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"MEDIA ETHICS AND ITS STUDY AND IMPORTANCE"

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ABSTRACT

The ethical conduct expected of a media professional is the focus of media ethics. The values of media ethics include honesty, decency, accountability, fairness, truthfulness, and self-control. These values are to be freely upheld by media professionals in order to protect and advance public trust, uphold their own credibility, and refrain from betraying the public's faith and confidence. The nature of this study is descriptive. The importance of studying media ethics is the main topic of the paper. For this study, secondary data was gathered from books, journals, websites, and research papers. Media ethics are crucial for accurate reporting, preventing information distortion, and preventing conflicts of interest. An individual does not suddenly become morally upright. To safeguard the interests of individuals and society as a whole, further research is required, and appropriate laws and regulations pertaining to media ethics should be formulated on a global scale.

INTRODUCTION

A true democracy cannot function without information. People need to be brought up to date on national concerns and current affairs. The media, the fourth estate, offers important information for people's rights and personal development. The media adopts the position of leader and persuader in addition to that of informant. In order to strike a balance between the public's right to privacy and the press's freedom to acquire information, the Press Council of India developed rules. Individual journalists and media outlets in India are guaranteed freedom of speech and expression under Article 19(1)(a).

Objective of Study:

1. To know the concept of Media and Ethics.

2. To understand Theories of Ethics and Code of Ethics.

3. To explore knowledge about Media Ethics and its Importance.

4. To study approaches of Media Ethics.

Methodology:

The descriptive methodology is used for this study. The secondary data is collected from books, journals, websites, research papers, and articles.

Concept of the Media:

The media is a conduit for information that allows individuals to receive and distribute news, entertainment, education, government, legal, and other types of information. It also includes broadcasting and narrowcasting. It educates people and raises their awareness of the different legal, political, social, economic, and educational events taking place globally. The media serves as society's pillar. The media transmits social values and cultural heritage, making it possible for the vast majority of people to identify appropriate and well-thought-out behavioral norms. The media is a communication network, broadcasting and narrowcasting medium that allows individuals to receive and distribute news, entertainment, education, government, legal, and other types of information. It educates people and raises their awareness of the different legal, political, social, economic, and educational events taking place globally.

New Media:

All digital communication channels, such as social media, the Internet, and electronic video games, are considered new media. They can reach a lot of people, are more immediate, and are free. In particular, digital media—which includes social media platforms like Facebook, Twitter, and others—is referred to as new media. Computers, smartphones, the internet, and music and video files.

Internet:

The internet has given communication access to an entirely new autonomous measurement. It is widely used for private email correspondence, document transfers, interactive banking, shopping, and entertainment services, as well as advertising and entertainment. In spite of this, it is not subject to any specific regulatory framework and is instead governed by the common carrier model for regulatory purposes. Digital media utilized for online social interaction is referred to as social media. Blogs, social networking sites, wikis, and video-sharing websites are examples of social media. Anyone can endorse ideas on the internet. Information ethics, a branch of morals that focuses on the relationship between the creation, organization, dissemination, and use of information and the moral principles and ethical rules guiding people's behavior in society, is also known as news, data, and material.

Significance of Ethics:

Morals are crucial in all aspects of life. The culture, tradition, values, and beliefs graph is shown to have a diminishing slope. The following are some reasons why ethics is important:

1. An one who understands ethics is better able to comprehend, evaluate, and make the right judgments to reach their ultimate goals in life.

2. Thinking carefully about ethical concepts is aided by studying ethics. It assists people in comprehending certain basic moral and logical truths.

3. The framework of authority, values, culture, and beliefs establishes a proper and harmonious way of living in society. The ethics were the first to establish laws and norms in human society.

Classification of Ethical Theories:

Ethical theories can be divided into three main classifications:

I. Teleological /Consequential

II. Deontological /Non-Consequential.

III. Virtue Ethics

I. Teleological or consequential: Deontological and teleological ethics are two categories of ethics, according to Sir David Ross in his seminal work Foundations of Ethics. This is about the outcome of the activity. When an action yields positive outcomes, it is deemed beneficial. Their goal is to serve the greatest amount of individuals with the best possible outcomes.

The three pillars of the consequential ethics are pragmatism, egoism, and utilitarianism.

i. Utilitarianism: Moral behavior should result in the highest level of uprightness for the largest number of individuals. According to ethical utilitarians, individuals ought to behave in the interests of all parties involved. Their primary goal is the well-being of the many, not the interests of a select few. On the surface, this would seem fine. However, Pasqua et al. (1990: 259) state that there may be a dispute over how to appropriately value the factor that determines the highest number.

ii. Egoism: According to ethical egoists, each person should act in their own best interests. There are two subgroups of ethical egoists as well: universal egoists and personal egoists.

According to the universal egoists, each person should behave in their own best interests. The personal egoists think that each person should be able to express his or her own preferences.

iii. Pragmatism: Tools for any type of labor. It has a quantitative character. The third subgroup within the teleological school is called Ethical Pragmatism. It maintains that doing what is effective in real life is the proper course of action.

Deontological or non-consequential:

The term "deontological" ethics was coined by British moralist Jeremy Bentham (1748–1832). "Deon" is regarded to be mandatory in Greek. According to deontological ethics, acting morally righteously means carrying out one's responsibility. The cornerstones of non-consequential ethics are derived from the law, norms and regulations, morality, and accountability. According to non-consequential ethics, morality might be judged by perception, higher authority, responsibility, the character of the object, affection, or the benefit involved. Principles originate before actions are taken. The following are included under this theory.

i. Divine Command: According to this theory, since God is all-powerful and flawless, everything He says is correct. God bans anything, on the other hand, is evil. For those who believe in God, this line of thinking is valid. And not to the infidels. This is a rather subjective way of thinking.

ii. Kant's Ethics of Duty: Immanuel Kant (1724–1804), a proponent of deontological ethics, developed the obligation ethics that bears his name. Kant believed that a proper action is one that is carried out out of a sense of obligation and that a decent man is one who consistently acts morally. Stated differently, duty ethics requires individuals to act with a feeling of accountability. Furthermore, this dedication stems from logic rather than intuition. A moral principle will therefore be universally applicable and independent of empirical evidence.

iii. Natural Law Theory: The ethical theory of natural law is based on the principles of reason. Its followers are not required to believe in God, but both believers and atheists are capable of coming to an ethically sound compromise based on reason.

iv. Intuitionism: An instinct, gut feeling, hunch, or spontaneous sense of right and wrong are all examples of intuition. Everybody has a different intuitive sense. It is predicated on the idea that each person makes decisions on their own.

v. Virtue Ethics: Personality or character are considered virtues. Attaining charismatic dispositions—temperaments that convey goodness—is linked to virtue ethics.

There are several different ethical approaches:

a. The Non-Normative approach includes the Descriptive Approach and Meta-ethics. The non-Normative approach is the verification of principles without the fear of passing judgment. The Meta Ethics method places focus on appropriate perception and conclusion.

b. The normative approach offers moral assessments about what is right or bad. Because normative ethics studies appropriate behavior, it is frequently referred to as prescriptive science. Applying ethical theory to real-world situations is known as applied ethics. It all comes down to attaining notable outcomes under particular circumstances. Applied ethics includes the fields of bioethics, human ethics, legal ethics, and business ethics.

c. The Characteristic The Ethical Approach explains societal values, beliefs, and customs. Another name for it is comparative ethics. It has to do with people's morals, values, and perceptions of society and culture.

d. Absolute and Relative Ethics: Absolute ethics establishes a code of conduct for proper social interaction with the International Journal of Disaster Recovery and Business Continuity.

e. The deductive approach pertains to the autonomous, rational thinking-based acquisition of knowledge and information.

f. The inductive method is the process of gaining knowledge through experience.

Deductive Method: The media gathers data and draws conclusions about particular subjects based on reason. Deductive reasoning proceeds from a general fact to the understanding of a specific object.

Inductive Method: The process of progressing from detailed explanations to more expansive generalizations and hypotheses is known as the inductive method. Using this technique, the media gathers data and makes inferences based on what they see. The division of real-world acts and their moral examination in the areas of leadership, technology, health, law, and public, private, and professional life that deal with morality and media standards is known as media ethics. Another name for it is journalism ethics. People can develop to the fullest extent possible when ethical communication emphasizes the worth of the other person. In order to have a positive communication exchange, both sides are trustworthy, valued, and appreciated. It is impossible to conceive living without morals, ethics, and regulations. Everyone is subject to the laws and ethics, including individuals, businesses, society, journalists, and the media. It took a while to realize the media's influence and trickery. Information is supplied and

disseminated for the public's benefit by media outlets and journalists for the International Journal of Disaster Recovery and Business Continuity. Sheila Reaves (1989) examined media ethics in photography in her paper "Digital Alteration of Photographs in Magazines: An Examination of the Ethics." The development of photographic technology has made it possible for media, such as newspapers and magazines, to display photos that give readers a more accurate impression of authenticity. According to Reaves, editors can alter the substance of photographic images, add or delete objects or people, and alter the color of the images thanks to modern computer technology. It is also possible to create negatives from a modified image to demonstrate the authenticity of the shot. This raises the moral dilemma of how much photo editing can be done while maintaining the appearance of a real image for readers. The foundation of journalistic codes of ethics is the idea that news media outlets are there to give the public the knowledge they require in order to live in a free and democratic society. A journalist's or media reporter's ethical duties include giving information while meeting people's needs. Delivering fair and relevant topics to society in an authentic manner, gathering and presenting fresh stories according to their complexity, Give a range of viewpoints, Keep an eye on the government and businesses. The following are examples of responsible media reporting: guarantees accuracy (even at the expense of delays), conveys the reality, maintains loyalty to the people by prioritizing the public interest, The media ought to present accurate analysis and dispute with regard to gathered data. Information should be gathered by the media in an impartial and clearly objective manner. It includes social media, blogging, digital photojournalism, internet journalism, and citizen journalism.

Code of Ethics for the Media: The media accelerates the dissemination of important information for the advancement of society and individuals, but occasionally, for their gain or advantage, they malign or criticize individuals or institutions by publishing negative stories about them in the news. Adhering to codes of ethics is crucial in preventing bribery, defamation, cheating, blackmail, and other wrongdoings. The categorization of actual actions, moral considerations, and ethical standards into categories related to public, private, and professional life, health, law, technology, and leadership is known as media ethics. A person's decision-making process is influenced by the availability of moral knowledge.

India's Media Ethics: The study of ethics is a theoretical field. The foundation of ethical standards is comprised of social practices, religious beliefs, and tradition. Certain religious precepts, Indian customs, and values serve as the foundation for Indian ethics. The foundation

of Indian ethics is found in families, culture, customs, religion, and the laws and guidelines that each member of society must go by to ensure the welfare of all. Dharma holds great significance for the well-being and harmony of society. India's Press Council of India has the mandate to create an ethics code that adheres to the highest standards of the profession for journalists, news agencies, and newspapers. A code of ethics was adopted by the All India Newspapers Editors Conference (AINEC) in 1968. The Advertising Standards Council of India (ASCI) adopted a Code of Self Regulations in 1985, while the Parliamentary Code was approved in 1976.

Challenges for Media Ethics: There are several obstacles to standard ethical norms at all levels resulting from the rapid advancement of media information technology. Among the difficulties in upholding media ethics are political concerns, periodic changes in legislation, giving priority to one's interests, and safety concerns. The damage that the media's careless reporting causes to society can likewise be a source of conflict. Traditional media faces threats from digital and advanced technologies. Government meddling in the media's professional operations makes it difficult for the media to operate morally. The ethical problem is to provide trustworthy guidelines that balance the moralities of truthfulness, transparency, and verification when handling rumors and corrections in an online environment. Inappropriate use of digital and other new media is a breach of people's privacy and devices of dishonesty. When media professionals deviate from social norms and established ethical standards, the public becomes enraged and protests, attacking media companies, and a host of other topics of discussion and controversy arise. In some way, transgressions of established media codes of ethics and prevailing social traditions lead to concerns like invasions of privacy, censorship, pornography, media violence, secrecy, objectivity, television and children, advertising, propaganda, etc.

Concluding Remarks: The media serves as a mirror by portraying the harsh truths of life and the unvarnished truth. It is admirable how the media shapes public opinion, modifies public discourse, and holds the government accountable to the people. It offers a channel of communication between people and organizations. Respect for the state's reputation and the interests of its citizens is shown by all media. The media must constantly provide other authorities, groups, companies, organizations, and residents with accurate and sufficient information. Interpreting fundamental social norms of right and wrong for the context of civil service job is the media's primary function. The moral path to fulfill obligations is more difficult, but if media professionals wish to preserve the integrity of their medium, they should

be prepared to take on this issue. Across cultural and economic divides, a common code of ethics ought to be adhered to across diverse media customs.

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