UNIT- V: MEDIA FREEDOM

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5.1. Learning objectives

After going through this unit you will be able to:

- define the concept of 'Media Freedom'
- discuss why there should be a restraint on media freedom
- explain the concept of 'Media Ethics'
- enumerate the common elements of media ethics and their compliance
- discuss 'Plagiarism'
- explain the 'Right of Reply'

5.2. Introduction

The media is a powerful institution that can act as a necessary instrument of communication. Freedom of Press or Media Freedom is the immunity enjoyed by communications media – including newspapers, books,

periodicals, radio, television, and Internet – from government control or censorship. But one should remember that every human institution is liable to be abused, if not controlled, which may lead to disorder and anarchy. The need for controlling the Press, apart from any Emergency, arises out of this danger of the freedom of the Press being abused.

In this Unit when you will learn about media freedom you will be introduced to media ethics which refers to the value system by which a person determines what is right or wrong, fair or unfair, just or unjust which is necessary for media to survive neutrally. You will also learn the common elements of ethics that are necessary for media — truthfulness, accuracy, objectivity, impartiality, dignity, fairness, public accountability and humanity — as these apply to the acquisition of newsworthy information. Finally, you will learn about 'Plagiarism' and the 'Right of Reply' which is a right of an individual to reply to misleading or inaccurate publications about him.

In the next unit you will be introduced to the concept of privacy along with the concept of sensationalism and its impact on the electronic media, concept of sting operation, paparazzi and restrictions imposed by law and finally the concept of yellow journalism.

5.3. Media freedom

The media is a powerful institution that can act as a necessary instrument of communication. To the extent that the media is independent of direct government control it can also have the capacity to act as a powerful critic of government. Media has been increasingly challenged as an institution that frequently abuses its power, invading people's privacy and undermining personal freedom. Freedom of Press or Media Freedom is the immunity of the communications media – including newspapers, books, periodicals, radio, television, and Internet – from government control or censorship. Media Freedom is a guarantee by a government to the media or press for its citizens and their associations, extended to members of news-gathering organisations and journalists, and their published reporting. In many countries there are constitutional or statutory protections pertaining to media freedom or freedom of the press. Media freedom, although generally regarded as a constituent of democracy, does not have the same meaning everywhere in the world.

In developed countries, media freedom implies that all people should have the right to express themselves in writing or in any other way of personal opinion or creativity. The Universal Declaration of Human Rights states, “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media regardless of frontiers.” This philosophy is usually accompanied by legislation ensuring various degrees of freedom of opinion and laws are enacted in a country which can also find place in its constitution. The concept of media freedom is often covered by the same laws as freedom of speech, thereby giving equal treatment to media and individual. But differences in the understanding of media freedom exist, even among the West European democracies or between Western Europe and the United States.

The principle of freedom of the press (or Media Freedom) as a constraint on government actions against the press can differ from the amount of freedom of the press actually exercised at a given time. On the one hand, various social, political, and economic forces may serve to make the press free more in fact than it is in law. Conversely, those same forces may substantially curtail the exercise of a legal freedom. It could be seen that the government control on the media freedom is always subject to political, legal, or constitutional constraints.

5.3.1 Need for restraint on media freedom

Every human institution is liable to be abused, and every liberty, if left unbridled, has the tendency to lead to disorder and anarchy. The need for controlling the Press, apart from any Emergency, arises out of this danger of the freedom of the Press being abused. If no guarantee of individual right can be absolute, so is the freedom of the Press – it must be reconciled with the collective interest of the society, otherwise known as the ‘*public interest*’. There is a need to balance these two competing interests. i Once the need for restriction is acknowledged, the inquiry would be how much restriction would be reasonable in the public interest. The reason has been explained, in the U.S.A. which has installed freedom of the Press in the largest dimension in modern times:

"*Freedom carries with it responsibility even for the Press; freedom of the Press is not a freedom from responsibility for its exercise …*"

In most of the cases it is seen that when there is a conflict between the public interest behind a free media and some other competing interest, it is the Court which strikes a balance between the two interests. When the danger to such countervailing interests assumes a serious dimension, the State would be justified in curtailing or controlling the media freedom. Media freedom, therefore, cannot mean an uncontrolled licence for or immunity to every possible use of language. In the U.S.A., the Court would, in such a situation, interfere only where the danger to another public interest is substantial or there is a clear-and-present danger or the need for protecting the other public interest is 'compelling'. In India, the Court's role in balancing the two competing public interests is reserved in the Constitution itself, by the expression '*reasonable restrictions*' in Clauses (2)-(6) of Article 19.



LET US KNOW

"The freedom of the press is extolled as one of the great bulwarks of liberty. It is entrenched in the constitutions of the world. But it is often misunderstood …It does not mean that the press is free to ruin a reputation or to break a confidence or to pollute the course of justice or to do anything that is unlawful…"

– Lord Denning in Court of Appeal, 1981



CHECK YOUR PROGRESS – A

1. What is 'Media Freedom'?
2. What does the Universal Declaration of Human Rights say about media freedom?
3. Which Article under the *Constitution of India* puts restraints on the media freedom?

5.4. Media and importance of ethics

Media ethics is the subdivision of applied ethics dealing with the specific ethical principles and standards of media, including broadcast media, film, theatre, the arts, print media and the internet. The field covers many varied and highly controversial topics, ranging from war journalism to advertising.

Ethical behaviour elevates the practice of journalism. Journalism has an ethical goal – the communication of truth and facts. The problem is that the concept of truth has changed through human history. Along with this media audiences have also changed. In this context even the accepted facts and truth are subject to various interpretations among diverse viewers and readers on the basis of geography and cultural divides. Telling the truth as one views it, then, becomes a matter of possessing good moral character and the learning to recognise truth and how to convey it without distortion. Truth has somehow come to be mixed up with vision and presence. There has been much debate some years back about the means employed by the Tehelka team to record on film the extent of corruption in the Defence Ministry over the purchase of arms and ammunitions. The use of subterfuge to find the truth has been questioned at different forums of journalists. That is why the importance of ethics in the field of journalism.

Ethics is the study of what is good for an individual as also for society at large. The concept of ethics was formulated by the Greeks. They prescribed that for the individual, courage, morality and correct behaviour was a benchmark for morality and ethics. They also added the qualities of wisdom, justice and temperance to the list. Ethics refers to the value system by which a person determines what is right or wrong, fair or unfair, just or unjust. It is expressed through moral behaviour in specific situations. An individual's conduct is measured not only against his or her conscience but also against some norm of acceptability that has been socially, professionally or organisationally determined.

In present day conditions ethics has come to mean the ability to make decisions between what is good and bad, what is morally justifiable and what is not. It also denotes the ability to discern the correct choice out of many, all of which may be morally justifiable. It is the ability to explain these

choices to the people that mark ethical and rational thinking, to be converted into action. A reporter writing a story for a newspaper or for television may be called upon to take several decisions or ethical choices regarding the source of his story, his colleagues and the reading or viewing public. If his choice is correct, it cannot offend or hurt anyone of these categories involved.

Public enlightenment is the forerunner of justice and the foundation of democracy. The duty of a journalist is to further those ends by seeking truth and providing a fair and comprehensive account of events and issues. Conscientious journalists from all media and specialties strive to serve the public with thoroughness and honesty and at the same time professional integrity is the cornerstone of a journalist's credibility. Media codes of ethics are designed as guides through numerous difficulties, such as conflicts of interest, to assist journalists in dealing with ethical dilemmas. The codes and canons provide journalists a framework for self-monitoring and self-correction as they pursue professional assignments. While journalists in the United States and European countries have led in formulation and adoption of these standards, such codes can be found in the news reporting organisations in most countries with freedom of the press. The written codes and practical standards vary somewhat from country to country and organisation to organisation, but there is a substantial overlap among mainstream publications and societies.

The ethical standards for media are directed towards bringing the highest quality of news reporting to the public, thus fulfilling the mission of timely distribution of information in the service of the public interest. To a large extent, the codes and canons have evolved via observation of and response to past ethical lapses by journalists and publishers. Today, it is common for terms of employment to mandate adherence to such codes equally applicable to both the staff and freelance journalists. Sometimes journalist may face dismissal for ethical failures. Upholding professional standards also enhances the reputation of and trust in a news organisation, which boosts the size of the audience it serves.

5.5. Media Code of Ethics

Ethics are norms for conduct that distinguish between acceptable and unacceptable behavior. It is concerned with what is right or wrong, good

or bad, fair or unfair, responsible or irresponsible, obligatory or permissible, praiseworthy or blameworthy. Ethics and standards of journalism comprise principles of ethics and of good practice as applicable to the specific challenges faced by professional journalists. Historically and currently, these set of ethical standards are widely known to journalists as their professional "code of ethics". In recent years, it has almost become a norm that most renowned professional journalism associations and individual print, broadcast, and online news organisations has come out with their own set of basic codes on ethics to serve the society. The fundamental objectives of these ethical codes of journalism is to serve the people with news, views, comments and information on matters of public interest in a fair, accurate, unbiased, sober and decent manner. Towards this end, the Press is expected to conduct itself in keeping with certain norms of professionalism universally recognised. These universally recognised norms are expected to apply with due discernment and adaptation to the varying circumstance of each case which definitely will help the journalists to self-regulate their conduct.

The recent flurry of code writing suggests that editors and news staffs are taking issues of ethics seriously. The process of drafting and redrafting and debating and implementing the codes has good therapeutic value in and of itself. Even better, newspapers with clearly enunciated principles and stated values, combined with strong ethical decision-making skills, can better serve their readers and the public interest. Therein lies an essential connection to credibility. Codes of ethics can help newsroom staffers make sound decisions and build journalistic credibility about the many ethical problems they may encounter in their work.

There are various organisations and associations world over related to journalists and most of these associations have their own set of code of ethics. The principles of Journalistic codes of ethics of these national and international associations are designed as guides through numerous difficulties to assist journalists in dealing with ethical dilemmas. The codes and canons provide journalists a framework for self-monitoring and self-correction as they pursue professional assignments. In India we have Editor's Charter, 1953 ,adopted by All India Newspaper Editor's Conference (AINEC), AINEC Code of Ethics, 1968 to cover communal incidents, Press Council Code, 1996, Press Council Code on Communal Matters, 1968, National

Integration Council (NIC) Code, 1962 and Parliamentary Code of Ethics, 1976 adopted by the Rajya Sabha for journalists and newspapers regarding their social and moral responsibilities. While various existing codes have some differences, most share common elements and these include the principles of truthfulness, accuracy, objectivity, impartiality, dignity, fairness, public accountability and humanity as these apply to the acquisition of newsworthy information.

5.5.1 Common elements of Media Code of Ethics

Truthfulness:

This principle extends from honesty, good faith, and sincerity of a journalist in general, to the fact or reality in particular. However, truthfulness may conflict with many other values. Salacious details of the lives of public figures is a central content element in many media.



Salacious:
Showing too much interest in sexual matters.

This type of publication is not necessarily justified simply because the information is true. Journalists need to keep in mind that Privacy is also a right. Revelation of military secrets and other sensitive government information may be contrary to the public interest, even if it is true. Photo journalists who cover war and disasters confront situations which may shock the sensitivities of their audiences. For example, human remains are rarely screened. Journalistic ethics may conflict with the law over issues such as the protection of confidential news sources. There is also the question of the extent to which it is ethically acceptable to break the law in order to obtain news. For example, undercover reporters may be engaging in deception, trespass and similar torts and crimes. The ethical issue is how far one should risk shocking the audience's sensitivities in order to correctly and fully report the truth.

Accuracy:

Accuracy is much more than simply making sure you quote someone correctly or spell their name right. It also means that journalists put their words and opinions in the proper context. It means that you report on people and events as truthfully as possible. Journalists should not tidy up what happened to fit neatly into whatever angle you or your editor might want the story to take. It means the report is not tainted by whatever personal feelings

a journalist might have about the selected subject or people. The information in the report should conform to reality and it should be not in any way misleading or false. This demands not only careful and thorough research but a disciplined use of language and production techniques, including visuals. Events with a single eyewitness should be reported with attribution. Events with two or more independent eyewitnesses may be reported as fact. Controversial facts are always reported with attribution. Independent fact-checking by another employee of the publisher is desirable for accuracy of a news. Corrections should be published when errors are discovered. Defendants at trial should be treated only as having "allegedly" committed crimes, until conviction, when their crimes are generally reported as fact. Reporters are expected to be as accurate as possible given the time allotted to story preparation and the space available, and to seek reliable sources.

Objectivity:

The term 'objectivity' was not applied to journalistic work until the 20th century, but it had fully emerged as a guiding principle by the 1890s. A number of communication scholars and historians agree that the idea of "objectivity" has prevailed as a dominant discourse among journalists in the United States since the appearance of modern newspapers. The rise of objectivity in journalistic method is also rooted in the scientific positivism of the 19th century, as professional journalism of the late 19th century borrowed parts of its worldview from various scientific disciplines of the day.

Today journalists and the public often tend to identify objectivity in its absence. Objectivity is a significant principle of journalistic professionalism, especially in the United Kingdom and United States. Journalistic objectivity can refer to fairness, disinterestedness, factuality, and nonpartisanship, but most often it encompasses all of these qualities. However, not many journalists would make a claim to total neutrality or impartiality. However, some strive toward a certain modicum of detachment from their own personal biases in their news work.

The journalistic ethics of objectivity has strong influence on the profession. But journalistic objectivity is not the pristine objectivity of philosophy. Instead, a journalist attempts to be objective by two methods: 1) fairness to those concerned with the news and 2) a professional process of information gathering that seeks fairness, completeness, and accuracy. As

we all know, the ethical heights journalists set for themselves are not always reached. But, all in all, like politics, it is an honourable profession practiced, for the most part, by people trying to do the right thing.

Impartiality:

The journalistic principle of impartiality holds that decisions should be based on objective criteria, rather than on the basis of bias, prejudice, or to the benefit one person over another for improper reasons.

Fairness:

Ethical journalistic practice demands that reporters and editors be fair. Journalists should be careful about the fact that reporting about an incident is made objectively and free from political influence or personal favouritism. They should see whatever they are being fair to the people you writing about. The portrayal of thoughts and words should be fair and should not be adulterated in some way or the other. The information reports should reflect equitably the relevant facts and significant points of view and should deal fairly and ethically with persons, institutions, issues and events. The journalist should himself feel comfortable reading his own story to the people involved. One of the biggest compliments a journalist can receive is to be called tough but fair by someone he has written about in an uncomplimentary way.

In the news reporting the fairness bias manifests a contention between/ among political actors. Whenever one faction or politician does something or says something newsworthy, the press is compelled by this bias to get a reaction from an opposing camp. This creates the illusion that the game of politics is always contentious and never cooperative. This bias can also create situations in which one faction appears to be attacked by the press.

Public Accountability:

With the principle of public accountability come such principles as answerability, responsibility, blameworthiness, liability and other terms associated with the expectation of account-giving. Public accountability of journalists means the obligation of journalist to explain and report publicly, fully and fairly, before and after the fact, how they are carrying out responsibilities that affect the public in important ways. Their report about

an incident should validate their fairness and completeness. In a way journalists have an obligation to explain and to justify his or her reporting.

Dignity:

The dignity of the people a journalist writes about is very important. So is the dignity of readers and newspaper. That does not mean that someone is not an aggressive journalist, but it means that he does not take cheap shots. Most hard-hitting stories are strengthened when the reporter shows respect toward the people or institutions under examination.

Humanity:

It is the principle of being humane. In the movie *Absence of Malice* there is a great scene where a wise old city editor talks about being a reporter. He says he knows how to report the news and he knows how not to hurt people, but he doesn't know how to do both at the same time. The best journalism usually hurts someone, often without meaning to. Humanity means I not to hurt the innocent or those who have no idea what they are getting into when they talk to a reporter. Good journalists have a special responsibility when it comes to the common masses.

The duty of the journalist is to further those ends by seeking truth and providing a fair and comprehensive account of events and issues. Conscientious journalists from all media and specialties strive to serve the public with thoroughness and honesty. Professional integrity is the cornerstone of a journalist's credibility. Ethics form the foundation on which is built the basic social contract that has to exist between the credible journalist and the public he or she serves. The stronger that foundation, the stronger are the ties between the writer and the reader. But that strong foundation is rarely obvious to the reader, or for that matter the writer. Ethics almost always remains in the background, usually only becoming evident when there is a problem.

5.5.2. Plagiarism

'Plagiarism' is essentially the unacknowledged use of another person's work, usually by one person acting independently. It is a form of copying without acknowledgement of the work of others – published or unpublished,



Pligiarism:
The action of taking work or idea of someone else and pass it off as one's own.

either verbatim or in close paraphrase, including material downloaded from computer files and the Internet. It may be the use of or close imitation of the language and thoughts of another author and the representation of them as one's own original work.

In journalism, plagiarism is considered a breach of journalistic ethics, and reporters caught plagiarising typically face disciplinary measures ranging from suspension to termination. Some individuals caught plagiarising in academic or journalistic contexts claim that they plagiarised unintentionally, by failing to include quotations or to give the appropriate citation. While plagiarism in scholarship and journalism has a century-old history, the development of the Internet, where articles appear as electronic text, has made the physical act of copying the work of others much easier, simply by copying and pasting text from one web page to another. The practice of plagiarism is being increasingly indulged in by some newspapers by lifting news from other newspapers and publishing them subsequently as their own. In India this practice is very common. Reporters consciously or unconsciously deal with many situations that could involve plagiarism. This malpractice may not be corrected to wholesale prevention or actionable as a breach of copyright, because news once published becomes public property. To get rid of unethicality of such news proper acknowledgement of the source of the report at the beginning or at the end may the news must be given. Events in a news cannot be copyrighted, but specific account of the event can be. Journalists can rewrite the article without violating the law.

One thing may be mentioned here that Plagiarism is not copyright infringement. While both terms may apply to a particular act, they bear different meanings in law. Copyright infringement is a violation of the rights of a copyright holder, when material protected by copyright is used without consent. On the other hand, plagiarism is concerned with the unearned increment to the plagiarising author's reputation that is achieved through false claims of authorship.



Let us know

Pligiarism is not same as infringement of copyright

5.5.3. Compliance of Ethical Standards

There is a perennial concern that the standards of media ethics are being ignored. One of the most controversial issues in modern reporting is media bias, especially on political issues, but also with regard to cultural and other issues. Sensationalism is also a common complaint. Minor factual errors are also extremely common, as almost anyone who is familiar with the subject of a particular report will quickly realise. There are also some wider concerns, as the media continue to change, for example that the brevity of news reports and use of sound bites has reduced fidelity to the truth, and may contribute to a lack of needed context for public understanding. From outside the profession, the rise of news management contributes to the real possibility that news media may be deliberately manipulated. Selective reporting, double standards are commonly alleged against newspapers, and by their very nature forms of bias are not easy to establish, or guard against.

Among the leading news organizations which voluntarily adopt and attempt to uphold the common standards of media ethics there is considerable variation in respect of adherence and general quality . The professionalism, reliability and public accountability of a news organisation are three of its most valuable assets. An organisation earns and maintains a strong reputation, in part, through a consistent implementation of ethical standards, which influence its position with the public and within the print and electronic media houses.

5.6. Right of Reply

The 'Right of Reply' is the right of an individual to reply to misleading or inaccurate publications about him. The right of reply is the right to defend oneself against criticism. It means a person must be given the opportunity to respond to any allegations made against them in a publication. In most cases this would mean they would be contacted before publication so that their side of the story may be put across to the audience in the same article. But right to reply does not mean a person must be contacted before publication. However, it does mean that they must be given the opportunity to put their side of the story across after publication.

The newspaper should promptly publish, at the instance of the person feeling aggrieved/or concerned by the impugned publication, a contradiction/ reply/rejoinder sent to the editor in the form of a letter or note. The editor has the discretion either to publish it in full or in its abridged and edited version, particularly when it is inordinately long. But the rejoinder should be an effective reply to the allegations. However, the editor is not entitled to alter, omit or refuse to publish important portions of the reply/rejoinder which effectively deals with the material allegations in the news item. If the editor doubts the truth or factual accuracy of the contradiction/reply/rejoinder, even then it is her/his duty to publish it, with liberty to add separately at the end, an editorial comment doubting its veracity, but only when this doubt is reasonably founded on unimpeachable documentary or other evidential material in her/ his possession. The editor should not, in a cavalier fashion, without the application of mind, append such note, as: "We stand by our story". It must be remembered that the liberty to append an editorial comment to a rejoinder or reply is not absolute right. It is a concession which has to be availed of sparingly with due discretion and caution in appropriate cases. However, where the reply/contradiction or rejoinder is being published in compliance with the direction of the Press Council, it is permissible to append a brief editorial note to that effect.

In Europe there have been proposals to enshrine the principle in law that there is a legally enforceable right of reply that applies to all media, including newspapers, magazines, and other print media, along with radio, television, and the internet. Article 1 of the Council of Europe's draft recommendation Recital 8 *"proposes that a legally enforceable right of reply should apply to all media, including newspapers, magazines and other print media, radio, television and Internet."* It also proposes *a right of reply "offering a possibility to react to any information in the media presenting inaccurate facts...which affect...personal rights".* In Europe in Austria, Denmark, France, Germany, Finland, The Netherlands, Norway, Spain and Sweden the right of reply is a statutory right, while in Greece it is a constitutional right.

The Sean McBride Commission, a Commission set up by the UNESCO to ensure a better flow of news suggested, "It must be recognised that communication is a personal right belonging to all individuals, not only journalists and governments, not only those who exercise political and economic power." The right to reply is a part of the right to know in the same

way as the latter is a part of the right to free expression. The media`s right to know is linked to its duty to inform. If they fail to do it, the citizen will have to have the right to do it in the form of a reply or rejoinder. In Australian politics, the Opposition party in Federal Parliament is given the formal right of reply to respond to the government's budget. Two nights after the budget is presented by the Treasurer of Australia on live television, the Leader of the Opposition delivers a reply speech in Parliament that is also broadcast on live TV.



CHECK YOUR PROGRESS – B

1. What is 'Ethics'?
2. What are the most universally accepted common principles of Code of Conduct of Journalism?
3. What is Journalistic objectivity?
4. Some newspapers are found of lifting news from other newspapers and publishing them subsequently as their own – what is this practice called?
5. "It is your right to defend yourself against criticism about you" which is published in a newspaper. This right may be termed as?

5.6. Let us sum up

Freedom of Press or Media Freedom is the immunity of the communications media – including newspapers, books, periodicals, radio, television, and Internet – from government control or censorship. Media Freedom is a guarantee by a government to the media or press for its citizens and their associations, extended to members of news-gathering organizations and journalists, and their published reporting. In many countries there are constitutional or statutory protections pertaining to media freedom or freedom of the press. Media freedom does not have the same meaning everywhere in the world. The principle of freedom of the press (or Media Freedom) as a constraint on government actions against the press can differ from the amount of freedom of the press actually exercises at a given

time. The need for controlling the Press, apart from any Emergency, arises out of this danger of the freedom of the Press being abused. Freedom of the Press is not a freedom from responsibility for its exercise.

Ethical behaviour elevates the practice of journalism. Journalism has an ethical goal – the communication of truth and facts. Media ethics is the subdivision of applied ethics dealing with the specific ethical principles and standards of media, including broadcast media, film, theatre, the arts, print media and the internet. Ethics are norms for conduct that distinguish between or acceptable and unacceptable behavior. While the various existing codes of conduct of journalism different organisations adopt have some differences, most share some common elements which include the principles of — truthfulness, accuracy, objectivity, impartiality, dignity, fairness, public accountability and humanity. But there is a perennial concern that the standards of media ethics are being ignored.

'Plagiarism' is essentially the unacknowledged use of another person's work, usually by one person acting independently. It is a form of copying without acknowledgement of the work of others – published or unpublished, either verbatim or in close paraphrase, including material downloaded from computer files and the Internet. In journalism, plagiarism is considered a breach of journalistic ethics, and reporters caught plagiarising typically face disciplinary measures ranging from suspension to termination. Plagiarism is not copyright infringement. While both terms may apply to a particular act, they bear different meanings in law.

The 'Right of Reply' is right of an individual to reply to misleading or inaccurate publications about him. The right of reply is the right to defend oneself against criticism. It means a person must be given the opportunity to respond to any allegations made against them in a publication.



5.7. Answers to check your progress

A

1. Media has been increasingly challenged as an institution that frequently abuses its power, invading people's privacy and undermining personal freedom. Freedom of Press or Media Freedom is the immunity of the communications media – including newspapers, books, periodicals, radio,

television, and Internet – from government control or censorship. Media Freedom is a guarantee by a government to the media or press for its citizens and their associations, extended to members of news-gathering organisations and journalists, and their published reporting. In many countries there are constitutional or statutory protections pertaining to media freedom or freedom of the press.

2. The Universal Declaration of Human Rights states, "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media regardless of frontiers."

3. Clauses (2)-(6) of Article 19 of the *Constitution of India*.

B

1. Ethics is the study of what is good for an individual as also for the society at large. The concept of ethics was formulated by the Greeks. Ethics refers to the value system by which a person determines what is right or wrong, fair or unfair, just or unjust. It is expressed through moral behaviour in specific situations. The Greeks prescribed that for an individual courage, morality and correct behaviour was a benchmark for morality and ethics. They also added the qualities of wisdom, justice and temperance to the list.

2. Common elements of media ethics are truthfulness, accuracy, objectivity, impartiality, dignity, fairness, public accountability and humanity.

3. Journalistic objectivity can refer to fairness, disinterestedness, factuality, and nonpartisanship, but most often it encompasses all of these qualities. However, not many journalists would make a claim to total neutrality or impartiality.

4. Plagiarism

5. Right of Reply



5.8. Further Readings

- **P. K. Ravindran:** ***Preess Law and Ethics of Journalism***
- **Vir Bala Aggarwal :** ***Essentials of Practical Journalism***
- **T. Rajshekhar:** ***Journalism – Ethics and Objectives***
- **Raymond Wacks:** ***Privacy and Press Freedom***



5.9. Possible questions

1. What is ‘media freedom’? Why is there is a need to put restraint on the media freedom? Explain.
2. Write a brief note on the importance of ethics for the media houses.
3. What is Media Ethics? Write a note on the media code of ethics.
4. What are the common principles or elements of media ethics? Write briefly on each one of them.
5. Write a brief note on the compliance of the media ethics in reporting news.
6. What is plagiarism? Explain plagiarism with reference to media ethics.
7. What is Right of Reply? Write a note on right of reply with reference to media.