophical foundations for a global ethics, which include:

- global re-interpretation of the ethical role and aims of journalism
- global re-interpretation of existing journalism principles and standards, such as objectivity, balance and independence
- construction of new norms and “best practices” as guides for the practice of global journalism

Research tasks

More research into the state of journalism, amid globalization:

- studies of news media in various regions of world
- studies on the evolution and impact of globalization in news media, with a focus on ownership, technology and practice
- studies on the ethical standards of new media in different countries
- studies on news coverage of international problems and issues

Practical tasks

Actions to implement and support global standards:

- application of this global perspective to re-define the coverage of international events and issues

- coalition-building among journalists and interested parties with the aim of writing a global code of ethics that has wide-spread acceptance
- initiatives to defend and enhance free and responsible news media, especially in areas where problems are the greatest.

Q. 5 Mention different international codes of ethics for the journalists.

1. Code of ethics

2. Privacy is the right to be let alone, or freedom from interference or intrusion. Information privacy is the right to have some control over how your personal information is collected and used.

3. Without some degree of privacy civilized life would be impossible, both a personal and societal need for privacy exists, Hodges □ Society need privacy as a shield against the power of the state. As the state gains more information about its citizens, it is increasingly easy to influence , manipulate , or control each one.

4. □ Privacy is not to be viewed as a luxury or as an opinion, it is a necessary component of a democracy upon which many of its values such as freedom, individual dignity and autonomy. □ Journalist have been caught between what the law allows and what their consciences will permit. This confusion has led to ethical bugling on a scale that has probably undermined the entire professions credibility and fed two stereotypical notions

5. □ journalist will do anything to get story □ audience will willingly consume anything the journalist delivers

6. legal and ethical definitions □ intrusion upon a persons seclusion or solitude, or into private affairs, such as invading ones home or personal papers to get story. □ Public disclosure of embarrassing private facts, such as revealing someone's notorious past when it has no bearing on that persons present life □ Publicity that places a person in a false light such as enhancing a subjects biography to sell additional books

7. □ Misappropriation of a persons name or likeness to sell Pepsi without his permission.

8. The continuing conflicts □ The govt demands that its citizen that provide it with certain information that is otherwise private. □ Govt is not only institution today that can demand and receive private information. Banks ,credit companies , docters, attorneys all can request and receive a variety of highly private information, the bulk of willingly disclosed. □ with advancement in technology installing applications access your all private information and with allowing access to information the application cannot be installed.

9. □ With speed-of-light technological innovation, information privacy is becoming more complex by the minute as more data is being collected and exchanged. As the technology gets more sophisticated (indeed, invasive), so do the uses of data. And that leaves organizations facing an incredibly complex risk matrix for ensuring that personal information is protected.

10. Distinguishing between secrecy and privacy □ Privacy is the state of being unobserved; changing clothes for example -- that which I keep private, I am merely withholding from public view. Private matters are those traits, truths, beliefs, and ideas about ourselves that we keep to ourselves. They might include our fantasies and

daydreams, feelings about the way the world works, and spiritual beliefs. Private matters, when revealed either accidentally or purposefully, give another person some insight into the revealer.

11. □ Secrecy is the act of keeping things hidden -- that which is secret goes beyond merely private into hidden. While secrecy spills into privacy, not all privacy is secrecy. Secrecy stems from deliberately keeping something from others out of a fear. Secrets consist of information that has potentially negative impact on someone else emotionally, physically, or financially. The keeper of secrets believes that if they are revealed either accidentally or purposefully, the revelation may cause harm to the secret-keeper and those around him or her.

12. □ Private: I got terrible grades in high school. □ Secret: I forged my degree.

13. Discretion: Whether to reveal private information □ Discretion demand moral reasoning where the interest of more than one party are balanced. □ Once a source decides to reveal private information, a reporter discretion remains the sole gatekeepers between that information and a public that might need the information or might merely want the information. □ More attention should be paid to “what the public needs to know” rather than “what it is curious” about

14. References □ <https://www.slideshare.net/riccikhan/media-ethics-privacy> □ <https://iapp.org/about/what-is-privacy/> □ <https://ethics.journalists.org/topics/privacy-and-reporting-on-personal-lives/>