



SATHYABAMA

INSTITUTE OF SCIENCE AND TECHNOLOGY

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SCHOOL OF SCIENCE & HUMANITIES

DEPARTMENT OF VISUAL COMMUNICATION

UNIT – I - Media Ethics – SVC1302

I. Introduction

Ethics, also known as moral philosophy, is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong behaviour.

The basic concepts and fundamental principles of right human conduct. The branch of philosophy that defines what is good for the individual and for society and establishes the nature of obligations, or duties, that people owe themselves and one another. In modern society, ethics define how individuals, professionals, and corporations choose to interact with one another. Most societies share certain features in their ethical codes, such as forbidding murder, bodily injury, and attacks on personal honour and reputation.

In modern societies, the systems of law and public justice are closely related to ethics in that they determine and enforce definite rights and duties. They also attempt to repress and punish deviations from these standards.

What is ethics?

Ethics is a system of moral principles. Ethics is concerned with what is good for individuals and society and is also described as moral philosophy. The word ethics is derived from the Greek word *ethos*, which means "character". The term is derived from the Greek word *ethos* which can mean custom, habit, character or disposition. Ethics covers the following dilemmas:

- How to live a good life
- Our rights and responsibilities
- The language of right and wrong
- Moral decisions - what is good and bad?

Our concepts of ethics have been derived from religions, philosophies and cultures. They infuse debates on topics like abortion, human rights and professional conduct. It is the study of right and wrong in human endeavours.

Ethics is two things.

First, ethics refers to well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics, for example, refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander, and fraud.

Secondly, ethics refers to the study and development of one's ethical standards. As mentioned above, feelings, laws, and social norms can deviate from what is ethical.

Differentiate Ethics and Moral

Moral: Individualized code of right and wrong. Morals indicate their practice. The first indicates a person's comprehension of morality and his capacity to put it into practice. Moral in Latin word mores, which means "customs."

Ethics: Standardized code of right and wrong.

- Both define what is considered acceptable behaviour for the individual or the group.

Value: is defined as the principles and ideals, which helps them in making the judgment of what is more important. A Value is something related to a particular culture that is known as culturally accepted norms.

Why is Ethics important?

Ethics is a requirement for human life. It is our means of deciding a course of action. Without it, our actions would be random and aimless. There would be no way to work towards a goal because there would be no way to pick between a limitless numbers of goals. Even with an ethical standard, we may be unable to pursue our goals with the possibility of success.

Why Media Ethics?

Journalism is a social practice. Various Media (Plural of Medium) of Mass communication – print, radio, TV, Cinema & interact, reach out to large no. of people. The word ‘mass’ usually has a negative class connotation or image – hence the frequent reference to the proverbial unwashed masses, ignorant uneducated, poor and common mass. Sourcing of information while presenting news report on gender crimes and natural disaster/calamities.

While reporting news, explaining facts analysing information, historical, social journalists have to aware of their audience & accordingly to language and tone appropriate, proper & relevant. Ethics is such an important area of concern because it views humans as ‘being inextricable from society and social interaction should be governed by mutual consideration and respect. Journalism is concerned with promoting ethically based on decision making and behaviour.

Media Communication Ethics

Great good and great evil come from the use people make of the media of social communication. Although it typically is said—and we often shall say here—that "media" do this or that, these are not blind forces of nature beyond human control. For even though acts of communicating often do have unintended consequences, nevertheless people choose whether to use the media for good or evil ends, in a good or evil way.

These choices, central to the ethical question, are made not only by those who receive communication—viewers, listeners, readers—but especially by those who control the instruments of social communication and determine their structures, policies, and content. They include public officials and corporate executives, members of governing boards, owners, publishers and station managers, editors, news directors, producers, writers, correspondents, and others.

BRANCHES OF ETHICS:

Ethics is a branch of philosophy that attempts to help us understand which ways of life are worth following and which actions are right or wrong. The discipline of ethics has branches: normative ethics, meta-ethics, descriptive and applied ethics.

A. Descriptive Ethics

The category of descriptive ethics is the easiest to understand—it simply involves describing how people behave and/or what sort of moral standards they claim to follow. Descriptive ethics will include research from fields of anthropology, psychology, sociology and history in order to determine what people do or have believed about moral forms. Descriptive ethics, also known as comparative ethics, is the study of people's beliefs about morality.

Descriptive ethics is sometimes referred to as Comparative ethics because so much activity can involve comparing ethical systems: comparing the ethics of the past to present, comparing the ethics of one society to another and comparing the ethics which people claim to follow with actual rules of conduct which do describe their actions. It simply involves describing how people behave and what sorts of moral standards they claim to follow.

B. Meta Ethics

Meta ethics investigates where our ethical principles come from, and what they mean. ("meta" means above or about). Are they merely social inventions? Do they involve more than

expressions of our individual emotions? It is a philosophical study of the meaning, nature and methodology of moral judgments and terms, relations between various normative systems (e.g., morality, religion, law, custom, aesthetics, the requirements of carefulness, and the judgments of taste), etc. Meta ethics searches for the origins or causes of right and wrong.

For example, the question of the objectivity or subjectivity of moral judgments and the problem of the logical relation between moral beliefs and factual beliefs are not directly concerned with the content of any particular form of moral life, but with the general logical rules of any moral argument, whatever it advocates or condemns, must be. It doesn't ask or make judgment about what types of action are moral and immoral; rather, it asks questions like:

- Does morality depend on what we believe about it, or is it independent of our beliefs?
- Does morality depend on what God commands?

C. Normative Ethics

Takes on the task of arriving at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behavior on others. Normative ethics is the branch of ethics that asks general questions about the morality of behavior.

Normative ethics is concerned with classifying actions as right and wrong without bias and that tries to answer general questions about how we should behave, how we ought to act. In this area of ethics, you'll find claims like the following:

- If doing x will benefit someone without harming anyone else, then it is morally right for you to do x.

Other Normative ethical theories are:

i. Deontological Ethics

- Certain actions are right or wrong in themselves (intrinsically right / wrong) regardless of the consequences.
- It looks at the intention of the person performing the act.
- Acts are intrinsically right or wrong because of some absolute law, perhaps laid down by God, or because of a duty or obligation

Deontological Example

- A father steals food in order to feed his starving family.
- How would a deontological thinker justify this action?
- Natural Law

Deontology comes from Greek 'deontos' which means duty, obligation, and 'logos' which stands for knowledge, science. Deontology is the science that studies the moral obligations, its nature and its origins.

Jeremy Bentham was the first who used the term 'deontology' in his writing 'Deontology or Science of Morality' published in 1834. But, the founder of this branch is considered Immanuel Kant, German philosopher, one of the greatest thinkers from the Age of Enlightenment.

The morality of human actions is independent from feelings or the heart desires. Feelings and actions caused by natural instincts can't be the foundation of moral actions, because these can't obey the mind. He says that the value of our actions can't be measured by the obtained results or by their consequences, because these things might be very different from what the mind had initially anticipated. Duty is a commandment that must be respected in any empiric circumstances.

○ Teleological Ethics

Teleological ethics was founded on the basis of Utilitarianism Ideology. The doctrine of Utilitarianism considers the consequences of that action as the main criteria for an action, therefore, if an action brings satisfactory results than the action is moral. Jeremy Bentham (1748-1832) was a British philosopher, jurist and social reformer. He classifies an action (as being good or wrong) after its benefit. The greatest goal is to achieve the greatest happiness for as many people as possible. He sustained that all human beings are motivated only by the desire of obtaining pleasure and avoiding pain.

Teleology or consequentialism is referred to as results-oriented ethics. It focuses on the purpose of each action and whether there is an intention or meaning for the action. It deals with the consequences of an action. It involves examining past experiences in order to figure out the results of present actions.

An example of which is utilitarianism which is also referred to as the greatest happiness principle. It measures how much overall pleasure can be derived from a certain action and how much pain is averted.

Concerned with the END or CONSEQUENCES of an action to decide if it is right or wrong. It is also called CONSEQUENTIALISM

- ‘Telos’ = end, goal, purpose in Greek.
- If the consequence of my action is pain and suffering, then the action is.....
- If the consequence of my action is happiness and love, then the action is.....

Teleological Example

- A father steals food in order to feed his starving family.
- How would a teleological thinker justify this action?
- Utilitarianism
- Situation Ethics.

D. Applied Ethics

Applied ethics is the branch of ethics that asks relatively concrete questions about the morality of specific actions and policies. It involves examining specific controversial issues, such as abortion, infanticide, animal rights, environmental concerns, homosexuality, capital punishment, or nuclear war. By using the conceptual tools of Meta ethics and normative ethics, discussions in applied ethics try to resolve these controversial issues.

For example, the issue of abortion is an applied ethical topic since it involves a specific type of controversial behavior. But it also depends on more general normative principles, such as the right of self-rule and the right to life, which are litmus tests for determining the morality of that procedure. The issue also rests on metaethical issues such as, “where do rights come from?” and “what kinds of beings have rights?” These are claims about what sort of behavior is morally permissible in general. They are also rules you can use to help you decide what the right thing to do is in any given situation.

The following branches focus on various issues of applied ethics:

- Medical ethics (euthanasia, abortion, human cloning, genetic engineering, fair distribution of prescription drugs and medical treatment etc. For example, it's wrong for doctors to deceive their patients; passive euthanasia is sometimes permissible)
- Business ethics (corporate responsibility; rights and obligations of employees; diversity and discrimination etc. For example, lying and deception is permissible in business contexts)
- Legal ethics (responsibilities of individuals working in the criminal justice system)
- Environmental ethics (it's morally wrong to exterminate rare species of animals and plants; raising animals in factory farms is morally wrong)

ETHICAL PHILOSOPHIES:

A person's philosophical orientation can also determine how he/she acts in a specific situation.

Philosophers say – 3 basic values orientations are:

1. Absolutist ethics
2. Antinomian or existentialist
3. Situation ethics

Absolutist Ethics:

- Holds that there is a fixed set of principles or laws, from which there should be no deviation.
- They believe every decision is either “wrong” regardless of consequence.
- For them if it is wrong to live, it always is wrong to live.
- If murder asks victim is in absolutist could not live to save a life.
- If action right, does not matter whether afraid in killed. Some consequence irrelevant.
- Absolutist concerned only with event in news worthy.
- If interesting, finely, significant it is he reported, regardless of consequence.
- It is attractive to journalist need full disclosure.
- They believe, publishing, without fear of one's group's interest in highest ethical principle.

Antinomian or Existentialist ethics:

- Rejects all rules and in effect all ethics.
- Means against law.
- Choices one made without a prescribed value system.
- Decide on basis of intermediate rational choice.
- Journalist not concerned with motives or consequences.
- On some occasions would not be bothered by doing it.
- To them every situation is different.
- Not preparation is required.
- Some journalist feels anti ethical to this up bringing with responsible press.
- Principle that press has responsibility to reader implies concern from consequence that antinomian do that have.

3. Situation Ethics:

- Between two extremes of antinomian & absolutism lie on philosophy (i.e.) Situation Ethics.
- Their decisions are based on what would cause the least harm or most good.
- Situationist knows, understands & accepts the ethical maxims of community and his heritage & weighs them carefully before making a decision. E.g. situationist most likely believe their lying is unethical if murderer asks where his intended victim is a situationist would lie to save a life.
- They would do what is best for people charge no. of people.
- Unlike absolutist, the situationist is always concerned with human consequences.
- Making an ethical decision is often not an easy matter for situationist.
- What is clearly unethical is not to decide not to decide is to make decisions.

ETHICAL DILEMMAS:

Ethical problems tend to come in following categories

- Payola
- Plagiarism
- Conflict of interest
- Withholding information

- Deceit
- Invasion of privacy

1. Payola:

- The term is used when money or gifts are given expectation of favourable coverage from journalist.
- News business
- Pernicious practice of accepting envelopes containing gift coupons by press reporters in India at press conferences. It is called as envelope journalists. This diminishes self-esteem of journalist and credibility of press. Encourage envelope journalism by paying journalist wages (i.e.) forced to be find creatively unethical means to augment their salary.
- Cheque book journalism- The reporters are hired or they sell the story for highest bidding.
- As it happens in case of veerapan smuggler. Tamil periodical claimed that it had hired reporter to cover their story but the reporter denied. But he sold the story to English fortnightly (it became an issue)
- Complaints were made to PCI but PCI (Press council of India) dismissed the complaints. Truth never came out.
- Sports promoters, attracts reporters from around the country to their events. Reporters justify trips (airline inaugurating flights of 10 invite media representative to take 1st flight free in seek favourable coverage in travel. Premiere show, interview, and parties with stars – often to pay all expensive of reporters

2. Plagiarism

- Taking another's words and representing them as their own
- Passing off writings or ideas of another one's own without crediting the source
- It is not only unethical it is illegal. Even is news story cannot be copyrighted. Journalist can rewrite article without violating the law.
- A survey was conducted by ethics committee of American society of newspapers. Editors in USA in 1986 on 235 editors (1 out of 6) / encountered plagiarism in last 3 years in newspapers.

Plagiarism may be in the following:

- Taking materials from your own newspapers it is someone's work. Putting materials in your own words.

- Using materials from other publication (electronic data available)
- Using material verbatim from news agency (forming news lines from news agency reports)
- Using news release verbatim
- Using work of fellow reporters
- Using old stories over again (readers reading recycled materials)

3. Conflict of interest:

- Closely related to payola
- Reporter receives material benefit but in conflict of interest the benefits are intangible.
- Conflict involves material benefits.
- (1)E.g. can a member of either congress or B.J.P. party cover the political beat?
- (2) Many newspaper do not permit the editorial employees to make editorial decision about people they are related to by blood or marriage.

4. Withholding information:

- Reporters & editors make decisions about withholding information.
- Reporters take most of decision based on the criteria of news value.
- News is finely, interesting & important.
- Withholding the name of rape victims. Use of pictures carefully because it is powerful.
- Picture of body- picture of faces of dead people if they are not local(accepted by readers)

5. Deceit (dishonesty /cheating):

- Ethical questions involve reporting techniques that might deceive readers source or those under investigation
- Make them believe that the story is accurate and fair
- Picking up quotes for newspaper clippings and recycling it, if it is finely present in right context.
- Use of words to colour the story such as “claim” for “says” “demands” for “asks”

6. Invasion of privacy:

Public generally feel that journalists often simply run over people private life. Invasion of privacy is violation of people’s right to left alone. A reporter may be under invasion of privacy suit under following circumstances:

- Reporter physically intrude into private area to get the story/ picture

- Reporter publishes the story or photograph about someone that is false but not defamatory.
- Right to privacy is in right to life and liberty guaranteed to the citizen of this country by article 21
- A citizen has right to safeguard the privacy of his own, his family, marriage, procreation, motherhood, childbearing and education.

ETHICAL COMMUNICATION

Understanding can best be achieved by examining any ethical situation from the perspective of the following communication process:

“Moral agent” (communicators) with particular motive commits an act either verbal or non-verbal with specific context directed at a particular individual or audience usually with some consequence.

- Moral agent Motive – Act – Verbal/ Non- verbal – specific context –individual /audience - consequence

Moral agent: who makes ethical judgments, regardless acting on their own violation? All communicators become moral agents when they confront the ethical dilemmas of their professions and must bear full responsibility of their action. Understanding role of moral agent is essential because ethical standards often vary according to social roads. For e.g., most reporters and editors because of their roles as agents for the public, could not in good conscience become politically active because to do so would compromise their independence.

- Ethical decisions are always made within specific context, which includes political, social, cultural climate. Although context does not necessarily determine the outcome of an ethical judgement, it exerts an influence that cannot be ignored.
- Examine the motives of moral agent, because good motives can sometime be used to justify what appears to be an unethical act. E.g., reporters may be deception to uncover governmental corruption, a journalistic techniques most of willing to tolerate in the name of public good.
- The act is behavioural component of communication process. It draws our attention to the action of others and may lead us to describe their actions as either ethical or unethical. Thus act may be verbal when a reporter lies to a news source, or non-verbal as when advertiser omits product information vital to inform the customer choice.

- An ethical situation should also be evaluated in terms of moral agent's relationship to individual or audience. Most directly they are affected by ethical judgement. E.g., a magazine that appeals to a sophisticated audience might feel comfortable including a quote containing offensive language, where as a local community newspaper might sanitize such a quote.
- Ethical judgement produce consequence either positive or negative- for both moral agent and others who may touch ad by agents actions sometimes these consequence are instantaneous and unambiguous as when a newspaper reader complain about a graphic photo of charred bodies on the papers front page. Moral agents could know the consequence in advance and act accordingly to these consequence are either unanticipated or diverge from exception of moral agents.

DEFINING VALUES & ATTITUDES:

By what factor influence our moral development – answer to this question lies understanding of how ethical values & attitudes are formed.

Autonomy, justice & dignity of human life are examples of values that are important to large segments of society.

- Objectivity & fairness values – practice of journalism
- Trust, integrity & honesty are cherished values for any ethical public relations practitioners.
- Values are building blocks of attitudes (i.e.) “learned emotional intellectual & behavioural responses to persons, things & events.
- Contrarily, attitudes of those who believe in a ‘right to live with dignity’ are based on such underlying values as individual autonomy & right to quality of life.
- Greeks recognized importance of attitudes, many writer think, three components –the affective, the cognitive & behavioural.
- Affective component of an attitude is emotional side of our beliefs about situations. It consists of our positive or negative feelings towards people or events.
- Cognitive components are intellectual side of an attitude. It consists of what moral agent believes, knows, or reason about the person, thing or event.
- Behavioural component of an attitude relates to the individual pre – disposition to respond.

- When we speak of ethical conduct or behaviour we are referring to moral action reflecting the affection (emotional) & cognitive (rational) components of moral agents attitude about situations.
- Either of these dominates the situation but true moral learning taken into both feeling & beliefs.
- Editor publishes rape victims name is never easy one – many paper against to it – emotional attitude create compassion & sympathy on victims.

SOURCES OF VALUES & ATTITUDE:

Four influential sources directly affect our function of values & attitudes are

1. Family
2. Peer group
3. Role model
4. Societal institutions

Extend to which each of these is responsible for our moral behaviour depends on unique circumstances of each individual.

Parents: provide first & important behavioural model for children. They are primarily influence in instilling a conscience, a sense of right & wrong. Some values & attitude are learned by a child through instruction & discipline, but others are acquired through imitating or modelling, parental behaviour. Eg. Parents who blame on others for their short comings & difficulties implant in their children, the misguided belief that we are not responsible for our own actions.

Mother writes letter an excuse to teacher saying “Johnny was sick yesterday” sends to Johnny lying is permissible.

Child always sees the behaviour of parents that sends a message & it is socially acceptable in certain situation.

At this stage child generally accepts certain ideas advanced by their parents but as incapable of time moral reasoning.

Peer groups:

- Important influence is moral development especially any one adolescence.
- Significant peer group encountered in neighbourhood, schools, churches & working environment.
- Some group memberships, such as participation in religious organization can reinforce an individual's value system.

Role models:

- Individual who we admire respect & wish to emulate.
- They reach righteousness or wickedness (drug dealer rich as youth admire)
- Children & adolescence become psychological involved with role model & assumes this ideas, attitudes & conducts.
- Sometimes role models are ordinary people who exert a subtle influence on those with whom they come in contact.

Societal Institutions:

- Family, peer groups & role models all exerts powerful & demonstrable influences on our sense of ethics.
- Institutions have a profound impact on their own members and set the ethical tone for their conduct.
- Within each organization there is a moral culture, reflected both in written policies & the examples set by top management that inspires the ethical behaviour of its members.
- Institutions also have a profound influence on the ethical values & attitudes of societal members because of the pivotal role they play in the dynamics of any culture.

PRINCIPLES OF MEDIA ETHICS

Ten ethical principles

1. Define a set of values

We depend on social values like honesty, openness and freedom of expression. The largest society, in turn, depends on the media to define and act upon values designed to promote public understanding and civic participation. Often people related to media believe they are part of a profession committed to "the people's right to know". The "right to know" is meaningless, however, if people are told falsehoods, or if titillation takes priority over education.

There is a difference between good journalism and bad journalism. That difference will be defined by standards that can be identified, debated and affirmed – both inside and outside the profession. Journalist's especially young journalists who form the habits of their craft- need to consider whether their work will make them thoughtful or superficial; inquisitive (very curious) or invasive; understanding or cynical (believe). They mold their characters as they define their careers.

2. Tell the truth

Objective truth – like flawless beauty is an illusive goal. Nonetheless, just as human beings pursue many aims that can never be fully achieved, it remains a worth endeavour for us to commit ourselves to trying to tell the truth. Post modernism proclaims the truth that truth is an illusion. That inherently contradictory view would be the end of journalism. It leads to the conclusion that only difference between writing propaganda and reporting news is subtlety in deception (Dishonesty).

A commitment to telling the truth does not prevent moral offense. Indeed telling the truth often promotes moral indignation (anger). What post modernism omits and media must remember is that moral anger can't exist without morality – including the morality associated with truth seeking and truth telling.

3. Respect Human dignity

People should treat others the way we would want to be treated, respecting the human dignity of every person. People especially journalist's play an important public role, constituting a 'fourth estate'. Even as public figures, however, journalists expect to be accorded some of degree of privacy – and treated with civility. What media expect for themselves they must accord to others, being especially wary of the temptation to humiliate or embarrass others for the superficial aims of providing sport or entertainment.

4. Recognize the complexity of human nature

People are complicated. The full scope of their personalities can't be captured by phrases or labels. The description of aims or motives must be done with caution, recognizing the limits of any attempt to understand the contents of the human heart. Anyone who wants to understand human motivation needs to consider human behaviour.

5. be distrustful of unchecked power

Experience has shown the destructive influence of unchecked power. Media in free society perform the priceless service of helping to limit and disperse power. Power takes many forms, however, it is also exercised by media, who need to be as distrustful of unchecked power in themselves as they are in others.

Creative thought needs to be given to internal check on media power. An example of an internal check is the “readers guide” published by the stand ford daily, inviting readers to point out errors, and listing the “rights” available to individuals contacted by Daily reporters. (eg. “You can... refuse to comment...”). By checking and limiting their power, media affirm a sense of responsibility to the larger society and give substance to the civic virtues they expect in others.

6. Foster a diversity of views

Evolution promotes diversity and for good reason; diversity enhances life. Newspapers or other media that become dominant voices in a community will enhance the life of that community by allowing a diversity of experiences and opinions to be heard.

Most newspapers print a limited selection of letters to the editor. Some cultivate diverse opinions on an “op –Ed” page. USA TODAY recruits and publishes opposing views directly below editorials. The Harvard crimson does the same when members of the editorial board disagree. College journalists, skilled in the use of electronic media, should be able to devise even better ways to promote richer and wider dialogue on campus.

7. Challenge “group think”

Human beings are social animals, inclined to work together. There are risks as well as benefits associated with that trait. The risk for media is that intellectual laziness will diminish personal initiative, invite plagiarism (copying or stealing), and discourage the creativity that allows courageous individuals to see what groups sometimes miss.

The best and most creative journalism will find new ways of seeing and thinking, including ways to inform people about events that can be seen as accomplishments rather than crises.

8. Take time to listen and to think.

The public rarely benefits from speedy reporting of false information. Even more important than timeliness is accuracy and the insights that come when media take time to listen carefully think deeply. Not following this leads to superficial analysis, damaged careers, and diminished understanding of the true complexity and beauty of the world.

9. Encourage criticism and self-examination

Media understands the cleansing power of thoughtful criticism. They have much to gain by turning that power inward as well as outward, in form of regular self – criticism. The practice of any profession is improved by self – criticism. A good approach for media, suggested by Donald W. Shriver is for reporters to devote regular time in staff meetings to answering two questions. “How could I have done better” and “what do we mean by ‘better?’”

10. Correct Mistakes

Media lose their effectiveness when they forfeit their credibility. Trust can be maintained or regained if media correct serious mistakes fully and openly. The credibility of the media rises and falls in proportion to its arrogance. They see admitting mistakes as a sign of weakness.



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II. ETHICS AND SOCIETY

Ethics and sociology have a close relation. Ethics is the science which discusses the good or bad of human conduct and conduct is not possible without society which is studied by sociology. There being relation between the individual and society, ethics and sociology become related. Man cannot even be imagined outside society. He acquires his thoughts of good and bad, duty or non-duty, virtue, vice and convention from society. Thus, the mental and ethical development of the individual depends very much upon society. Ethics is concerned with ethical ideal, the right and wrong of actions, the development of conduct and the character of the individual.

Ethics is depend upon Sociology:

Ethics is dependent upon sociology for the description of ultimate good in relation with society. The aim of ethics is to synthesize individual and social good, selfishness and altruism. Ethics is concerned with the conduct of individual. Corne Jo maintains that — what is good is decided by mass experience. Anybody is good in comparison with others. Therefore, goodness is social attention. Social science studies the social habits, conventions & those institutions which impress man. Thus ethics depends upon sociology. Thus ethics depends upon sociology. On the other hand, sociology also depends upon ethics. It studies the habits, conventions and institutions of groups and communities but leaves their evolution to ethics.

Ethics and Sociology are mutually complementary:

In fact ethics and sociology are mutually complementary sciences. Ethics presents those ideals in the light of which social facts are evaluated. Sociology studies ethical ideals in the form of facts and describes the conditions of society is to be understood. In the words of Mac Iver, "Society without values cannot be understood." But sociology also help of ethics are determined very much by prevalent thought in the society and these forms the subject matter of sociology. The principles of ethics already guarantee that we will promote ethical behavior by punishing criminals, and if we are successful in promoting ethics then it would seem like harmony would be guaranteed by that, and thus make justice redundant.

FUNCTIONS OF ETHICAL SYSTEM:

Any applicable ethical system serves two major functions: 1) determine who sets the moral rules for a society and 2) how those rules should be determined. The rest of this work will be

focus on looking at different approaches to these functions by examining different systems and how we can implement them in the most general fashion.

Many of the early Ethical systems were deeply rooted in their societies' divine traditions; this generally leads to a format where the divine(s) dictate an Ethical System on to the societies that 'produced' them. The two major functions are generally implemented as: 1) The divine aspect set the moral rules for the society and codified them in the system's holy text(s) (Bible, Koran, Book of Mormon, Vedas) 2) the rules should be determined by interpreting the codified texts. The major strength of these systems is the simplicity for the 'user' of these systems. Who only needs to find a passage directly relating or a relevant interpretation for whatever ethical question they may have. Ethics is the study of morality. Here are some commonly used ethical systems, as well as comments on their advantages and disadvantages:

1. Cultural relativism

Relativism is the idea that views are relative to differences in perception and consideration. Relativism is the theory that there are no absolute rules for deciding what is right and what is wrong. Cultural relativism is the theory that what is moral should be determined by the culture in which one lives. Different cultures can have different moral norms, or moral norms may change within a culture over time as circumstances change.

Nonetheless, cultural relativism holds that it is one's culture that determines what is right and wrong. One of cultural relativism's main strengths is that it acknowledges the role that society plays in shaping individuals' moral systems. A second strength of cultural relativism is that context matters — people in different cultures face different moral situations in different circumstances. For example, an ancient society might have considered dyeing one's hair green to be a punishable offense. Most modern societies would find that strange, if not oppressive. Yet, good cultural perspective might tell us more. If we were to find out that green hair was a sign of a prostitute, we would understand that it wasn't the hair colour itself, but the prostitution that was truly considered "wrong."

2. Subjective relativism

Subjective relativism is the theory that each individual should decide for him or herself what is the right. Every person has his/her own understanding of "right" and "wrong". Subjective relativism allows for this. It also identifies the role of the individual in moral decisions. Subjective relativism would then say that my action was morally permissible since the

individual (me) is the judge of his or her own actions. As more extreme examples, subjective relativism cannot say that crimes like torture, murder, or even genocide are immoral as long as the person committing them decides that they are morally permissible. For example, an online music video with half-naked singer, more likely, would not shock anyone from the European-American culture environments. At the same time, the same image might get in conflict with the moral norms of the Asian side countries, because of the different cultural background.

3. Act Utilitarianism

Act utilitarianism says an act is moral if it results in the greatest happiness for the greatest number of people. Many people find this an appealing ethical system. is an example of what ethicists call a —consequentialist system — one that uses the consequences of an action to determine its morality. An ethical system stating that greatest good for the greatest number should be overriding concern of decision makers.

Even if an action is undertaken with the best of intentions, if its consequences are harmful to people or society, there are moral problems with that action. Specifically, to decide whether an act is moral, we identify how much happiness is gained versus how much is lost. If more is gained than lost, the act is moral. For Examples: you are a doctor who have seen and examined a patient who did not know yet that he is having an incurable terminal illness. The dilemma you'll face is if you're going to inform this person that he is dying or not. If you observe the principles of the act utilitarian theory, you are going to lie and not tell your patient about his sickness. This is the right thing to do because telling the truth will immediately cause more pain and depression, not only to the patient but also to his family. Lying will give him more time to enjoy life until the symptoms become more and more noticeable.

4. Rule utilitarianism

Rule utilitarianism attempts to address some of the shortcomings of act utilitarianism by universalizing the situation. Instead of asking the question —will this action results in a net gain or loss of happiness? Rule utilitarianism asks —If everyone did this action would it result in a net gain or loss of happiness. Rule utilitarianism has the advantage of universalizing the action so that no single person is in a favored position. However, it shares the other shortcomings of act utilitarianism; particularly that it is difficult or impossible to recognize all the people affected by an action, and difficult to quantify gains and losses of happiness. Deals with the tendencies of actions to produce more pleasure and the least amount of pain. Concerned with long term consequences. For Example: for him Lying is immoral and it is

universal, he will not lie in any situation based on the future consequences. (apply above example of Act utilitarian).

5. Kantian Deontology

A deontological ethical system is based on duties. The question is not —what are the consequences of my actions? But rather —what are my duties and responsibilities in this situation? As such, deontological systems will often bring out aspects of a moral situation that consequentialist systems do not (and vice versa). One form is that people are an end to them self, rather than a means to an end, so any action that uses people as a means to an end is immoral. A second form is to consider what would happen if everyone did the same action, and see if it leads to a logical inconsistency. Leads one to suppose that one must act even if consequences are monstrous. - i.e. consequences have no reference to the moral worth of an act. Duties could conflict – e.g. prisoner of war not lying vs. not permitting the murder of his troop. For Kant they are both moral commands and yet it is impossible to do both - no way to resolve the conflict.

6. Rights-based Systems

A rights-based system looks at the rights of the parties involved. For example, most people recognize a right to private property. Rights-based systems have the strengths that they recognize the intrinsic worth and basic rights of every human being. No individual or group is given rights other do not have. For example, the condemnation of something like slavery would be immediate in a rights-based analysis. For example, consider intellectual property. The ability to make laws on patents and copyright for the advancement of the arts and sciences. In this sense, the right to profit from one's intellectual work is not a basic human right, but is something bestow by law because it is seen as being beneficial to society.

7. Social contract

One goal of morality is to allow humans to live together in society. Living in some type of a community provides many benefits: friends, types of work, artistic events, the ability to regulate harmful behavior, etc. For example, Not using the legal way go other country and using short path which is illegal way (Is against to social contract) .Social contract theory starts from the viewpoint that accepting the benefits of living in society also requires us to accept constraints on our actions. Social contract theory therefore results in both a set of rules for conduct, as well as governance to enforce these rules as needed.

8. Legalism

Both social contract and rights-based ethical systems need to be distinguished from legalism. Legalism is the view that what is right is dictated by a set of rules. The rules may be laws, but the term —legalism also encompasses other types of rules, for example, professional society's codes of conduct for journalist, lawyers etc. For example, traffic laws are needed for safety, to try to keep traffic moving efficiently, and to handle how we act in common situations such as who should go first when more than one vehicle stops simultaneously at a 4-way stop. it is legalized with laws .

9. Virtue-based ethics

Virtue-based ethics, also known as character-based ethics, asks the question —What must I do to be virtuous, or to have good character. Such as person will presumably be aware of moral situations, and then act morally, more often than a non-virtuous person. For example, if one performs a compassionate act, it is because one has a compassionate character in order to act in a compassionate way.

REQUIREMENTS FOR SYSTEM OF ETHICS:

Shared values:

First & foremost on shared values individuals & groups within society may apply these standards differently to specific situations.

Deviations from the norms may be excused for substantial reasons, but exceptions to rule do not automatically alter its values.

Wisdom:

- Ethical standards should be based on reason & experience.
- Ethical norms should be reasonable
- These ethical standards strike a balance between right & interest of autonomous individual & their obligations to society.
- Ethical norms can be unreasonable Eg. Expert reporters to remove themselves entirely from involvement are community affairs because of potential conflicts of interest.
- In fact wisdom suggests community involved can enrich journalist understanding stories they cover.

- Wisdom also demands breathing room for advertiser, use puffery in commercial message.
- A code based on wisdom promotes ethical behavior while avoiding excessive & unreasonable moral propriety.
- Wisdom based on experience suggests that solutions derived from moral code should be appropriate to problem.
- Ideas of moderation could also be applied to controversy surrounding the responsibility of advertising industry for harmful consequence of alcohol consumption.

Justice:

- Justice has to do with people's relations with another & is often important to resolution of ethical disputes.
- Centre to idea of justice is fairness, in which all individuals are treated alike in terms of what they deserve.
- There should know double standards unless there are compelling & rational reasons for discrimination (bias)
- Important implications for media practitioners may employ it to – decide what guidelines should applied to using deception, establishing & maintaining confidential relationships & intruding an privacy of others. Eg. Justice requires that journalists report the embarrassing behavior of others, both public & private figures based on what they really deserve rather than purpose of titillating the curiosity of audience.

Freedom:

- System of ethics - based on freedom of choice.
- Moral agents must be free to render ethical judgment with coercion (force)
- Biblical account –first moral choice made by Adam & Eve ate forbidden fruit & expelled from paradise –most ethical judgment do not result in such die consequence.
- But without freedom there can be no moral reasoning because moral reasoning involves choosing from among several alternatives & defending one's decision based on some rational principles.
- Freedom provides opportunity to raise one's ethical awareness a goal that any system of ethics should encourage.

Accountability:

- Autonomous individual –we are all responsible for our moral deeds & misdeeds & legitimacy of any ethical system depend on its facility in holding its participants to some standards of accountability.
- It's either formal or informal
- An ethical system does not include accountability encourages freedom without responsibility & thus lacks the moral authority to encourage virtuous behavior.

OBSCENITY AND BLASPHEMY IN THE INDIAN CONTEXT

Blasphemy is an attack on God, obscenity is an attack on moral values and sedition is an attack on the state. All three are called criminal libels, which mean that cases are taken through the criminal court system.

Blasphemy

If you say things about religion in such a manner that people become so angry they break the law, then you could be prosecuted for blasphemy. Blasphemy used to be dangerous because it could - and did - lead to civil strife and threatened the stability of the state. Such a reaction is less likely in modern democratic countries. Words would only be blasphemous today if they were used in such a strong way that they were likely to shock or outrage the feelings of most Christians/Muslims/Hindus in a community. Blasphemy was a very serious crime, and many people were executed for saying things critical of the state religion. However, over the centuries the situation has changed. Today under common law, the prosecution of anyone for blasphemy depends more on how a thing is said rather than on what is said. Taslima Nasreen's book, *Lajja*, was banned after a four over its contents which were said to hurt Muslim sentiments. Earlier, in 1989, India was among the first countries to ban the sale of Salman Rushdie's *Satanic Verses*, after Iran's Ayatullah Ruhollah Khomeini issued ufatwa (directive) ordering Muslims to kill Rushdie.

Obscenity

Societies have always had problems defining obscenity. Although it is defined as anything which offends people's decency or modesty, obscenity is usually limited to sex or what people might regard as foul language. The problem is that material which offends some people (such as a photograph of the sex act) does not offend others. And material which is acceptable in one

situation (such as a picture of the sex act in a medical textbook) is not acceptable elsewhere (such as the same picture in a family newspaper).

Definition:

According to the law in India, anything that is lascivious or appeals to the prurient interest or if its effect is to deprave and corrupt persons would be considered to be obscene'.

Explanations:

- Lascivious: is something that tends to excite lust.
- Appeals to: in this context, means —arouses interest.
- Prurient interest: is characterized by lustful thoughts.
- Effect: means to produce or cause some change or event.
- Tend to deprave and corrupt: in the context of this section means —to lead someone to become morally bad. Any work that depicts or describes sexual conduct in a patently offensive way.

Legally, the term 'obscenity' is referred to indecent expressions, such as words, images and actions. Exhibition of an indecent act that leads to general. Corruption of morals amounts to violation of Indian law. For example, when the famous painter, M.F.Hussain painted Goddess Saraswati nude, there was considerable public outrage and anger directed at the artist. The paintings were considered obscene'by many Hindus while others who viewed it from an artistic perspective saw nothing wrong with it.2006 dismiss case of bharath matha.

India has resorted to banning books, paintings, films, theatrical performances and television channels on grounds of obscenity and the need to maintain public decency. The I&B Ministry banned Sony's satellite channel AXN for two months in January 2007 for airing 'indecent content' in the form of a programme on the worlds sexiest advertisements. In India, publishing or transmitting obscene information in electronic form is a serious, punishable offence. A person who is found guilty of this offence is likely to get a jail term for up to five years and a fine of maximum one lakh rupees.

SOCIAL RESPONSIBILITY:

Social responsibility is an ethical framework and suggests that an entity, be it an organization or individual, has an obligation to act for the benefit of society at large. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and

the ecosystems. The idea of social responsibility has developed as a counter point to libertarianism. Codes of ethics are encouraged as a self –regulating device to social responsibility.

Social Responsibility Theory

This theory keeps certain areas free for the Press but at the same time puts lot of responsibility on media. As discussed in the beginning that the media is not just seen as an enterprise like others in the business sector of any society, but due to its unique nature, society expects a particular role which media must play in getting rid of social evils, educating people, criticizing government policies and exposing other wrong doings in a society. The sense of responsibility has been emphasized more in this theory as compared to any other.

Media has certain obligations to society:

- It must show truth, accuracy, objectivity, and balance. The media should be free but self-regulated (codes of conduct, and ethics)
- The media ownership is a public trust. The journalist is accountable to his audience / readers.
- The media is pluralistic: diversity of society, various points of view, forum for ideas.

Media criticism & Social Responsibility:

- Today media critics –representing the intellectual & cultural elite.
- Still complain about low quality of media content.
- But they join by assortment of media watch dog organization which agendas that traverse political spectrum.
- Fairness & accuracy in reporting (FAIR) & accuracy in media (AIM).
- Other groups persuade to regulate televised violence as well as allegedly obsessive lyrics and satanic message in recorded music.
- One of the most visible public interest [Action For Children Television](ACT) focused in interest of impressionable segment of TV audience.
- ACT been influential voice in representing their youthful consistently before both TV industry & government regulations.
- Real impact of critics both individual & public interest groups they serve as one more pressure point to remind media manages of their moral responsibility to society that given to them sustenance.

PRESS COUNCIL OF INDIA AND CODES OF CONDUCT:

The press council was set up in November of 1966. In India the Press Council, is a statutory body. It consists of 28 members. Chairman nominated by the committee made up of the chairman of the Rajya Sabha, the Speaker of the Lok Sabha and the elected representative of the council members. Of the 28 members, 13 are nominated In accordance with the procedure prescribed from among working journalists. Of these 6 are editors of newspapers and 7 are working journalists. Another 6 represent the interests like those of the owners of big medium and small newspapers and of news agencies. The speaker of the Lok Sabha nominates 5 MPs.

There also 2 members from the Rajya Sabha. Representation is also provided to specialists in Law, Education, Literature, Science and Culture. The press council has powers of Civil Court and can therefore summon witnesses, inspect documents and receive evidence. It also has the power to admonish and censure any editor or journalists who flouts the standard of journalistic ethics or public taste. The PCI was established to preserve the freedom of the press and to maintain and improve the standards of newspapers and news agencies in India. The PCI helps newspapers and news agencies maintain their independence while having a general code of conduct for journalists. The aim of the code is to ensure high professional standards and foster a sense of the rights and responsibilities of journalists as well as ordinary citizens. The PCI has, over the years, framed a code of ethics for journalists and governs their conduct.

CASE STUDY:

Let us consider as example to explain different facets of the code of conduct.

A Blue line bus in New Delhi has accidentally dilled a five-year-old child called Monu playing on the streets. The child's parents live in a nearby slum and work as labourers on construction sites. While the driver of the bus has absconded, a mob of local people beat the conductor unconscious. He has been admitted to a hospital. The mob then burns down the bus.

Different reports of the above incident are considered to highlight the different prescriptions of the code of conduct.

Accuracy

One of the key requirements of any news report in the mass media is accuracy. This means that the information should be presented in a correct context and without distortion, exaggeration, material omissions or excess summarization.

Blueline Mows Down Seven-year-old Monu

(ABC Agency) NEW DELHI : Delhi's dreaded Blueline bus claimed one more life on Wednesday, taking the number of accidental deaths by Blueline buses to 40. The police have identified the deceased as Monu(7). While the bus driver in the fatal accident managed to escape, the conductor was beaten unconscious by a local mob.

According to the police, the victim, 7-year-old Monu Singh, lived in the nearby slum with his parents and other siblings. Around 1:15 p.m on Wednesday, while Monu's mother was waiting for a bus, Monu managed to free himself from his mother's lap and ran on to the street. He was hit by a Blueline bus, route number 355, plying between Anand Parbat and Noida. The driver, identified as Bunty, fled from the spot. However, the conductor of the bus, Lucky, was beaten by an irate mob. He was taken to the hospital after a passer-by informed the police about the accident. While condoling with the parents, Delhi's Chief Minister Smt. Sheila Dikshit expressed concern over the rising death toll from road accidents.

Model 3.1 is an example of inaccurate reporting. The reporter got the child's age wrong and also reported inaccurately about Monu's mother waiting at the bus stop. She was actually at a construction site. His sister Puja was in charge of her siblings.

The PCI states: The press shall eschew publication of inaccurate, baseless, graceless, misleading or distorted material. All sides of the core issue or subject should be reported. Unjustified rumours and surmises should not be set forth as facts'. Inaccurate reporting must be corrected promptly (with an apology if required) and with appropriate prominence

Truthfulness

News must be reported truthfully and all the relevant information should be obtained in an honest and straightforward manner. There may be certain circumstances which necessitate covert action to obtain information in public interest, and this will be explored in later chapter. Truthfulness is the 'spirit of sincerity and transparency'.

Fairness

To be fair, a report must be balanced and free from bias or undue emphasis or omission of relevant information. The desire and right of the media's constituents to be presented with a

Balanced argument should be heeded. Furthermore, the journalist's influence in shaping public opinion and her/his responsibility there in must be kept in mind.

Model 3.3

Blueline Responsible for Death of Five-year-old Monu

DEF Agency NEW DELHI: Delhi's killer Blueline bus calimed one more life on Wednesday, taking the number of accidental deaths Blueline buses to 40. The plice have identified the deceased as Monu (5). While the bus driver, in the fatal accident, managed to escape, the conductor was beaten unconscious by a local mob. He was later taken to the hospital by the police. The mob also burnt down the bus.

According to the police, the victim, 5-year-old Monu Singh, lived in the nearby slum with his parents and other siblings. Around 1:15 p.m. on Wednesday, while playing on the street, Monu was hit by a Blueline bus, route number 355, plying between Anand Parabat and Noida. The driver, identified as Bunt, fled from the spot. However, the conductor of the bus, lucky, was beaten by an irate mob. He was taken to the hospital after a passer-by informed the police about the accident. At the time of the accident, Monu was under no supervision. He was frequently left on his own by his parents. While condoling with the parents, Delhi's Chief Minister Smt. Sheila Dikshit expressed concern over the rising death toll from road accidents.

The report in Model 3.3 only gives one side of the picture. It portrays Monu's parents as irresponsible, without stressing the fact that they are construction labourers who do not have the option of supervising their children at all times since the construction site has no crèches. An individual should be given a reasonable opportunity to respond to criticism. Attempts must be made to obtain the 'other' sides of the story, and when, despite strenuous efforts, this is not possible the journalist concerned should explicitly state this in the report.

Impartiality

To maintain impartiality, a journalist must present material in a way that shows she/he has no vested interest in any aspect of the subject. There should be no biases in her/his report. Given that humans are subjective by nature, it is perhaps impossible to achieve real objectivity. However, even if objectivity and impartiality are not possible for journalists as individuals, they still have a responsibility to ensure that their work is impartial given the circumstances under which they function.

Model 3.4

Blueline Responsible for Death of Five-year-old Monu

UVW Gupta NEW DELHI: Delhi's killer Blueline bus claimed one more life on Wednesday, taking the number of accidental deaths by Blueline buses to 40. The police have identified the deceased as Monu (5). While the bus driver in the fatal accident managed to escape, the conductor was beaten unconscious by a local mob. He was later taken to the hospital by the police. The mob also burnt down the bus. According to the police, the victim, 5-year-old Monu Singh, lived in the nearby slum with his parents and other siblings. Around 1:15 p.m on Wednesday, while playing on the street Monu was hit by a Blueline bus, route number 355, plying between Anand Parbat and Noida. The driver, identified as Bunty, fled from the spot. However, the conductor of the bus Lucky, was beaten by an irate mob. He was taken to the hospital after a passer-by informed the police about the accident. Monu's parents are poor construction workers. They blame the criminal apathy of the transport authorities for their son's death. According to Many reports most of the drivers who ply the Blue lines are without valid licences or any kind of training.

While condoling with the parents, Delhi's Chief Minister Smt. Sheila Dikshit expressed concern over the rising death toll from road accidents.

The report in Model 3.4 has violated the code of impartiality. The reporter has not verified from the transport authorities whether the Blueline bus drivers are actually without valid licences and whether they are untrained. The reporter has also not tried to find out what steps, if any, the transport authorities are taking to minimize the number of accidents. There should be a clear distinction between opinion and fact. When opinion is presented as fact it misleads the readers and also transgresses the ethics of accuracy and truthfulness. Furthermore, when opinion is treated as fact and the journalist's partiality is apparent, it will serve to undermine his professional credibility.

Confidentiality

In most circumstances, it is preferable to cite the sources of information in a report. This imparts authenticity to the report. However, if a promise of confidentiality has been made between a journalist and a source, the identity of that source should be withheld. A newspaper should protect its sources, as there are circumstances under which the exposure of a source might result

in danger to the journalist and/or the source. However, in exceptional situations, it may be permissible to break a promise of confidentiality.

Model 3.5

Blueline Responsible for Death of Five-year-old Monu

NEW DELHI: Delhi's killer Biueline bus claimed one more life on Wednesday, taking the number of accidental deaths by Blueline buses to 40. The police have identified the deceased as Monu (5). While the bus driver in the fatal accident managed to escape, the conductor was beaten unconscious by a local mob. He was later taken to hospital by the police. The mob also burnt down the bus.

According to the police, the victim, 5-year-old Monu Singh, lived in the nearby slum with his parents and other siblings. Around 1:15 p.m. on Wednesday, while playing on the street Monu was hit by a Blueline bus, route number 355, plying between Anand Parbat and Noida. The driver, identified as Buntty, fled from the spot. However, the conductor of the bus, Lucky; was beaten by an irate mob. He was taken to the hospital after a passer-by informed the police about the accident. Monu's parents are poor construction workers. They blame the criminal apathy of the transport authorities for their son's death. According to many reports, most of the drivers who ply the Bluelines are without valid licences or any kind of training. Mr Virendra Singh, one of the licensing officers in the Delhi transport department, stated that the bus driver's licence was false since there was no record of such a licence.

While condoling with the parents, Delhi's Chief Minister Smt. Sheila Dikshit expressed concern over the rising death toll from road accidents.

Assume that in the report in Model 3.5, Mr Virendra Singh had asked for confidentiality while revealing the information about the driver's false licence. In such an instance, the reporter did not respect Mr Singh's request to maintain confidentiality/anonymity.

In such cases, instead of naming the source, the reporter can describe her/ him as a 'reliable source', or 'an informed official who spoke on condition of anonymity', or as a 'knowledgeable person who spoke off the record'. The PCI advises that, a newspaper should not reveal the identity of innocent relatives or associates of the subject of a report if it results in incrimination by association.

Sobriety and Decency

It is important for journalists not to unduly sensationalize news reports to attract the attention of readers, listeners or viewers. Journalists should ensure that they do not violate ethical norms to attract their audience. An example of a sensational news headline for the above report would be:

'Blueline Buses on Killing Spree, Rock Capital'.

The report given in Box 3.6 is an example of fair and ethical journalism.

Model 3.6

Blueline Responsible for Death of Five-year-old Monu (example of good report)

NEW DELHI: Delhi's killer Blueline bus claimed one more life on Wednesday, taking the number of accidental deaths by Blueline buses to 40. The police have identified the deceased as Monu (5). While the bus driver in the fatal accident managed to escape, the conductor was beaten unconscious by a local mob. He was later taken to the hospital by the police. The mob also burnt down the bus.

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Monu's parents are poor construction workers and have to leave their children at home unsupervised. Though Monu and his siblings are enrolled in the nearby municipal school, they don't attend school as they have no classes. The parents blame the criminal apathy of the transport authorities for their son's death. According to many reports, most of the drivers who ply the Blueiines are without valid licences or any kind of training. One ofthe licencing officers in the Delhi transport department, on condition of confidentiality, stated that the bus driver's licence was false since there was no record of such a licence.

While Mr A.K Saxena, head of the Department of Transport, declined to comment on the licence issue, he stated that measures were being taken to stringently verify each licence. The government was also planning to set up training modules on road safety for drivers, he added.

While condoling with the parents, Delhi's Chief Minister Smt. Sheila Dikshit expressed concern over the rising death toll. Mr P. Chauhan, the Minister of Transport, added that the child's parents would be paid adequate compensation and steps would be taken to catch the absconding driver.

SOCIAL NETWORKING

A social networking service is an online service, platform, or site that focuses on facilitating the building of social networks or social relations among people who, for example, share interests, activities, backgrounds, or real-life connections. A social network service consists of a representation of each user (often a profile), his/her social links, and a variety of additional services. Most social network services are web-based and provide means for users to interact over the Internet, such as e-mail and instant messaging. Online community services are sometimes considered as a social network service, though in a broader sense, social network service usually means an individual-centered service whereas online community services are group-centered. Social networking sites allow users to share ideas, activities, events, and interests within their individual networks. Social networking sites provide teens and young adults with a virtual environment where they share stories, pictures, videos, and participate in chat rooms with friends and acquaintances. By providing information about yourself using blogs, chat rooms, E-mail, or instant messaging, you can communicate either within a limited community, or with the world at large.

- **FREE OF COST** : They do not charge a single penny to create an account, update status or to upload pictures and videos
- **MAKE NEW FRIENDS**
- **EASY TO USE**
- **LOTS OF FEATURES**: Uploading videos, sharing photos, playing games, chat with friends etc...
- Social networking sites help you get in touch with those people whom you no longer meet in your everyday life such as buddies from school, colleges or work.
- **COMMERCIAL USE** • Most of the companies are turning towards these sites for advertisement purpose. • Ads targeted for people belonging to certain area have ultimately helped the companies in maximizing profit. • Use of these sites for the purpose of targeted ads

and publicity. • The geographical information about a person is known. • Marketing: moreover, it helps in spreading the word all over the world

- Youngsters often call their friends ‘un cool’ if they don’t have a face book account (or social networking sites). It’s pretty much a basic requirement, these days, if you want to get on with people. There have been several reports regarding sexual predators and safety issues due to which, many of the social networking sites have tightened their policy and security guidelines. Still, social networking sites can reach to huge number of people with varied interests.

- PHISHING is the attempt to obtain confidential user information by camouflaging as a trustworthy entity in an electronic communication, usually in the form of an e-mail or instant messenger. This is where URL spoofing comes into play. Electric communications substituting as messages sent from companies such as eBay, PayPal, Youtube and online banks are a common camouflage for scam artists. The infected e-mails or messages usually direct a user to enter confidential information into an illegitimate website, where the attacker can easily gain access the users details.

- CYBER STALKING Cyber stalking is literally harassing and following another person online. Social networking sites open up many doors for cyber stalking.

- URL SPOOFING URL spoofing is when one website poses as another website for malicious reasons. This assail involves the cloning of a legitimate web page, such as a bank site. The cloned site is created on another server under the control of the scam artist and is created to deceive users into believing they are on a trusted site. Users then proceed using passwords or account details on this cloned website, allowing the attacker to happily steal and utilize the information for illicit reasons.

- PRECAUTIONS

- Guard your financial and other sensitive information •Picture social networking sites as billboards in cyberspace •be cautious about meeting your new cyber friends in person •Think twice before clicking on links or downloading attachments in emails. •Protect your computer •Beware of con artists

Types of Social Networking Sites

- General sites geared toward teens

- Schools and colleges
- Cultures (e.g., African American, Hispanic, European, Canadian)
- Business
- Music and videos
- Sports (e.g., football and golf)

Examples of Social Networking Sites

- Facebook- general
- Myspace.com – general
- Classmates.com - school, college, work, and the military
- Twitter-micro-blogging
- YouTube-videos
- Craigslist-classifieds and personal ads



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DEPARTMENT OF VISUAL COMMUNICATION

UNIT – III - Media Ethics – SVC1302

III. TRUTH AND OBJECTIVITY IN JOURNALISM

Good decision-making depends on people having reliable, accurate facts put in a meaningful context. Journalism, they continue, thus seeks “a practical and functional form of truth.”

This “journalistic truth” is a process that begins with the professional discipline of assembling and verifying facts. Then journalists try to convey a fair and reliable account of their meaning, subject to further investigation. As citizens encounter an ever-greater flow of data, they have more need – not less – for suppliers of information dedicated to finding and verifying the news and putting it in context.

Journalism derives a great deal of its legitimacy from the postulate that it is able to present true pictures of reality. No one would have use for journalism if the journalists themselves asserted that the dissemination of news consisted of false pictures of unreality. Concepts such as ‘truth’ and ‘reality’ cannot be separated from the concept of objectivity. Hence, if one can speak of a paradigm within journalism, we might see such a paradigm in the requirement for objectivity in disseminating news. But it is one thing to operate with objectivity as a beacon, and something else to operationalize objectivity in the everyday task of journalism. Within journalism, there exist several schools which have attempted to operationalize the concept of objectivity: e.g. Mainstream Journalism, Scientific Journalism, New Journalism and Precision Journalism (including Computer-Assisted Reporting). To operationalize concepts demands either that one thinks for oneself or that one borrows the ideas of others. The latter is by far the most frequent and this is what usually occurs when practitioners – such as journalists – need a theory.

OBJECTIVITY IN JOURNALISM

Objectivity can be defined as a value-neutral projection of reality and therefore objective view of an event is equally important while constructing social reality.

Objectivity, according to Boyer consists of six elements:

- Balance and even-handedness in presenting different sides of an issue;
- Accuracy and realism of reporting;
- Presentation of all main relevant points;
- Separation of facts from opinion, but treating opinion as relevant;

- minimizing the influence of the writer's own attitude, opinion or
- Involvement; Avoiding slant, rancor or devious purpose

In order to be objective, newspapers implement various practices to prevent manipulation of information by giving by-lines, credit line to the sources, by writing explicit interpretive stories.

Reporters face a range of ethical issues on a regular basis. Those issues include the following:

Truthfulness. Journalists need to make a commitment to telling the truth. This includes not giving false or made-up reports, and telling truthful stories that are not intended to deceive the audience. Truthfulness requires a commitment not only from the journalist but also from the organization he or she works for.

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. Journalists need to be careful not only to portray their parent company in an accurate light but also to give no special favors to companies connected to the organization's parent company.

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.

Authenticity and appropriateness of photographs. Photos can be among the most controversial media materials, both because of their disturbing content and because they can be altered with digital editing tools.

CONCENTRATION OF MEDIA OWNERSHIP:

Media Ownership Individuals and groups possessing and exercising relatively unencumbered rights to distribute messages through the media can influence large audiences and thereby help shape societal development; conversely, people prevented from so participating are muted and may be politically ineffectual. Two important and interrelated factors help determine conditions of access to the media: the pattern of ownership, which shapes incentives for media use; and the bundle of rights accompanying ownership, which can modify, or even eliminate, restrictions that could otherwise inhere in ownership. The bundle of rights and duties is primarily an outcome of law, but also may be influenced by traditions and ethical precepts adhered to by the owners. The pattern of media ownership has 4 major constituents: owner characteristics, concentration of control, cross-ownership and vertical integration.

Owner Characteristics Owners may be distinguished by the sector in which they reside: government, private or cooperative. Within each sector additional distinctions can be made. For example, government comprises 3 levels, each of which can, in principle, have media holdings. Moreover, managers of government-owned media can have varying degrees of independence from their proprietors, depending on the goals set for the media.

Concentration of Control Concentration refers to the number and size of competing outlets within a market or audience grouping, eg, newspapers in a community. Concentration indicates the degree of monopoly power enjoyed by the media owner(s) and hence the owners' power in determining conditions of access within the relevant market. The "marketplace of ideas" is premised on notions of equitable access to the media by all segments of society. When the control of the flow of information, knowledge, values and images is concentrated in the hands of those who share the power of the dominant class, the ruling class will establish what is circulated through the mass media in order to reproduce the structure of class inequalities from which they benefit.

Media Conglomerates. A conglomerate has a lot of money to put into film production.

- Film Studios
- TV Stations
- Record Labels Magazines
- Newspapers
- Books
- Internet platforms

Media Ownership Two or more types of media coming together.

Media convergence Different elements of a company working together to promote related products. - Synergy.

The process by which an increasingly smaller number of companies own most media outlets. - Concentration of Media ownership.

A company which produces two or more types of media - Cross Media Ownership.

A large parent company which owns a range of smaller companies - Conglomerate

Smaller companies owned by a parent company - Subsidiary

When the market is dominated by a small number of companies – Oligopoly

TYPES OF OWNERSHIP:

There are four major types of ownership of mass media. Chain, cross media, conglomerate and vertical integration.

1. Chain ownership means the same media company owns numerous outlets in a single medium, a chain of newspaper, a series of radio stations, a string of television stations or several book publishing companies. Chain ownership in India applies mostly to newspapers. There are many publishing groups in India which fall into this category such as the group headed by the Times of India, Hindustan Times, Indian Express, Statesman, Ananda bazar Patrika, Hindu, Telegraph and living media foundations.

2. Cross media ownership is when the same company owns several along with newspaper, magazines, musical labels, and publishers and so on. cross-media ownership across the various carriers such as television, radio or print; consolidation, including vertical integration among media operations of content, carrier and distributor within a media segment such as television or radio; and market share dominance in a given geography within each media segment.

3. Conglomerate ownership means the ownership of several business one of which a media business. For example when a publishing company owns a newspaper along with chemical, fertilizer, cement rubber or plastics factories, or a liquor brewery or distillery or a major corporation has controlling shares in a number of media related business, the pattern is conglomerate. In a conglomerate, there will be interlocking of directorships, which means the same persons will be director of a media company as well as of manufacturing industries or financial corporations. In fact several transport or lorry company directors are directing the destiny of newspaper, television or film production companies. Their main business will be a high profit industry, but they run a media company for prestige or to exercise social and political influence on decision makers in the private or public sector and in the government of the day. They own newspapers, magazines, radio, cable TV and television channels, to name their key businesses.

4. Vertical integration indicates that a media company monopolizes the production of the ingredients that go into the making of media products. For example a newspaper publisher may own several hundred areas of forests where the major components of a newspaper namely wood for newsprints cultivated. Some other newspaper company may own a factory that produces the bulk of the printing ink or processed used in the industry. In addition to ownership concentration of the mass media industry, content provision, packaging and distribution have also become a standardized production and marketing process in which the messages communicated are constrained and directed in both quantity and quality to meet the economic imperatives of that process. Certain film companies may own studies or industrial units producing film stocks or even a chain of theatres where the films are exhibited. If the present trend of cross media, conglomerate and vertical integration ownership continues, monopolization will result which will ultimately lead to the phenomenon of suppression not only of media freedom but also of the unbiased presentation of various points of view. Most media companies in India and abroad are integrating vertically to sell cross-media, often acquiring or building multimedia platforms. News Corp's Star TV India and Sun TV Network Ltd already own DTH and cable distribution platforms. Stars cross-media India operations include television channels, Internet offerings, radio, mobile entertainment and home video (incidentally, 11 cable distribution companies provide some 400 television channels in India). Sun Network has 14 TV channels in four states, cable assets, four magazines, radio stations and two newspapers. In Tamil Nadu, the dominance of Sun in cable and satellite TV (channels and distribution network) and now in the DTH market is quite visible. Sun TV and its cable company are known to simply blackout political telecasts by rival Jaya TV.

Advertising and Social issues:

The causes and effects of advertising show that they are inextricably linked to key social issues. The issues which often contain important ethical dimensions are gender, ethnicity, health and environment.

i. Women:

Across the globe, many advertisements in the past frequently depicted women as home-bound, helpless and brainless. Commodities like cleaning product, domestic appliances and food products were aimed at housewives and shown as capable of providing satisfaction and delight to consumers. Feminists objected to the stereotypical portrayal of women as happy home-makers who were less competent than men. Advertising, in seeking to reflect social trends,

had to adapt to the changing environment. Feminists tried to demonstrate that women were independent, capable, intelligent and free-thinking individuals. However, despite these changes in social attitudes, there is still considerable evidence of gender stereotyping in advertising.

In Indian advertising today, Strands of gender prejudices are still apparent, Dowry, fairness and beauty, for example, are still the subject of some advertising campaigns. For instance, the advertisements of the Fair & Lovely cosmetic cream, manufactured by Hindustan Unilever, have attracted criticism from social activists for indirectly promoting racism as they seem to encourage users to believe in the desirability of fair skin. The manufacturer, of course, argues that the cream is nothing but an ‘aspirational product’.

The advertising industry has continuously demonstrated that it is enamored of the notion that sex sells. Sex has been linked to all commodities including household appliances, soft drinks and food. Most commonly, sexual imagery is used in advertisements for alcohol, cars, perfumes, and clothing. Sex in advertising includes nudity (partially or fully) that is obvious as well as sexual overtones. One explanation for this is that the acquisition of assets-money, power, property and prestige-has, throughout the history of mankind, been a method of flaunting male virility. The capacity to acquire many assets is intended to imply this quantity. Therefore, associating a certain product with sex, appeals to one of the most basic principles that govern the behaviour of humanity, namely, survival. Opinions about sexually explicit advertisements are divided. There are some who believe that nudity and other gratuitous allusions to sex are obscene. There are others who feel sex sells and, sometimes, sells rather well. Media codes also warn against obscene content, but as we have seen, the precise nature of obscenity is often difficult to define.

ii. Men:

Stereotypical male character and male-dominated ideologies are also present in advertising. Although male stereotypes are not generally oppressive towards men, they can still have a serious and tangible impact on society as a whole. Stereotyping portrays men as being impressed by macho behaviour, inclined to emulate strong hero types, and often, lazy. Men's interests are stereotypically women, beer, gadgets and sports. In India, there is a tendency to glamorize commodities aimed at men-----cars, motorcycles, soft drinks, mobile phones, music and liquor---by associating the product with sporting activities, stunt and sexual innuendoes. An advertisement for Thumps Up depicted a man bungee-jumping off a bridge into a river to catch a bottle of the fizzy drink. It was reported that

a person was killed while emulating the stunt though it was not confirmed if the person had been influenced by the advertisement. In a Pepsi advertisement, a popular actor drives recklessly through narrow streets, trying to save a bottle of the soft drink but ends up in the hospital after crashing into a wall.

Advertisements which feature dangerous sports or professional stunts are required to carry clear warning. When such advertisements are broadcast on television or on the large screen, a disclaimer is usually placed at the end stating that professional actors & stuntmen feature in the advertisements & that their actions should not be copied. These words are, however, flashed across the screen rather quickly, barely giving the viewer time to read what has been written. While in the past, women were sexually objectified in advertising, in recent times, men are also being increasingly depicted as sex objects. According to a survey conducted in 2002 by the University of Wisconsin, men felt insecure & suffered low self-esteem about their appearance as a consequence of such advertising campaigns.

iii. Race & Ethnicity:

Racial groups have been subjected to stereotyping in two ways in advertising: visibly & invisibly. In countries with strong ethnic diversity like India & the US, there has been an unfortunate tendency to associate ethnic groups with certain behavioral patterns. The ASCI does not allow materials which deride race, caste, religion, language, ethnic, or regional affiliation & nationality. Although not all racial stereotyping is derogatory, race is still a very sensitive issue & the fact that ethnic groups should at all be stereotyped is soon as a bar to full social integration. Social segregation can lead, in extreme cases, to communal hatred &/or violence. Any material that is likely to result in hatred &/or violence, or promotes intolerance is not permitted by the ASCI.

In invisible stereotyping, certain ethnic groups are underrepresented in advertising & this indirectly results in social segregation. Invisible stereotyping in advertising in ethnically diverse societies might be tantamount to false representation. Invisible stereotyping can perhaps be explained by the fact that ethnic or caste minority groups are often the underprivileged sections of society. Ethnic minorities are often undereducated, low-income groups. These demographic characteristics mean that the ethnic minorities are less likely to be targeted by consumerist advertisements which want to attract people who have high disposal incomes. Invisible stereotyping is an awkward area for advertising codes. It is possible to

restrict & regulate the content of advertisements to guard against prejudice, offence & social segregation, but it is very difficult, & impracticable, to regulate non-content.

iv. Health:

Some of the earliest advertisements which appeared in newspapers were for medicines & remedies which made unlikely claims about relieving any manner of symptoms or complaints. The nature of these early ‘quack’ advertisements caused a certain cynicism among consumers & led to the passing of the Food & Drug Act, 1906 in the US to regulate the claims of producers of medicines. In India, a special law was enacted to control advertisements of medicines – the Drug & Magic Remedies (Objectionable Advertisements) Act, 1954. Advertising codes today place great emphasis on the need for honesty in advertising, which is also reflected in the provisions of the ASCI.

The need for truthfulness in the media has been considered & explained in some depth. It should be remembered that less-than-truthful advertisements not only damage the celebrity of the brand, but also that of the medium through which it is communicated. The media has a responsibility to ensure the honesty of its content & this extends to advertisements as well.

Health issues are a major concern of consumer’s rights groups. There are several aspects of advertising which have come under scrutiny for health reasons. The health implications of the commodity advertised, such as alcohol, cigarettes & junk food, & also the content or messages of the advertisements have been criticized from time to time.

v. Drinking:

Campbell (2002) notes that the compelling statistics which demonstrates unequivocally the dangers of alcohol & tobacco consumption have made health campaigners more vocal. The figures for India & China – the two most populous countries accounting for roughly 40% of the world’s population – are higher & could be proportionately comparable to those for the US.

There is a debate about whether alcohol advertising actually promotes & increases consumption of alcohol. There are concerns that young people are particularly influenced by advertising & are often the target of alcohol advertisements. Countries, such as the UK, which have high rates of alcohol –related deaths & alcohol consumption among young people, have codes which regulate the content of alcohol advertisements. Advertisements showing drinking as the ladder to sexual/social success are deemed highly inappropriate. Some feel that restrictions are insufficient & restrictions on advertising alcohol at particular times should be

imposed. Advertisers, however, claim that advertising is an essential function of a competitive market & that its purpose is to aid the battle between rival brands & not to increase overall consumption.

Even as alcohol advertising continues, one of the ways in which its influence can be tempered is through counter –advertisements. An advertising campaign for the prevention of drunk-driving can demonstrate the potentially fatal consequence of irresponsible drinking. It is plausible that such advertisements might have equal influence as alcohol advertisements if they were equal in volume.

In India, liquor advertisements are banned. However, advertisers have got around this restriction by ‘surrogate’ advertisements. Surrogate liquor advertising typically involves displaying a brand which is most associated with alcohol in a party/night –time environment. At the end of the advertisements, usually in small text, products like ‘packaging drinking water’ or ‘cassettes & CD’s or even ‘playing cards’ are mentioned. This thinly veiled brand-building for liquor has recently been questioned by the Indian government. In March 2008, the I & B Ministry warned that surrogate advertisements would soon be banned & stricter monitoring of such advertisements would be implemented.

vi. Tobacco:

The dangers of smoking are well known. In India, it is estimated that 700,000 people die of smoking related disease every year. Tobacco advertisements have faced tighter restrictions over the last thirty years & in several countries all forms of tobacco advertising have been banned. In the UK, the Tobacco Advertising & Promotion Act, 2002 put an end to all forms of public marketing, including advertising, promotions & sponsoring by cigarette & tobacco companies. The act makes it an offence to produce or publish public advertisements for British citizens. The internet is a means to overcome bans in specific countries: a country’s law only extends to its citizenry & activities which take place within its bounds. In a ironical tragedy, the actor who played the iconographic Marlboro Man-a rugged cowboy used in advertisements for Marlboro cigarettes- David Mclean, died from lung Cancer.

In 2004, tobacco advertising & sponsorship was banned in India. However, after the ban was implemented, cigarette branding in Indian films increased threefold. The Burning Brain Society, an anti-smoking non-government organization, conducted a study which found that branded tobacco products occurred in 40% of the films made in India since 2004. The head of the Burning Brain Society commented that ‘Indian Films are being turned into blatant

cigarette commercials’. In 2005, the government considered implementing a blanket ban on all ‘placement’ strategies, which would preclude showing any branded or generic tobacco products & smoking in films & TV serials.

Health Minister Anbumani Ramadoss sought to ban on-screen smoking by popular film stars but was not successful. He also faced considerable resistance to his proposal to make it mandatory for cigarettes, bidis & gutka manufacturers to print ghastly pictures of diseased lungs on the packets of their products. The tobacco lobby in India is powerful & influential. Tobacco cultivation provides a livelihood to thousands of farmers & sales of tobacco products generate substantial revenues for the union & state government.

vii. Eating Disorders:

Advertising has been criticized at both ends of the scale: for encouraging anorexia on the one hand, & obesity on the other hand. The charge of increasing anorexia among young women & girls in particular is levelled across the entire spectrum of advertising. Most advertisements use women who are slimmer, taller & prettier than the average women. One survey found that women used in advertising typically weigh less than average women.

Normal women are significantly underrepresented & this trend has been blamed for fostering low self-esteem & image consciousness among women. Research on advertisements of toys for girls indicated that half the advertisements made reference to physical attractiveness, while none of the advertisements of toys for boys did.

Feeding off the desire to be thinner & aiding the process are an array of diet foods & drinks, as well as dieting schemes. Weight loss programmes depict individual in ‘before’ & ‘after’ shots portraying the thinner version as being happier.

Some advertising experts feel that junk food & ‘convenience’ food advertisements have led to increased obesity levels. The increase in the no. of double – income families has led to the growing demand for commodities of ‘convenience’. Ready-made meals & ‘instant’ food products proliferate in time-stretched societies. Advertisements for snacks, such as potato chips, chocolates, fast foods like pizzas & carbonated soft drinks aimed at children have come under the scanner. In the UK, Ofcom pronounced that the effect of advertising on child obesity was only modest & rejected calls for a total ban on fast food advertisements. It felt that there were other contributing factors to childhood obesity like lack of exercise, school policies &

parental demographics. In March 2006, Ofcom noted that a ban on snack food advertisements during prime time TV would cost channel advertising worth nearly £141 million.

Obesity is becoming a serious health concern in India too, especially among the affluent as well as the upwardly mobile middle classes. A survey conducted by the All India Institute of Medical Sciences (AIIMS) found that three-quarters of women residing in Delhi were suffering from abdominal obesity. Obesity – related illness such as diabetes & heart disease are rapidly increasing in India & AIIMS is predicting ‘disastrous’ consequences. The spread of obesity in India has been directly linked to the increasing prosperity of the middle classes, who can afford snack foods. While in Western countries obesity is linked with poverty, in India, it is associated with prosperity. The fact that obesity exists among the affluent in India means that advertising has a greater impact on dietary habits given that it primarily targets people with disposable incomes.

Environment:

Many people are today worried about environmental degradation & want ecologically sustainable economic development. As climate change threatens the future of the planet & evidence points towards human responsibility for much of global warming, there is a call for responsible consumption. Several products used every day have, over recent years, been found to be harmful for the environment: plastics, cars, airplanes, petroleum products & refrigerators are a few such products. Leo Hickman, writing for “The Guardian”, laments the absence of environmental responsibility as a provision in advertising standard codes.

In India, an advertisement for Ford Endeavour shows the large vehicle gliding over icecaps leaving in its wake track marks on melting ice & two polar bears. Ironically, icecaps melting due to climate change & their inhabitants, polar bears, have become potent symbols of global warming. Hickman queries: ‘could Ford have chosen a more inappropriate setting to sell their wares?’ The advertisements seem particularly crude considering how uneconomical the vehicle is: its mileage is 7.5 km per litre in traffic conditions compared to the 22 km per litre that will be achieved by the Tata Nano car. Even more insensitive was an advertisement for Ford Zetec in the UK, which stated: ‘more people would prefer a hot climate’.

In India, concern has been expressed over the veracity of claims of eco-friendly products in advertising. Investigations into such claims by Jaipur – based civil society organization Consumer Unity & Trust Society (CUTS) revealed that several claims made by leading manufactures were misleading. CUTS concluded that advertising contributed to

unsustainable development & recommended that the ASCI should be more finely tuned to the requirement of the International Standards Organization (ISO) norms stipulated in the ISO 14000 series.

ETHICAL ISSUES IN ADVERTISING

Ethics in advertising means a set of well-defined principles which govern the ways of communication taking place between the seller and the buyer. According to Vilhjalmur Stefansson “Ethical advertising uses the truth to deceive the public whereas Unethical advertising uses falsehoods to deceive the public”

- Advertisements that are
- Drive Desire for Unnecessary Products
- Deceptive
- Offensive
- Promote Unhealthy Products
- Attracting people to consume unhealthy products
- Create a Sort of Unsatisfied Society

Advertising is a highly visible business activity and any lapse in ethical standards can often be risky for the company. Some of the common examples of ethical issues in advertising are given below:

- Vulgarity/Obscenity used to gain consumers’ attention
- Misleading information and deception
- Puffery
- Stereotypes
- Racial issues
- Controversial products (e.g. alcohol, gambling, tobacco etc)
- Drive Desire for unnecessary products

Offensive products

Deceptive Advertisement

Puffery

Ethical issues in Advertising:

- Concealment of Facts
- Advertisements Using Children
- Dangerous Stunts
- Usage of Inappropriate Stereotypes
- Subliminal Advertising
- Manipulative Advertising
- Puffery
- Glorifying Glamorous Looks
- Surrogate Advertising
- Improper Language Usage

Advertisements using Children

Dangerous Stunts

Usage of inappropriate –Stereotypes

Subliminal Advertising

Manipulative

Glorifying Glamorous looks

Controlling Body to Check Ethical Issues in Indian Advertising

- Advertising Agencies Association of India (AAAI)
- Advertising Standard Council of India (ASCI)

Advertising Standard Council of India

- Advertising Standard Council of India. --Self-Regulatory Organization (SRO)

The objectives of ASCI are to make sure advertisers and advertisements are

- Truthful and Honest
- Not offensive
- Not hazardous to society
- Fair with competitors

MEDIA AND ANTISOCIAL BEHAVIOR

No issue in the media effects arena has received as much attention as violence. Television, movies, video games, and even rap music have been widely criticized for portraying physical aggression as an entertaining solution to problems. Today, most American parents believe there is too much violence in the media and that it is harmful to society.

Researchers have used scientific methods to quantify the violence in different media. The National Television Violence Study, a three-year assessment of more than 3,000 programs a year, found that a steady 60 percent of programs across twenty-six channels contain some physical aggression. On average, a typical hour of programming features six different violent incidents. Violence varies considerably by genre and channel, however. Children's programming is more violent than all other program types, and virtually all superhero cartoons as well as slapstick cartoons contain violence.

Scholars have written hundreds of studies of the impact of media violence on children's aggressive behavior. In 2000, six major medical organizations (American Academy of Pediatrics, American Academy of Child and Adolescent Psychiatry, American Psychological Association, American Medical Association, American Academy of Family Physicians, and American Psychiatric Association) reviewed this research and issued a joint statement to Congress, concluding that "viewing entertainment violence can lead to increases in aggressive attitudes, values, and behavior, particularly in children.

Physical Aggression

In support of social cognitive theory, numerous experiments show that children will imitate violent behaviors they see on television, particularly if the violence is rewarded. As an example, one study exposed elementary school children to a single episode of the Mighty Morphin Power Rangers and then observed verbal and physical aggression in the classroom. Compared with a control group, children and especially boys who had watched the violent program committed significantly more intentional acts of aggression such as hitting, kicking, and shoving. In fact, for every aggressive behavior enacted by children in the control group, children who had seen

the Power Rangers committed seven aggressive acts. Other research shows that children, especially preschoolers, will imitate a cartoon character as readily as a human character and that they can reproduce aggressive behaviors they have seen on TV up to eight months later.

Viewing violence on television also predicted increases in aggression over time, but the effect of video game playing was more robust after various controls were introduced.

Social or Relational Aggression

Parents, teachers, and even researchers have been so preoccupied with physical aggression that they have tended to overlook other forms of hostility, especially those that are more social or relational in nature. Social aggression involves harming others' feelings through social exclusion, gossip, or friendship manipulation. This type of behavior begins to emerge as early as the preschool years and is more common among girls than boys.

One study found incidents of relational aggression in 92 percent of television programs popular with teens. Another study found that teens who viewed social aggression on television tended to practice such behavior. Although these studies are suggestive, it will not be possible to draw conclusions about whether media violence causes this alternative form of childhood aggression until more research is conducted.

Media Influences on Antisocial Behaviour

Desensitization

Frequent viewing of violence may cause children to become desensitized. This would mean they would feel less anxious about violence and would be more likely to behave violently. The more aggression they watch, the more acceptable aggression becomes.

Cumber patch people might get 'used' to screen violence, but this doesn't mean they will also get used to violent in the real world Screen violence is more likely to make them frightened, rather than make them frightening

Cognitive Priming

After a violent programme, the viewer is ready to behave aggressively as memories involving aggression are retrieved. Frequent exposure to violence may lead children to store ideas for aggressive behavior, which maybe recalled if any aspect on the viewed situation is present.

Study a group of hockey players was shown a violent film, & another group a non-violent film with an actor holding a walkie-talkie. In a hockey game later, players behaved most aggressively if they had seen the violent film & the referee was holding a walkie-talkie. The walkie-talkie was a cue for aggression.

Is it ethical to expose people to violence for research purposes? It may cause psychological harm or induce violent behaviour. A lot of research into this area involves children, which may be particularly damaging to their development, perhaps causing them to behave violently in the future.

Justification

TV violence provides moral guidelines on what is and isn't acceptable. When violence is justified or goes unpunished, this reduces the viewer's guilt or concern about consequences. TV violence may also give the impression that violence can solve problems

e.g. Batman used violence to fight crime.

The TV series

The A-Team presents the good guys behaving violently. Such shows support the idea that media violence justifies the violence of the viewer. The use of aggression by these prosocial characters justifies their aggression, which the children eagerly identify.

Reductionist

May not simply be due to seeing violence, may be genes etc Support: Real Life Application - Case study of James Bulger In 1993 a 2yr old boy was abducted and murdered by two 10yr old boys. Police found they had been exposed to aggressive films such as 'Child's Play 3,' classified as certificate 18. The exposure to aggressive media may have contributed to their violent behaviour.

OBSCENITY AND INDECENCY

For the most part, the rules of both of these, and when these materials can be disseminated, deal with the dissemination of sexually explicit materials.

Such sexually suggestive or explicit materials can be generally split into three categories: –

Obscenity: This category is so offensive that it deserves and receives no First Amendment protection. It can be regulated or outlawed at the will of the states.

Indecency: This category is “less offensive” than obscenity. It enjoys First Amendment protection. However, it may be regulated more than political speech. e.g., to protect children from indecent images, etc.

Speech that doesn’t rise to the indecency level enjoys full First Amendment protection

Basic rules: –

Obscenity is not protected by the Constitution.

Distribution of obscene materials may be outlawed and punished.

Distribution of obscene materials by media outlets is banned.

What is obscene? • (or, “I can’t define it, but I know it when I see it” – Justice P. Stewart)

- To be considered obscene requires three elements:
 - The material appeals to prurient interest;
 - The material is “patently offensive” in the community;
 - The material lacks redeeming social value.

Prurient Interest

- The material must appeal to “lascivious, shameful or morbid” interest in sex.
- Pornography can also be aimed at a percentage of the market.
- For “a typical” sexual depictions, the standard is based on the people to whom the images are targeted. This is measured based on a “community” standard.
- What an average person in Chennai considers obscene is not necessarily the same as what the average person in Amritsar does. – Because of this rule, wide distributors of these materials may be subjected to the rules of the most stringent jurisdiction.

Patently Offensive

- Sexually stimulating materials are not inherently obscene. It must go beyond that to the point of offensiveness.

- This generally requires something more than mere nudity.
- Deviant or strange conduct can help something be considered offensive.
- Curse words, in and of themselves, are not considered patently offensive, though they may, of course, be regulated in broadcast media.

Indecency

- This includes sexually explicit material that, for whatever reason, does not meet the definition of obscenity.

The regulation includes:

Limiting sexual material to certain times of the day.

Not allowing curse words on the air.

2001 FCC guidelines provide that a broadcast is indecent if it:

- Describes sexual or excretory organs or activities; and
- It is patently offensive to the average viewer or listener.

Indecency through Different Media

- Broadcast TV

The FCC has total control and indecency is often limited by time or prohibited all together

- Telephone – Indecent content that does not rise to the level of obscenity (e.g., “dial porn” phone numbers cannot be banned, but can be regulated. The law can (and does) ban phone content that is “obscene.”

- Cable TV – Cable TV essentially enjoys the same freedom newspapers do

– Obscenity can be banned but adult access to indecency cannot. Rules to protect children are okay but not if too broad.

ADVERTISING STANDARDS COUNCIL OF INDIA (ASCI)

ASCI are a voluntary self-regulatory council, registered as a not-for-profit Company under section 25 of the Indian Cos. Act. The sponsors of the ASCI, who are its principal members, are firms of considerable repute within Industry in India, and comprise Advertisers, Media, Ad. Agencies and other Professional/Ancillary services connected with advertising practice.

The Role and Functioning of the ASCI & its Consumer Complaints Council (CCC) in dealing with Complaints received from Consumers and Industry, against Ads which are considered as False, Misleading, Indecent, Illegal, leading to Unsafe practices, or Unfair to competition, and consequently in contravention of the ASCI Code for Self-Regulation in Advertising.

ASCI endeavours to achieve compliance with its decisions through reasoned persuasion and the power of public opinion.

1. To ensure the Truthfulness and Honesty of Representations and Claims made by Advertisements and to Safeguard against misleading Advertisements.

Advertisements must be truthful.

Where advertising claims are expressly stated to be based on or supported by independent research or assessment, the source and date of this should be indicated in the advertisement.

Advertisements shall not, without permission from the person, firm or institution under reference, contain any reference to such person, firm or institution which confers an unjustified advantage on the product advertised or tends to bring the person, firm or institution into ridicule or disrepute.

Advertisements shall neither distort facts nor mislead the consumer by means of implications or omissions. Advertisements shall not contain statements or visual presentation which directly or by implication are likely to mislead the consumer about the product advertised or the advertiser or about any other product or advertiser.

Advertisements shall not be so framed as to abuse the trust of consumers or exploit their lack of experience or knowledge.

2. To ensure that Advertisements are not offensive to generally accepted standards of Public Decency.

Advertisements should contain nothing indecent, vulgar or repulsive which is likely, in the light of generally prevailing standards of decency and propriety, to cause grave or widespread offence.

3. To safeguard against the indiscriminate use of Advertising in situations or of the Promotion of Products which are regarded as Hazardous or Harmful to society or to individuals, particularly minors, to a degree or of a type which is Unacceptable to Society at Large.

1. No advertisement shall be permitted which:

- a. Tends to incite people to crime or to promote disorder and violence or intolerance
- b. Derides any race, caste, color, creed or nationality.
- c. Presents criminality as desirable or directly or indirectly encourages people - particularly minors - to emulate it or conveys the modus operandi of any crime.
- d. Adversely affects friendly relations with a foreign State.

Advertisements addressed to minors shall not contain anything, whether in illustration or otherwise, which might result in their physical, mental or moral harm or which exploits their vulnerability. For example, Advertisements: Should not encourage minors to enter strange places or to converse with strangers in an effort to collect coupons, wrappers, labels Should not feature hazardous acts which are likely to encourage minors to emulate such acts in a manner which could cause harm or injury.

4. To ensure that Advertisements observe fairness in competition such that the Consumer's needs to be informed on choice in the Market-Place and the Canons of generally accepted competitive behaviour in Business are both served.

Advertisements containing comparisons with other manufacturers or suppliers or with other products including those where a competitor is named is permissible in the interests of vigorous competition and public enlightenment, provided: It is clear what aspects of the advertiser's product are being compared with what aspects of the competitor's product.

The advertisement does not unfairly denigrate attack or discredit other products, advertisers or advertisements directly or by implication. The comparisons are factual, accurate and capable of substantiation

Advertisements shall not be similar to any other advertiser's earlier run advertisements in general layout, copy, slogans, visual presentations, music or sound effects, so as to suggest plagiarism.



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SCHOOL OF SCIENCE & HUMANITIES

DEPARTMENT OF VISUAL COMMUNICATION

UNIT – IV - Media Ethics – SVC1302

IV. MEDIA PRACTITIONERS & SOCIAL JUSTICE

The most common principle of social justice is the handling of cases without double standards, sometimes referred to as the principle of formal justice. Achieving this goal is viewed differently by various cultural groups and extremes of philosophical concepts.

SOCIAL JUSTICE is the equalization of economic, political, and social opportunities with special emphasis on the duty of the state to tilt the balance of social forces by favoring the disadvantaged in life. A Whole New Concept SOCIAL JUSTICE is the tilting of the scale of justice to assure that those who are less favored in life is more favored in law. For example: Many people believe that race, gender or sexual preference should not be used as bases for hiring. Not in Aristotle view. In fact, race has been used as a legitimate employment criterion to compensate for past injustice. The People who are practicing media are called as Media Practitioners. Media Practitioner(s) practices the media. They would be the ones who write the newspaper article and also play your favorite music on the radio.

MEDIA PRACTITIONERS & SOCIAL JUSTICE: TWO VIEWS

Media practitioners should be independent and autonomous, without any moral obligation to society. Media have a moral duty to promote equality and justice.

LIBERTARIAN VS. EGALITARIAN

LIBERTARIAN CONCEPT. It favors an independent press, responsible to no one except to their own consciences. EGALITARIAN CONCEPT Media practitioners are willing to give up some editorial judgment to ensure that all has access to the nation's organs of mass communications.

LIBERTARIAN VS. EGALITARIAN

LIBERTARIAN CONCEPT Media practitioners may report on social injustices but don't have any responsibility to campaign on their behalf. EGALITARIAN CONCEPT Media practitioners make ethical decisions based on the goal to protect the weakest or the most helpless parties from injustice.

LIBERTARIAN VS. EGALITARIAN

LIBERTARIAN CONCEPT right social wrong doings is viewed as compromising media's role as an objective observer and a threat to journalistic and artistic freedom.

EGALITARIAN CONCEPT It allows distributive justice and compensatory justice. Distributive justice allocates property, rights and opportunities in equal shares to members of society according to merit. Compensatory justice provides moral compensation whenever an injustice occurs that results to harm.

This means defining ‘news’ to include issues of social justice and their historical context, not just daily events and facts. It means seeking a greater diversity of sources in stories, and telling such stories from the perspective of non-dominant groups. Our understanding of the media’s imperative to ‘seek truth and report’ is thereby transformed.

Egalitarian and Social Responsibility

Egalitarianism is a trend of thought in political philosophy. An egalitarian favors equality of some sort: People should get the same, or be treated the same, or be treated as equals, in some respect. Egalitarian doctrines tend to express the idea that all human persons are equal in fundamental worth or moral status. In modern democratic societies, the term "egalitarian" is often used to refer to a position that favors, for any of a wide array of reasons, a greater degree of equality of income and wealth across persons than currently exists.

Equality is the ultimate moral ideal.

While differences among egalitarians, all maintain the importance of social equality in their conceptions of justice. Hold that society (government) is responsible for furthering and promoting equality. Believe it is permissible and necessary to restrict an individual’s liberty in order to promote social equality.

Egalitarians assume that persons in this original position would choose a social contract that in addition to providing for libertarian protections would provide individuals with a reasonable share of primary goods, the things that make a decent life possible. Primary goods include food, shelter, security, and some discretionary income. They also include opportunities to learn, to work, to communicate, and to increase one's allotment of other primary goods. Because the positive rights recognized by egalitarian theories provide opportunities as well as protections, they are often described as opportunity rights. Some egalitarians speak of their theories as equal opportunity theories. Egalitarians would insist upon an equal distribution unless everyone would profit from an unequal distribution of primary goods.

Rights:

The broad scope of the rights that egalitarian contracts recognize, viz, opportunity rights as well as non-interference rights, egalitarian theories run up against the obvious fact that we live in a world of scarcity.

Opportunity for Welfare

The ideal of equality of welfare holds that it is desirable that the amount of human good gained by each person for herself (and by others for her) over the course of her life should be the same. Human good, also known as welfare or well-being or utility, is what an individual gets insofar as her life goes well for herself. So lived, this life produces lots of good for millions of people saved from flood and drowning, but for me it produces no good, just slow unhappiness.

Egalitarianism isn't an active movement; it is more of a philosophy or a guideline of which you should live by. The aim of an egalitarian is for society to treat everyone the same, this seems very noble but in no way does it attempt to eradicate social constructs, such as the patriarchy and hierarchy. The problem with this is that not everyone needs to be treated equally. They need to be equal but not necessarily treated equally. For example, you could buy identical dresses for all of your bridesmaids (this would be treating them equally), but for some, the dresses would be too big and for others too small. So you would have to get them the same dress but in the right sizes (thus making sure that they are all equal).

Concepts of Libertarianism

In philosophy, the concept of libertarianism refers to the idea that human free will is a necessary precondition of moral responsibility and, in fact, humans do have this free will.

Liberty is the ultimate moral ideal.

Individuals have rights to life, liberty, and property that society must recognize.

The purpose of government is to protect these rights of individuals from being violated by others by force or fraud.

Except for this, individuals can pursue their own actions and welfare.

Individualism. Only individuals make choices and are responsible for their actions. Libertarian thought emphasizes the dignity of each individual, which entails both rights and responsibility.

Individual Rights. Because individuals are moral agents, they have a right to be secure in their life, liberty, and property. These rights are not granted by government or by society; they are inherent in the nature of human beings.

The Rule of Law. Libertarianism is not libertinism or hedonism (High living) . It is not a claim that "people can do anything they want to, and nobody else can say anything." Rather, libertarianism proposes a society of liberty under law, in which individuals are free to pursue their own lives so long as they respect the equal rights of others.

Limited Government. To protect rights, individuals form governments. But government is a dangerous institution. Libertarians have a great antipathy to concentrated power, for as Lord Acton said, "Power tends to corrupt and absolute power corrupts absolutely." Thus they want to divide and limit power, and that means especially to limit government, generally through a written constitution enumerating and limiting the powers that the people give to government.

The Virtue of Production. Libertarians developed a pre-Marxist class analysis that divided society into two basic classes: those who produced wealth and those who took it by force from others. Thomas Paine, for instance, wrote, "There are two distinct classes of men in the nation, those who pay taxes, and those who receive and live upon the taxes." Modern libertarians defend the right of productive people to keep what they earn, against a new class of politicians and bureaucrats who would seize their earnings to transfer them to non --producers.

Social Responsibility

There are three main social sections which warrant separate consideration and ethical guidelines: individuals, society in general and governing bodies.

Individuals

The media should not base its comments about die fresh actions of an individual on that person's previous behaviour if it has no relevance to the present situation. In the event that public interest necessitates past Misbehaviors be divulged, the media should enquire with the authorities concerned about any likely legal implications or repercussions. It is unethical to publish defamatory comments about a deceased person, unless warranted by public interest, on the ground that the deceased cannot have die opportunity to defend herself/himself.

The media has a duty and right to serve public interest by drawing attention to the acts and activities of persons of questionable character, but responsible journalism should observe due restraint and caution while expressing opinions or drawing conclusions about such individuals. The cardinal principle is that the role of the media is to disseminate information

National Interest

For the PCI, national interest is paramount. It states: 'Newspapers shall, as a matter of self-regulation, exercise due restraint and caution in presenting any news, comment or information which is likely to jeopardize, endanger, or harm the paramount interests of the State and society, or the rights of individuals with respect to which reasonable restrictions may be imposed by law on the right to freedom of speech and expression under clause (2) of Article 19 of the Constitution of India.

Governing bodies and officials

It is not permissible for the government, local authorities or institutions with governmental power to maintain a legal suit for damages against the media for publishing material about the conduct of their official duties, unless they can demonstrate that the material was published with disregard or the truth. Any information concerning offences committed by public officials should be published with the intention of helping to prevent the concealment of offences.

ETHICAL DECISION MAKING:

What is Ethics?

Simply stated, ethics refers to standards of behavior that tell us how human beings ought to act in the many situations in which they find themselves- as friends, parents, children, citizen, business people, teachers, professionals, and so on.

Making Decision

Making good ethical decision requires a trained sensitivity to ethical issues and a practiced method for exploring the ethical aspect of a decision & weighing the considerations that should impact our choice of a course of a action. Having a method for ethical decision making is absolutely essential. When practiced regularly, the method becomes so familiar that we work through it automatically without consulting the specific steps.

The following framework for ethical decision making IS a useful method for exploring ethical dilemmas and identifying ethical courses of action:

1. Recognize an Ethical Issue:

Is there something wrong personally, interpersonally, or socially? Could the conflict, the situation, or the decision be damaging to people or to the community?

Does the issue go beyond legal or institutional concern? What does it do to people, who have dignity, rights, & hopes for a better life together?

2. Get the facts

What are the relevant facts of the case? What facts are unknown?

What individual & groups have an important stake in the outcome? Do some have a greater stake because they have a special need or because we have special obligations to them?

What are the options for acting? Have all the relevant persons & groups been consulted? If you showed your list of options to someone you respect, what would that person say?

3. Evaluate Alternative Actions from various Ethical Perspective

Which option will produce the most good and do the least harm?

- Utilitarian Approach: The ethical action is the one that will produce the greatest balance of benefits over harms.

Even if not everyone gets all they want, will everyone's rights and dignity still be respected?

- Right Approach: The ethical action is the one that most dutifully respects the rights of all affected.

Which option is fair to all stakeholders?

- Fairness or justice Approach: The ethical action is the one that treats people equally, or if unequally, that treats people proportionally and fairly.

Which option would help all participate more fully in the life we share as a family, community, society?

- Common Good Approach: The ethical action is the one that contributes most to the achievement of a quality common life together.

Would you want to become the sort of person who acts this way (eg. A person of courage or compassion)?

- Virtue Approach: The ethical action is the one that embodies the habits and values of human at their best.

4. Make a decision& test it:

Considering all these perspectives, which of the options is the right or best thing to do?

If you told someone you respect why you chose this option, what would that person say? If you had to explain your decision on TV, would you be comfortable doing so?

5. Act, then reflect on the decision later

Implement your decision. How did it turn out for all concerned? If you had it to do over again, what would you do differently?

Privacy Law in India

In India, the right of privacy is recognized in both common law and constitutional law. Article 19(1)(a) of the Constitution of India guarantees the fundamental right to freedom of speech and expression. In accordance with Article 19(2), this right can be restricted by law only in the 'interests of the sovereignty and integrity of India, the security of the State, friendly relations with Foreign States, public order, decency or morality or in relation to contempt of court, defamation or incitement to an offence'. The Supreme Court of India has concluded that the fundamental right to privacy ensues from the right to life (Article 21 of the Constitution)

The PCI has laid down certain guidelines regarding the right to privacy: 'The press shall not intrude or invade the privacy of an individual. The guidelines explain that 'things concerning a person's home, family, religion, health, sexuality, personal life and private affairs are covered by the concept of privacy excepting where any of these impinges upon the public or public interest'.

What is Public and what is Private?

The PCI distinguishes between private and public citizens, stating that: '...the degree of privacy differs from person to person and from situation to situation. The PUBLIC person who functions under public gaze as an emissary/representative of the public cannot expect to be afforded the same degree of privacy as a private person. His acts and conduct as are of public interest ("public interest" being distinct and separate from "of interest to public") even if conducted in private may be brought to public knowledge through the medium of the press. The press has, however, a corresponding duty to ensure that the information about such acts

and conduct of public interest of the public person is obtained through fair means, is properly verified and then reported accurately. For obtaining information in respect to acts conducted away from public gaze, the press is not expected to use surveillance devices. For obtaining information about private talks and discussion, while the press is expected not to badger the public persons, the public persons are also expected to bring openness in their functioning and cooperate with the press in its duty of informing the public about the acts of their representatives.

'Interviews/articles or arguments/comments pertaining to public persons which border on events that are supposed to be public knowledge, if reported correctly, cannot be termed as intrusion into private life. There is a very thin dividing line between public and private life and public persons should not be too thick-skinned when it comes to comments or criticism of their actions or views by journalists. The mass media are allowed certain latitude in criticizing persons who are in seats of power because their conduct constitutes public interest, provided their criticism is not merely motivated to gratify private spite of opponents/rivals of a particular public figure.'

Under Indian law, the extent to which a person can claim a right to privacy is dependent on her/his public status. A person who welcomes media interest in her/his life will not be able to claim a right to privacy as easily as a 'private individual'. However, in the absence of any 'public issue', the publication of material that invades the privacy of any individual can invite an action for damages.

When individuals 'sell' or 'exchange' their privacy for commercial gain, the dividing line between what is 'private' and what is in the 'public' domain gets blurred. Many celebrities now sell the photo rights to their weddings and newborns to tabloids. For example, British actress Elizabeth Hurley and her husband of Indian origin Arun Nayar sold the photo rights to their wedding in India to Hello! magazine.

Vulnerable Victims

The PCI states: 'While reporting crime involving rape, abduction or kidnap of women/females (sic) or sexual assault on children, or raising doubts and questions touching the chastity, personal character and privacy of women, the names, photographs of the victims or other particulars leading to their identity shall not be published.... Minor children and infants who are the offspring of sexual abuse or "forcible marriage" or illicit sexual union shall not be identified or photographed.'

Photography

On photography, the PCI stipulates that 'intrusion through photography into moments of personal grief shall be avoided. However, photography of victims of accidents or natural calamity may be in the larger public interest.' But, photographing public figures in an intrusive, unjustified manner should be avoided. There are instances of public figures obtaining damages from publications that printed their photographs against their wishes

(Eg., Sienna Successfully Sues The Sun).

British actress Sienna Miller successfully sued News Group, a subsidiary of News In in December 2007, for publishing nude photographs of her taken against her will and published in British tabloids The Sun and The News of the Worlds News Group and Xposure Photo Agency were forced to pay 37,000 in damages to the actress The amount is believed to be the biggest payout in a case of invasion of privacy in the UK.

PRIVACY AND PUBLIC INTEREST

When an act threatens an individual's or people's psychological or physical well-being, the perpetrator's claim to the right to privacy is weakened and the severity of the threat determines the manner of that intrusion. In the confusion between privacy and public interest, the media at times oversteps its rights. The media is sometimes guilty of sensationalizing a story to satisfy what is believed to be in the interest of the public.

Some journalists are often unapologetic about looking into the intimate details of the lives of public figures, claiming that privacy needs can be violated in the 'public' or even the 'national' interest.

Privacy laws are a double-edged weapon which often prevent the full facts of a case from coming out. The right to information is often set against official regulation and management of information or 'regimes of truth'. Journalists need to strike a careful balance between unwarranted intrusion and reporting the news as they find it. Yet, some form of detachment is important if the story told is not to be overburdened with the emotion of the moment, or stripped of context and, therefore, meaning. The investigative journalist, then, is pushed inevitably into the heart of the story, searching people's truths.

Examples of Intrusions by the Media in India

On 20 February 2005, sadhus (or ascetics) of the Swaminarayan sect in Gujarat were shown exploiting childless married women devotees. A television channel, India TV, broadcast the story that was obtained using hidden cameras since neither the sadhus nor the women were willing to publicly admit to such relationships. Some sadhus were arrested later.

Another story was broadcast by the same channel a week later on 27 February 2005 when the results of the state assembly elections in Bihar, Jharkhand and Haryana were awaited. India TV aired a story that showed three politicians from Bihar in a hotel room with sex workers allegedly provided by members of a mafia in return for favours. Though the channel named the politicians, they edited out the 'unsuitable' portions.

In September 2004, the Gudiya controversy raised the issue of right to privacy in the public domain. The manner in which a TV channel held a mock panchayat in its studios to decide the fate of Gudiya's marriage seemed to cross the thin line between a citizen's right to information and the invasion of her/his privacy.

In June 2005, another event which was apparently sensationalized by the media was the Imrana Bibi rape case. Imrana Bibi of Chhartawal village in Muzaffarnagar district, Uttar Pradesh, was raped by her father-in-law. She raised an alarm. The village panchayat (council) decreed that she was no longer 'pure' for the husband and must, therefore, marry her father-in-law. It also decreed that the marriage stood annulled and her five children would remain the responsibility of her husband. Issues concerning the status of Muslim women and Islamic injunctions became the subject of media debates and drawing room discussions (as these had during the Gudiya episode). Various political parties tried to capitalize on Imrana's tragedy by demanding a uniform civil code of literary, artistic or social value from being censored for containing small amounts of imprudent language or depiction in an otherwise seminal work

CENSORSHIP AND MEDIA

CENSORSHIP

"Supervision and control of the information and ideas that are circulated among the people within a society. In modern times, censorship refers to the examination of books, periodicals, plays, films, television and radio programs, news reports, and other communication media for the purpose of altering or suppressing parts thought to be objectionable or offensive.-- Funk & Wagnalls New World Encyclopedia

The Columbia Encyclopedia, Sixth Edition. 2001."The term censorship, however, as commonly understood, connotes any examination of thought or expression in order to prevent publication of 'objectionable' material."

"In its broadest sense [censorship] refers to suppression of information, ideas, or artistic expression by anyone, whether government officials, church authorities, private pressure groups, or speakers, writers, and artists themselves. . . . In its narrower, more legalistic sense, censorship means only the prevention by official government action of the circulation of messages already produced. Thus writers who 'censor' themselves before putting words on paper, for fear of failing to sell their work, are not engaging in censorship in this narrower sense, nor are those who boycott sponsors of disliked television shows. Yet all of these restraints have the effect of limiting the diversity that would otherwise be available in the marketplace of ideas and so may be considered censorship in its broadest sense."-- Academic American Encyclopedia

FORMS of CENSORSHIP

- Preventive (exercised before the expression is made public)
- Prior restraint by government
- Licensing
- Self-censorship
- Punitive (exercised after the expression is made public)
- Censorship vs. Taboos

In primitive societies, censorship is ordinarily the work of taboo, traditional prohibitions upon certain acts and attitudes; and those taboos are so thoroughly imprinted upon the minds of the young by the tribal elders that they become almost a part of the nature of all members of the group, without much latter necessity for enforcing conformity to these commandments.

"Censorship is a conscious policy; it may be enforced without the assent of the greater part of society. A tabu enters intimately into the scheme of feelings of those who entertain it. The tabu is particularly effective in self-control; when it is applied by group action to those who do not entertain it, such action is generally spontaneous and unreflective."

WHAT is CENSORED?

Speech

Art

Books

Periodicals (published with set frequency)

Films

Plays

Photography

Television programs

Radio programs

Internet (Web sites and e-mail)

News reports

WHO CENSORS?

- Government
- Church
- Private Pressure Groups
- Speakers, Writers and Artists (self-censorship)
- Anyone

Types of government/societies most likely to censor

Societies most confident of their principles and of the loyalty of their members have allowed the greatest freedom from censorship. "In societies whose values have not been fully accepted by their people or whose leadership rests on shaky foundations, the heaviest hand of censorship has fallen. The relative prevalence of censorship is one of the features that has most distinguished autocratic from democratic societies."

WHY DO THEY CENSOR?

SELF-CENSORSHIP: A form of preventive censorship

Why? To avoid:

Trouble

Controversy

Offending the audience

Economic boycotts

Lawsuits (e.g., libel, invasion of privacy torts, etc.)

Official censorship (self-imposed ratings to avoid government ratings)

WHAT ARE CENSORS REALLY TRYING TO PROTECT?

Censors talk about "VIRTUE" -- really means "conform to the opinions, beliefs and values that they and theirs hold and which they would like to see enforced throughout the land." Censorship REALLY "serves to protect the predominant ideology from which those benefit most who have attained power, wealth, status, and control within society." Censors seek to protect the prevailing ideology not because society would collapse, "but because it serves to legitimize their eminence and the various social, political and economic arrangements they oversee." More often than not, state action is not in defense of itself but in the form of a service to some influential members of the polity, in ridding the society of certain ideas that are considered offensive by these influential members."

WHAT IS CENSORSHIP

Censorship is the suppression of speech, public communication or other information which may be considered objectionable, harmful, sensitive and politically incorrect or inconvenient as determined by the Government, media outlets, authorities or other groups or institutions. □ Film Censorship is the process of previewing a film and it includes a decision either not to allow it for public viewing or to allow it for public viewing with certain modification. □ The Supreme Court has held that film censorship becomes necessary because it motivates thought and action and assures a high degree of attention or retention as compared to the printed words.

FILM CENSORSHIP IN INDIA

The present censorship of films is governed by the Cinematograph Act 1952, the Cinematograph (Certification) Rules promulgated in 1983 and the guidelines issued from time

to time, the latest having been issued on December 1991. □ The guidelines are issued under Section 5B of the Act which says that a film shall not be certified for public exhibition, if the film or any part of it is against the interests of integrity and sovereignty of India, friendly relations with foreign States, public order, decency or morality or involves defamation or contempt of Court or is likely to incite the commission of any offence.

WHO DOES FILM CENSORSHIP

The Central Board of film certification was set up in Mumbai, initially with three regional offices at Mumbai, Chennai and Calcutta. At present it has nine regional offices in India. □ The Board consist of a Chairperson and not less than twelve and not more than twenty five other members appointed by the Central Government. □ Then there is a Film Certification Appellate Tribunal (FCAT) which has been constituted under Section 5D of the Act. □ The Certification rules also apply to foreign films imported in India or dubbed films.

GUIDELINES ISSUED BY THE CENTRAL

The objective of film certification will be to that:

- The medium of the film remains responsible.
 - Artistic expressions and creative freedom should be respected.
 - Human sensibilities are not offended by vulgarity or obscenity.
 - Scenes degrading women in any manner are not presented.
 - Visuals or words disrespectful of social, religious or other institutions are not presented.
- Visuals or words of defamation of any individual or group of individual and contempt of court are not presented. At the same time the Board of Film Certification shall also ensure that:
- Is judged in the entirety from the point of view of its over all impact. • In the light of the period depicted in the film and the contemporary standards of the country.

CASES RELATING TO PRE CENSORSHIP □ In K.A Abbas vs Union of India, the Court held that pre censorship is valid in the context and an exception to the right to freedom of speech and expression has been provided under Article 19(2). □ In S. Rangarajan vs P. Jagjivan Ram, the Court held that “Movie motivates thought and action and assures a higher degree of attention and retention. It makes it impact simultaneously arousing visual and aural senses.

FILM POSTERS □ The 1952

Act does not cover posters or film advertisements and these comes under common law of the land relating to obscenity, particularly section 292 of the Indian Penal Code. □ The Indecent Representation of Women (Prohibition) Act, 1986. □ The West Bengal Government have enacted the “ West Bengal (Compulsory Censorship of Film Publicity Materials) Act 1974 to deal with obscene and indecent posters.

PROBLEM FOR CERTIFICATION OF CERTAIN MOVIES

□ Final Solution: the Central Board of film Certification said the documentary was “highly proactive and may trigger off unrest and communal violence”. □ In 2002 the film War and Peace focusing on the dangers of the nuclear war on the Indian Sub continent, was asked to make 21 cuts before it was allowed to be certified for release.

Water: A film about Hindu’s treatment of widows was under attack by Hindu nationalist in the Indian Holy city of Varanasi. Water shows abandoned widows living in extreme poverty, some of whom are forced into prostitution by Powerful Hindu Priest who run homes for widows at holy Hindu sites. Madras Cafe: This movie depicts the events leading up to the assassination in 1991 of former Prime Minister Rajiv Gandhi. In the southern state of Tamil Nadu, protests were made from several Tamil groups. The protests virtually ensured that the film was not released in the state.

Chand Bhuja Gaya: The Censor Board refused to certify this movie because it is full of brutal visuals of violence and that certain characters have definite resemblance to real life personalities and it was still alive issue by then, thus inciting communal violence. The Bombay High Court reversed the decision of the CBFC in the case of F A International vs CBFC and held that films which deals with controversial issues have to portray what is controversial.

CENSORSHIP OF FILMS IN FOREIGN COUNTRIES □ In USA cinema enjoys first amendment protection. The only form of control in the United States is a voluntary classification system operated by the film industry itself. □ In UK, there is a system of censorship under which legal decisions are taken under the statute namely the Cinema’s Act by the local authority but in practice by the informally constituted BBFC.

CONCLUSION

There is lack of transparency under the Act itself.

1. The total discretion is in the hands of the Central Government.
2. Most of the time movies are not judged on the matter of contents but on the political influences or the factors which would be affecting the ruling party at the Centre.
3. There is Cinematograph (Amendment) Bill, 2010 which still needs approval.
4. Now a day's censorship has been used to prohibit those films which really holds the real picture of the society.

WHY ARE CENSORS WRONG?

Cannot define with clarity what is "blasphemous, obscene, or seditious expression. Clear definitions and standards are rarely publicized prior to the arrest, prosecution and conviction of those accused of illicit expression." Cannot demonstrate that the material "actually poses a danger to society." Censors have to "forcibly suppress" because they cannot "convincingly demonstrate" that the material is false or harmful.

"Censorship arises when and precisely because someone cannot convincingly demonstrate to others that the opinions which offend him or her are indeed truly false or dangerous. If they could, there would after all be little or no need for censorship."

-- White, p. xiv

WHAT ARE THE CONSEQUENCES OF CENSORSHIP?

"The fact is that censorship always defeats its own purpose, for it creates, in the end, the kind of society that is incapable of exercising real discretion. ... In the long run it will create a generation incapable of appreciating the difference between independence of thought and subservience. "Censorship that hinders peaceable opposition to the government in the short run creates the long-run danger of violent opposition."



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V. MEDIA & HUMAN RIGHTS

What are Human rights?

Human rights belong to every member of the human family regardless of sex, race, nationality, socio-economic group, political opinion, sexual orientation or any other status.

Human rights are universal. They apply to all people simply on the basis of being human.

Human rights are inalienable. They cannot be taken away simply because we do not like the person seeking to exercise their rights. They can only be limited in certain tightly defined circumstances, and some rights, such as the prohibition on torture and slavery, can never be limited.

Human rights are indivisible. You cannot pick and choose which rights you want to honour. Many rights depend on each other to be meaningful – so, for example, the right to fair trial would be meaningless without the prohibition on discrimination, and the right to free speech must go hand in hand with the right to assemble peacefully.

Media for Human rights:

Human rights issues are more newsworthy than in the past.

There are more organizations that promote human rights and feed the media with information.

There are more human rights “watchdogs” that investigate human rights abuses and publish their findings.

The UN’s monitoring system is more visible.

More issues are framed as human rights issues: children’s issues, HIV/AIDS, sexual and reproductive health, aging, poverty, and housing.

More governments have integrated human rights into policies and laws.

Political parties take more account of human rights; human rights are discussed during elections.

Increasing use of the Internet, mobile phones, and social networking platforms like Twitter and Facebook means there are more ways to receive information, more sources and more alerts. Technology and social networks are also creating new ways to report human rights violations.

Criticisms of human rights coverage in the media

Media confuse issues because journalists have an inadequate understanding of human rights: what they are, how they are created, governments' responsibilities and how they are promoted and enforced.

By not taking account of human rights, journalists miss stories or ways of reporting issues. This affects the quality of journalism and the public's right to information.

When journalists cover human rights issues, they present them as crime or politics stories rather than rights issues. They ignore the existence of international human rights standards for domestic violence, racial discrimination, and treatment of migrants, child abuse, education, health, cultural freedoms and many other issues. This weakens media's "watchdog" role, because journalists do not hold their governments and other powerful institutions to account on these issues.

Journalists present information without context or analysis. As a result, human rights violations seem to be isolated instances or new events even when they are only the latest in a history of similar violations.

Media themselves sometimes perpetrate human rights abuses by invading privacy, perpetuating bias and stereotypes, not calling governments to account, or deepening conflict.

30 Articles of the Universal Declaration of Human Rights

1. We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.
2. Don't Discriminate. These rights belong to everybody, whatever our differences?
3. The Right to Life. We all have the right to life, and to live in freedom and safety.
4. No Slavery. Nobody has any right to make us a slave. We cannot make anyone our slave.
5. No Torture. Nobody has any right to hurt us or to torture us.
6. You Have Rights No Matter Where You Go. I am a person just like you!

7. We're All Equal before the Law. The law is the same for everyone. It must treat us all fairly.
8. Your Human Rights Are Protected by Law. We can all ask for the law to help us when we are not treated fairly.
9. No Unfair Detainment. Nobody has the right to put us in prison without good reason and keep us there, or to send us away from our country.
10. Right to Trial. If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do.
11. We're Always Innocent Till Proven Guilty. Nobody should be blamed for doing something until it is proven. When people say we did a bad thing we have the right to show it is not true.
12. The Right to Privacy. Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us or our family without a good reason.
13. Freedom to Move. We all have the right to go where we want in our own country and to travel as we wish.
14. The Right to Seek a Safe Place to Live. If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe.
15. Right to a Nationality. We all have the right to belong to a country.
16. Marriage and Family. Every grown-up has the right to marry and have a family if they want to. Men and women have the same rights when they are married, and when they are separated.
17. The Right to Your Own Things. Everyone has the right to own things or share them. Nobody should take our things from us without a good reason.
18. Freedom of Thought. We all have the right to believe in what we want to believe, to have a religion, or to change it if we want.
19. Freedom of Expression. We all have the right to make up our own minds, to think what we like, to say what we think, and to share our ideas with other people.
20. The Right to Public Assembly. We all have the right to meet our friends and to work together in peace to defend our rights. Nobody can make us join a group if we don't want to.
21. The Right to Democracy. We all have the right to take part in the government of our country. Every grown-up should be allowed to choose their own leaders.

22. Social Security. We all have the right to affordable housing, medicine, education, and childcare, enough money to live on and medical help if we are ill or old.

23. Workers' Rights. Every grown-up has the right to do a job, to a fair wage for their work, and to join a trade union.

24. The Right to Play. We all have the right to rest from work and to relax.

25. Food and Shelter for All. We all have the right to a good life. Mothers and children, people who are old, unemployed or disabled, and all people have the right to be cared for.

26. The Right to Education. Education is a right. Primary school should be free. We should learn about the United Nations and how to get on with others. Our parents can choose what we learn.

27. Copyright. Copyright is a special law that protects one's own artistic creations and writings; others cannot make copies without permission. We all have the right to our own way of life and to enjoy the good things that art, science and learning bring.

28. A Fair and Free World. There must be proper order so we can all enjoy rights and freedoms in our own country and all over the world.

29. Responsibility. We have a duty to other people, and we should protect their rights and freedoms.

30. No One Can Take Away Your Human Rights.

RIGHT TO INFORMATION

The Right to Information Act, 2005 is a revision of the Freedom of Information Act, 2002. It was formulated to facilitate smooth access to information for all citizens. The Right to Information act is based on the premise that democracy must involve an informed citizenry and that a government must be accountable to those governed.

Right to Information Act, 2005 (RTI)

The Right to Information Act, 2005 (RTI) is a law enacted by the Parliament of India "to provide for setting out the practical regime of right to information for citizens."

The Act applies to all States & Union Territories of India, except the State of Jammu and Kashmir - which is covered under a State-level law.

The provisions of the Act, any citizen (excluding J&K) may request information from a "public authority" (body of Government) within thirty days – provide information

The Act also requires every public authority to computerize their records for wide dissemination.

Publish certain categories of information so that the citizens need minimum recourse to request for information formally.

Law was passed by Parliament on 15 June 2005 and came into force on 12 October 2005.

Information disclosure in India was hitherto restricted by the Official Secrets Act 1923 and various other special laws, which the new RTI Act now relaxes.

Background

Law enacted during the British rule, the Official Secrets Act of 1889 which was amended in 1923.

This law secures information related to security of the State, sovereignty of the country and friendly relations with foreign states, and contains provisions which prohibit disclosure of non-classified information.

Civil Service conduct rules and the Indian Evidence Act impose further restrictions on government officials' powers to disclose information to the public.

Enactment

The FOI Act led to National RTI enactment. The first draft of the Right to Information Bill was presented to Parliament on 22 December 2004.

After intense debate, more than a hundred amendments to the draft Bill were made between December 2004 and 15 June 2005 when the bill finally passed.

The Act came fully into effect on 12 October 2005.

Information

The Act specifies that citizens have a right to:

- request any information (as defined).
- take copies of documents.

- inspect documents, works and records.
- take certified samples of materials of work.
- obtain information in form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts.

Process

Under the Act - all authorities must appoint their Public Information Officer (PIO).

Any person may submit a request to the PIO for information in writing. It is PIO's obligation to provide information to citizens of India who request information under the Act

If the request pertains to another public authority (in whole or part) it is PIO's responsibility to transfer/forward the concerned request to a PIO of the other within 5 days.

Every public authority - required to designate Assistant Public Information Officers (APIOs) to receive RTI requests and appeals for forwarding to the PIOs of their public authority.

The citizen making the request is not obliged to disclose any information except his name and contact particulars.

The Act specifies time limits for replying to the request -

- Request has been made to the PIO - the reply is to be given within 30 days of receipt (but computed from the day after it is received by the PIO of the transferee authority).
- Request has been made to an APIO - the reply is to be given within 35 days of receipt.
- Information concerning Corruption and Human Rights violations - provided within 45 days but with the prior approval of the Central Information Commission.
- Life or Liberty of any person is involved - the PIO is expected to reply within 48 hours.
- The information paid for - the reply of the PIO, necessarily limited to either denying the request (in whole or part) and/or providing a computation of "further fees"
- Information is not provided within the time period - treated as deemed refusal. Refusal with or without reasons may be ground for appeal or complaint.
- Information not provided on time prescribed - provided free of charge.

- Central Departments as of 2006 - fee of Rs.10 for filing the request, Rs.2 per page of information & Rs.5 for each hour of inspection after the first hour.
- The applicant is a Below Poverty Card holder, then no fee shall apply. Such BPL Card holders have to provide a copy of their BPL card along with their application to the Public Authority.
- States Government and High Courts fix their own rules. Chief Information Commissioner (CIC) is the head of all the information officers.
- The State Information Commission will be selected by the State Government through a Gazette notification.
- It consist of One State Chief Information Commissioner (SCIC) and not more than 10 State Information Commissioners (SIC) to be appointed by the Governor.

End of the year CIC required report contains –

- The number of requests made to each public authority
- The number of decisions where applicants were not given permission to access to the documents which they request, the provisions of the Act under which these decisions were made and the number of times such provisions were filed
- Details of disciplinary action taken against any officer in respect of the administration of the Act
- The amount of charges collected by each public authority under the Act
- PIO deal with requests –
- Persons seeking information & where the request cannot be made in writing
- To render reasonable assistance to the person to reduce the same in writing
- Not open disclosure

The following is exempt from disclosure -

- Information, disclosure of which - affects the sovereignty and integrity of India, the security, scientific or economic interests of the State, relation with foreign State or lead to incitement of an offence

- Information - expressly forbidden to be published by any court of law or tribunal or the disclosure of which may constitute contempt of court
- Information, disclosure - which would cause breach (violation) of privilege of Parliament or the State Legislature
- Information including commercial confidence, trade secrets or intellectual property, disclosure - which would harm the competitive position of a third party, unless the competent authority is satisfied that larger public interest warrants the disclosure of such information
- Information available to a person in his fiduciary (Legal or ethical issues of confidence) relationship, unless the competent authority is satisfied that the larger public interest warrants the disclosure of such information

Concept of Stereotypes

A stereotype is a fixed mental image of a group that is frequently applied to all its members.

A stereotype is a commonly held public belief about specific social groups or types of individuals. The concept of 'stereotypes are standardized and simplified conceptions of groups based on some prior assumption.

It is derived from Greek words (stereo) solid and (typos) impression; "solid impression"

In other words, stereotypes are an economical way of viewing the world. Because individuals cannot personally experience most of events in which they have an interest they rely on the testimony of others to enrich their improvised knowledge of environments. Stereotypes are simple, dimensional portrayals of people. Usually based in sex, race, religion, profession or age.

Filmmakers often rely heavily on stereotypes, because they are quick & simple way to establish a movie character's traits. Blonde women are dumb, foreigners are villains, Mexicans are lazy and blacks are great athletes.

Teenaged characters are variously shown as sex-crazed, uncivilized, moralistic or shallow and they tend to be lumped into groups of either popular kids or girls. The film industry today is more sensitive to issue of culture and greater than it once was, but many movies still perpetuate common misconceptions about groups of people such over simplified ad in acetate.

Portrayals can profoundly affect how we perceive one another, we relate to one another & how we value ourselves. Because children have a limited experience of the world, and they are particularly vulnerable by media stereotypes. Even animated movies have snare of stereotypes because they are familiar clearly understood. Kindly grandfather is Pinocchio; wicked stepmother in Cinderella all stereotypes known & understood by children parent should teach their kids to recognize media stereotypes ads to understand how they influence us.

Have your kids water must for stereotypical portrayals of children & teens in movies. Seeing inaccurate portraits of them, which help them to understand the concept of stereotyping. Discuss stereotypes of old films with children example for negative stereotypes & distort the history.

Role of stereotypes in Media content

Stereotyping in production of media content may be in evitable should be deployed to confront those stereotypes that are partially offensive unfair to segments of society. Media content of all kinds news, entertainment, advertising bond with stereotypes, primarily harm have accrues from stereotyping is that it leads to discrimination & prejudice.

Stereotyping, however does not concern just matters of cultural discrimination or prejudice, Prevalence of stereotypical symbols & messages in media content implicates the persistent question of what media's role in society should be.

Media serve as social engineer, attempting to construct a more equalitarian culture or should they simply reflect society's values. Advertiser stereotypes large segment of population. Advertiser shapes society values & our view of the world; you will believe it essential that advertisers become aware of how they portray different groups. Ethical dimensions of media's role dispelling stereotypes involves continuous struggle to balance commercial & mass appeal of stereotypes against values of accuracy, fairness & respect for individual members of society. Media stereotypes of minorities, women, and the elderly, disabled must visible and criticized.

In Asian countries, traditionally, the female's role was to be in charge of domestic matters, such as serving her husband, looking after her children, and performing household chores like cooking and cleaning. This type of female was appreciated as "virtuous". An old Chinese proverb on women states; "Talentless is virtuous: Tolerance" and obedience" were women had no right to go to school. Schooling was available only for a rich family's male figures. Family was the single content of a women's life, which in turn was regarded as yet another virtue.

Racial and Ethnic Minorities in media:

Race is a socially defined category, based on real or perceived biological differences between groups of people.

Ethnicity is a socially defined category based on common language, religion, nationality, history, or another cultural factor.

Sociologists see race and ethnicity as social constructions because they are not rooted in biological differences, they change over time, and they never have firm boundaries.

Ex: white

Symbolic ethnicity is an ethnic identity that is only relevant on specific occasions and does not significantly impact everyday life.

The distinction between race and ethnicity is important because ethnicity can be displayed or hidden, depending on individual preferences, while racial identities are always on display

A minority group is made up of members of a social group that is systematically denied the same access to power and resources available to the dominant groups of a society, but who are not necessarily fewer in number than the dominant group.

In india (Muslims /Sikhs/Christians)

Ethnicity is a category we construct in the process of our everyday interaction with other people, to identify with or differentiate ourselves from others we perceive as having a common culture, history, language, and religion. Its roots lay in the Greek word *ethnos*, which means nation or people

Knowledge of the ethnic culture means that someone has an intimate understanding of all those traditions, beliefs, priorities, values, and norms we described earlier, people develop their ethnic identity in the process of everyday life, as they come into contact with people who speak a different language, have a different cultural and historical background, and (or) have different religious beliefs.

Key ways in which ethnic minorities are represented within the media

Underrepresented

Represented in a stereotypical way

- Represented negatively
- As criminals
- As a threat
- As culturally abnormal
- As unimportant
- As dependent
- As invisible

Cyber Crime:

Crime is a social and economic phenomenon and is as old as the human society. Crime is a legal concept and has the sanction of the law. Crime or an offence is a legal wrong that can be followed by criminal proceedings which may result into punishment. Any criminal activity that uses a computer either as an instrumentality, target or a means for perpetuating further crimes comes within the ambit of cybercrime.

Why Cyberlaw in India?

When Internet was developed, the founding fathers of Internet hardly had any inclination that Internet could transform itself into an all pervading revolution which could be misused for criminal activities and which required regulation. Today, there are many disturbing things happening in cyberspace. Due to the anonymous nature of the Internet, it is possible to engage into a variety of criminal activities with impunity and people with intelligence, have been grossly misusing this aspect of the Internet to perpetuate criminal activities in cyberspace. Hence the need for Cyberlaws in India.

What is the importance of Cyberlaw?

Cyberlaw is important because it touches almost all aspects of transactions and activities on and concerning the Internet, the World Wide Web and Cyberspace. Initially it may seem that Cyberlaws is a very technical field and that it does not have any bearing to most activities in Cyberspace. But the actual truth is that nothing could be further than the truth. Whether we realize it or not, every action and every reaction in Cyberspace has some legal and Cyber legal perspectives.

The subject of cybercrime may be broadly classified under the following three groups. They are:

1. Against Individuals

- a) Their person &
- b) Their property of an individual

2. Against Organization

- a) Government
- b) Firm, Company, Group of Individuals.

3. Against Society at large

The following are the crimes, which can be committed against the following groups

Against Individuals:

- i. Harassment via e-mails.
- ii. Cyber-stalking.
- iii. Dissemination of obscene material.
- iv. Defamation.
- v. Unauthorized control/access over computer system.
- vi. Indecent exposure
- vii. Email spoofing
- viii. Cheating & Fraud

Against Individual Property:

- i. Computer vandalism.
- ii. Transmitting virus.
- iii. Unauthorized control/access over computer system.
- iv. Intellectual Property crimes
- v. Internet time thefts

Against Organization:

- i. Unauthorized control/access over computer system
- ii. Possession of unauthorized information.
- iii. Cyber terrorism against the government organization.
- iv. Distribution of pirated software etc.

Against Society at large:

- i. Pornography (basically child pornography).
- ii. Polluting the youth through indecent exposure.
- iii. Trafficking
- iv. Financial crimes
- v. Sale of illegal articles
- vi. Online gambling
- vii. Forgery

Types of Cyber Crimes

The different kinds of cybercrimes are:

Unauthorized Access and Hacking: Unauthorized access means any kind of access without the permission of either of the rightful or person in charge of the computer, computer system or computer network. Hacking means an illegal intrusion into a computer system and/or network. Every act committed towards breaking into a computer and/or network is hacking. Hackers write or use ready-made computer programs to attack the target computer. Some hackers hack for personal monetary gains, such as to stealing the credit card information, transferring money from various bank accounts to their own account followed by withdrawal of money. Government websites are the most targeted sites for the hackers.

A hacker is an unauthorized user who attempts to or gains access to an information system. Hacking is a crime even if there is no visible damage to the system, since it is an invasion in to the privacy of data. There are different classes of Hackers.

- a) White Hat Hackers- They believe that information sharing is good, and that it is their duty to share their expertise by facilitating access to information. However there are some white hat hackers who are just “joy riding” on computer systems. Eg. company technical experts
- b) Black Hat Hackers- They cause damage after intrusion. They may steal or modify data or insert viruses or worms which damage the system. They are also called “crackers”.
- c) Grey Hat Hackers- Typically ethical but occasionally violates hacker ethics. Hackers will hack into networks, stand-alone computers and software. Network hackers try to gain unauthorized access to private computer networks just for challenge, curiosity, and distribution of information. Crackers perform unauthorized intrusion with damage like stealing or changing of information or inserting malware (viruses or worms).

Web Hijacking

Web hijacking means taking forceful control of website of others. In this case the owner of the website loses control over his website and its content.

Pornography

Pornography means showing sexual acts in order to cause sexual excitement. The definition of pornography also includes pornographic websites, pornographic magazines produced using computer and the internet pornography delivered over mobile phones.

Child Pornography

The Internet is being highly used as a medium to sexually abuse children. The children are viable victims to the cybercrime. Computers and internet having become a necessity of every household, the children have got an easy access to the internet. There is an easy access to the pornographic contents on the internet. The pedophiles then sexually exploit the children either by using them as sexual objects or by taking their pornographic pictures in order to sell those over the internet.

Cyber Stalking

In general terms, stalking can be termed as the repeated acts of harassment targeting the victim such as following the victim, making harassing phone calls, killing the victim's pet, vandalizing victim's property, leaving written messages or objects. Stalking may be followed by serious violent acts such as physical harm to the victim. Stalker even uses very filthy and obscene

language to invite the interested persons. In online stalking the stalker can make third party to harass the victim.

Denial of service Attack

This is an attack in which the criminal floods the bandwidth of the victim network or fills his e-mail box with spam mail depriving him of the services he is entitled to access or provide. This kind of attack is designed to bring the network to crash by flooding it with useless traffic. But, like Virus, new DoS attacks are constantly being dreamed up by Hacker.

Virus Attacks

Viruses are the programs that have the capability to infect other programs and make copies of it and spread into other program. Programs that multiply like viruses but spread from computer to computer are called as worms. These are malicious software that attaches them to other software.

Software Piracy

Software piracy refers to the illegal copying of genuine programs or the counterfeiting and distribution of products intended to pass for the original. These kind of crimes also include copyright infringement, trademarks violations, theft of computer source code, patent violations etc.

Salami Attacks

These attacks are used for the commission of financial crimes. The key here is to make the alteration so insignificant that in a single case it would go completely unnoticed. E.g. a bank employee inserts a program, into the bank servers, that deducts a small amount of money (say Rs. 5 a month) from the account of every customer. No account holder will probably notice this unauthorized debit, but the bank employee will make a sizable amount of money every month.

Phishing

Phishing is the act of sending an e-mail to a user falsely claiming to be an established legitimate enterprise in an attempt to scam the user into surrendering private information that will be used for identity theft. The e-mail directs the user to visit a web site where they are asked to update personal information, such as passwords and credit card, social security, and bank account numbers that the legitimate organization already has

Sale of illegal articles

This category of cybercrimes includes sale of narcotics, weapons and wildlife etc., by posting information on websites, auction websites, and bulletin boards or simply by using email communication.

Online gambling

There are millions of websites; all hosted on servers abroad, that offer online gambling. In fact, it is believed that many of these websites are actually fronts for money laundering. Cases of hawala transactions and money laundering over the Internet have been reported.

Email spoofing:

E-mail spoofing is e-mail activity in which the sender addresses and other parts of the e-mail header are altered to appear as though the e-mail originated from a different source. E-mail spoofing is sending an e-mail to another person in such a way that it appears that the e-mail was sent

Cyber Defamation

When a person publishes defamatory matter about someone on a website or sends e-mails containing defamatory information to all of that person friends, it is termed as cyber defamation.

Forgery

Computers, printers and scanners are used to forge counterfeit currency notes, postage and revenue stamps, mark sheets etc. These are made using computers, and high quality scanners and printers. by someone else.

This includes theft of information stored in computer hard disks, removable storage media etc.

Email bombing

Email bombing refers to sending a large number of emails to the victim resulting in the victims email account (in case of an individual) or mail servers (in case of a company or an email service provider) crashing.

Internet time theft

Internet time refers to usage by an unauthorized person of the Internet hours paid for by another person.

Theft of computer system

This type of offence involves the theft of a computer, some part(s) of a computer or a peripheral attached to the computer.

Physically damaging a computer system

This crime is committed by physically damaging a computer or its peripherals.

Breach of Privacy and Confidentiality

Privacy refers to the right of an individual/s to determine when, how and to what extent his or her personal data will be shared with others. Breach of privacy means unauthorized use or distribution or disclosure of personal information.

Generally for protecting secrecy of such information, parties while sharing information forms an agreement about the procedure of handling of information and to not to disclose such information to third parties or use it in such a way that it will be disclosed to third parties.

E-commerce/ Investment Frauds

An offering that uses false or fraudulent claims to solicit investments or loans, or that provides for the purchase, use, or trade of forged or counterfeit securities. Merchandise or services that were purchased or contracted by individuals online are never delivered.

Cyber Terrorism

Targeted attacks on military installations, power plants, air traffic control, banks, rail traffic control, telecommunication networks are the most likely targets. Others like police, medical, fire and rescue systems etc.

- Cyber terrorism can be conducted remotely, a feature that is especially appealing to terrorists.
- Cyber terrorism has the potential to affect directly a larger number of people.