COMMUNICATION
RESEARCH TRENDS

COMMUNICATION ETHICS

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The mulberry trees stirred, and the prophet Ezekiel saw dead bones coming to life. The observer of mass communication ethics these days might feel like Ezekiel. It is a growth industry. The snippets of a decade ago have become a major body of scholarship.

The scope of interests is expanding. Cross-cultural concerns are growing. The earlier focus on printed news has widened to include electronic media, data management, advertising and public relations. A generic narrative ethics is beginning to appear. Theological ethics has not yet reached its potential, though it contributes more of late. Social responsibility gets some of the attention previously reserved for individual rights.

Issues important in the past are being readjusted. We were worried about violence, and still are, but the requirements of establishing a peaceful society are now attracting attention. The needs of the poor for appropriate media are being recognized. Studies of manipulation and ideology are coming into their own.

Normative ethics, long derogated, is increasingly seen as a sign of maturity, balancing the descriptive approach.

Finally, linkages are being established between such controversial but necessary fields as critical studies, feminist theory and applied ethics.

Fashioning a systematic ethical structure is like building a house in a hurricane. Working on it is often a thankless act of conscience, without guarantees. Media ethics may never attract the prestige, energy or resources of other communication fields, but the research outlined here indicates its intrinsic worth.

I. Expansion in Scope

International Axis

Thomas W. Cooper. *Communication Ethics and Global Change*. London/New York: Longman, 1989; and 'Comparative International Media Ethics.' *Journal of Mass Media Ethics*, 5:1 (1990), pp. 3-14.

Helmut Peukert (University of Münster). 'Universal Solidarity as Goal of Communication.' *Media Development*, 28:4 (1981); and 'Fundamental Theology and Communicative Praxis as the Ethics of Universal Solidarity.' *Conrad Grebel Review*, 3 (Winter 1985), pp. 41-65.

Over the past decade, media ethics has shifted its emphasis from local and isolated concerns to the international arena. On occasion in the late 1970s, the world agenda was included; studies in press coverage of terrorism, for example, had no other choice. But a methodical, cross-cultural approach to communication ethics is only now taking shape. Anne Vander Meiden of Utrecht (Netherlands) published a reader in 1980 for the IAMCR (International Association for Mass Communication Research; Association Internationale des Etudes et Recherches sur l'Information) with contributors from Korea, Belgium, England, Germany, United States, Finland, and the Netherlands. In 1980 Gudmund Gjelsten hosted an international conference on media ethics in Kristiansand, Norway, as did the Katholische Akademie at Stuttgart, Germany. During the 1980s, these early sparks were fanned into flame largely through the work of Robert A. White (Rome), Michael Traber (London), and Kaarle Nordenstreng (Tampere).

Robert A. White, then at CSCC, London, edited an issue of *Communication Research Trends* (Spring 1980) on international mass communication ethics, and later hosted a series of conferences at Villa Cavalletti, near Rome, in collaboration with Professor Peter Henrici of the Gregorian University. One focused on ethics (1985), another on moral development (1987), and a third on Jesus the perfect communicator (1991). All included scholars from several continents.

Michael Traber of the WACC (World Association for Christian Communication) edited a *WACC Journal* issue on media ethics in November 1979 and has frequently concentrated on questions of social ethics in the Journal's successor *Media Development*. Kaarle Nordenstreng's *The Mass Media Declaration of UNESCO* (1984) was a pathbreaker in international codes. Under his leadership the International Organization of Journalists provided an international forum for communication ethics, as does the Professional Education section of IAMCR currently.

Comparative Surveys

These efforts and notable others culminated in the first comprehensive treatment of ethics by an international network of scholars, *Communication Ethics and Global Change*. Coordinated by Thomas Cooper of Emerson College (Boston), this volume brings together surveys of media ethics in thirteen countries. These empirical descriptions tend to rely on sociological phenomena-- codes of professional ethics, press councils, courses in journalism ethics, and so forth. But Cooper and his collaborators also include integrative analyses, finding three major areas of worldwide concern among public communicators: the quest for truth, the desire for responsibility, and the call for free expression. These cross-cultural patterns are only hypotheses at this stage; they need further research on a national, regional, continental, and universal basis. They require

investigation on different levels in order to distinguish perceptions from reality, and genuine polarities from common ground. The book presumes that increased knowledge will contribute to greater openness and receptivity across national boundaries. This book's many appendices and rich bibliography are an inescapable resource for research projects of the future.

Paradox and Conundrum

Cooper's book in particular and cross-cultural ethics in general point to a troubling paradox. In pursuing an ethics of super media technology as the sinews which bind humanity together, the impassioned need for cultural diversity must be nurtured as well. In the absence of empowering indigenous groups, an elitist/paternalistic system is created at odds with the very social ethics constructed in its name. Yet without the universal, international mode, there is no opportunity to assess transnational economic structures or contradict the technologies of global destruction. Those who plead for preserving local cultures and those envisioning a global information order are both right. But, even though these are parallel demands, folklore from the ground up does not spontaneously turn into universal norms rooted in our solidarity as a human race.

These counter tendencies are at odds with themselves and do not automatically mix.

The second half of Cooper's title, 'Global Change,' may never happen. For a decade the finance industries have had the most sophisticated high-tech information marketing systems available. Today banks, savings and loans, and insurance companies in the United States are in chaos. The United Nations' offensive in the Gulf War was a triumph for macro media technologies engaged to coordinate weaponry rather than peace.

On the other hand, if we celebrate local conventions and moral codes, the result is often parochialism; it makes us smug and defensive rather than more open. Yet we have no alternative but to work both sides of the street. As a response to this conundrum, Michael Traber and Yassen Zassoursky of Moscow State University have initiated an exploration into universal values. Beginning in Yugoslavia and the U.S.S.R., they are continuing the search in various cultural settings, despite Lyotard's (1979) declaration that in this fragmented age all metanarratives have died. They act on the same faith as Helmut Peukert's, that our tribal identities will be enriched rather than threatened when they are judged and inspired by our universal solidarity.

Breadth

Hermann Boventer. *Pressefreiheit ist nicht grenzenlos: Einführung in die Medienethik.* (Press Freedom is Not Unlimited: Introduction to Media Ethics). Bonn: Bouvier Verlag, 1989.

Jürgen Habermas. *Moralbewußtsein und kommunikatives Handeln.* (Moral Consciousness and Communicative Action). Frankfurt am Main: Suhrkamp Verlag, 1983 and 1990.

Anne van der Meiden. *Reclame en Ethiek.* (Advertising and Ethics). (3rd ed.) Leiden /Antwerp: H. E. Stenfert Kroese, 1981.

Larry Gross, John Stuart Katz and Jay Ruby (Eds.). *Image Ethics: The Moral Rights of Subjects in Photographs, Film, and Television.* Oxford/New York: Oxford University Press, 1988.

Print News

Historically, communication ethics has been preoccupied with journalism. Print news--that is, ethical standards for newspaper reporters--has largely ordered the landscape. The 1920s in the United States and Boventer's *Pressefreiheit ist nicht grenzenlos* are prototypes of the

traditional path constantly repeated. Systematic work in media ethics in the United States originated with an industrious 1920s.

Four major books rose together from America's heartland during this decade, their authors among a *Who's Who* list of journalism luminaries: Nelson Crawford's *Ethics of Journalism* (1924), Leon Flint's *The Conscience of the Newspaper* (1925), William Gibbons' *Newspaper Ethics* (1926), and Albert Henning's *Ethics and Practices in Journalism* (1932). They linked themselves to the long tradition of intellectual work in ethics, seen as a scholarly enterprise since Xenocrates included ethics as a division of the Platonic Academy in 339 B.C. It was a considerable achievement and left a permanent legacy.

Together these textbook authors and their associates carved out much of the structure that continues to dominate American journalism ethics until today. They spoke with one voice about the press as an instrument of public service and articulated the press' mission in the face of an often uncooperative university not committed to journalism education.

Boventer's intelligent work over a decade also illustrates the value of concentrating on the journalism enterprise. At various points he has ventured into advertising, entertainment, public relations, church promotion, and new technologies, but news and print cut the biggest swath. Boventer demonstrates that ethicists who concentrate there can dig deeper into political philosophy and sociology. The newspaper's role as 'Schul-Meister der Nation' (p. 156) can be examined and critiqued. Since the intellectual roots of the democratic press were formed when print technology was the exclusive option, the current viability of those principles can be probed and Boventer is a craftsman of the art.

Most of the heavyweights in media ethics--at least in industrialized democracies--have shown the same predilection for news, and news in its literary rather than broadcast form. And extensive research must still be done on various aspects of news: declining readership among youth and in urban centres, production practices, multiculturalism, the problematic status of objectivity, technological innovation, newspaper credibility, hiring practices, and so forth. Most of the perpetual issues--invasion of privacy, conflict of interest, sensationalism, confidentiality of sources, and stereotyping--get their sharpest focus in a print context. Meanwhile, alternative newspapers outside the mainstream have scarcely been touched.

Other Media Functions

But the log jam has broken. Television is the primary arbiter of news these days and radio remains vital. Even research which emphasizes the news function at present tackles cases and problems from broadcasting, the wire service agencies and documentaries, in addition to everyday reporting. And beyond the daily paper, magazines and instant books as news vehicles are increasingly prominent too. In a more dramatic trend--for better or worse--reporting is being removed from its pedestal and located alongside other mass media functions. News is now being integrated with other aspects of the information system, that is, to persuade, to entertain, and to service bureaucracy. In fact, often practitioners of journalism, advertising, entertainment, and data management are part of the same institutions and encounter other media functions directly in their work. Arguably, heads of media corporations should best come from news, and clearly the demands on news operations have never been more intense in a darkening world. But it is empirically true that the media's role in persuasion, entertainment, and digital transmission has also become pervasive, socially significant, and ethically charged

--thus, the research which has burgeoned in the ethics of public relations, organizations, face-to-face encounters, the music business and cinema, libraries, book publishing, confidentiality in computer storage, fiction, new media technologies, the mass-mediated sports industry, and more.

The dark side of this research frenzy is faddishness and fragmentation. But *Reclame en Ethiek* and *Image Ethics* prove that intellectually provocative work is possible outside of news. Both are strongholds against moral scepticism. Both debate the substantive issues of culture and intellectual history. Both understand the nuances of media practice but work close to the theoretical bone as well. Van der Meiden selects truthfulness as the primary standard for advertising as a social institution. He combines his philosophical and sociological expertise in chapter six, for instance, to highlight trustworthiness while avoiding narrow and static definitions of truth as technically correct messages. In his elaboration, a truthful account conveys integrity regarding the advertiser, humanity in the consumer, and attitudes not divorced from deeds. Gross and his colleagues fundamentally alter the world of visual imagery by making subjects the point of moral entry. *Image Ethics* resonates with contemporary aesthetics and sharpens our interpretive powers. And in the process, the editors actually begin articulating a coherent ethics of representation. Though not pretending to construct a full-scale theory of visual ethics, their model forces us into questions about cultural change, empowerment, ideology, and protecting innocent victims.

Books of this calibre hold out the promise that rather than fragmentation, our widening spectrum will open new insights and fresh approaches to the substantive issues that lie beneath the surface. Deception and economic temptation are common in all mass-mediated communication. Patriarchy and racism are deep-seated everywhere. Reporters often refuse to distinguish gratuitous violence and realism until they confront the difference in entertainment media. Invasion of privacy, easily excused in news, becomes an insufferable evil when government data banks disclose confidential information without permission. Louis Day's new textbook, *Ethics in Media Communication*, illustrates how many ongoing ethical quandaries can be fruitfully examined through a diverse range of media technologies and functions.

Narrative Ethics
On a deeper level, the catalyst for advance is discourse ethics itself. Habermas illustrates the search for a generic framework (pp. 43-115), also called representational or narrative ethics. He replaces Kant's categorical imperative 'with a procedure of moral argumentation; . . . justification is tied to reasoned agreement among those subject to the norms in question' (p. viii). Habermas understands language to be an agent of culture and social organization. Narratives are symbolic forms through which we think, argue, persuade, display convictions, and establish our identitites. Stories contain in a nutshell the meaning of our theories and beliefs. Therefore, the overriding question is whether our myriad linguistic forms allow everyone's interests a representative hearing. Is the moral consciousness of the community's members reflected in our practical discourse? Could competing normative claims be fairly adjudicated in the public sphere if communicators placed themselves in one another's shoes? Cut against the backdrop of Nazi totalitarian propaganda, Hannah Arendt's penetrating work on evil in public discourse deserves renewed attention as well (cf. Benhabib, 1988). She became well known in the U.S. through her reporting on the Eichmann trial for the

New Yorker. Arendt has understood more keenly than most, the formative role of narrative in the civic arena.

Religious Ethics

Hamid Mowlana. 'Objectives and Aims of Tabligh from the Islamic Viewpoint: Toward a Theory of Communication and Ethics.' In *Public Law and Comparative Political Science*. Manuel J. Peláez (Ed.). Spain: Universidad de Málaga, 1989.

John W. Bachman. 'Massenmedien in biblischer Sicht.' In *Medien zwischen Markt und Moral: Beiträge zur Medienethik*. Wolfgang Wunden (Ed.). Stuttgart: GEP-Buch im J. F. Steinkopf Verlag, 1989, pp. 71-85.

Mark Fackler. 'Reinhold Niebuhr's Contribution to Social Responsibility Theory.' Paper presented to the Speech Communication Association, Boston, Massachussetts, November, 1987.

John P. Ferré. 'Commmunication Ethics and the Political Realism of Reinhold Niebuhr.' *Communication Quarterly*, 38:3 (Summer 1990), pp. 218-225.

Pedro Gilberto Gomes. *Direto de ser. A ética da Communicacão na America Latina* (The Right to Be: An Ethics of Communication in Latin America). Sao Paulo: Ediciones Paulinas, 1989.

From 1977-79 the Carnegie Foundation of New York funded a comprehensive review of the state-of-the-art in professional ethics. Mass communications was included for assessment along with such major professions as medicine, law, business, and engineering (cf. Covert and Christians, 1980). Nearly every philosophical approach to applied ethics was taken seriously and work in moral psychology contributed also. But theological ethics had virtually no voice. Indoctrination emerged as the enemy of ethics instruction, and religious perspectives were presumed to coerce rather than educate. Religious ethics were said to rest on a belief system that invited adherence rather than inspiring critical analysis. Apparently religious ethics is akin to alchemy and philosophical ethics to chemistry, the one to a speculative astrology and the other to a tough-minded astronomy.

The Carnegie Project is only one episode from a pluralistic society, but basically a paradigm of the field since then on all continents. A content analysis makes it obvious that philosophical ethics continues to have pride of place. The primary journals and publishers in mass media ethics still do not welcome an explicitly religious orientation. Studies in theological ethics are typically ignored in the classroom and newsroom.

Advances Generally

Macro approaches to communication theory and practice from a religious perspective are important harbingers of change. Directed by Professor Duncan Forrester, the University of Edinburgh now offers a master's degree in the Theology and Ethics of Communication. The Cavalletti volume currently being edited by Philip Rossi of Marquette University (*The Formation of Moral Judgment in a Mass Mediated World*) reflects a Christian world view. Pedro Gilberto Gomes and R. Ferdinand Poswick build their definitions of morality, communications, and society on an explicitly Catholic foundation.

A sophisticated Protestant account of popular culture was recently published, *Dancing in the Dark: Youth, Popular Culture and the Electronic Media*. Schultze et al. (1991). These illustrate an increasingly impressive genre combining religion and communication. And master theologians such as Augustine, Paul Tillich, Bernard Lonergan and Johann Baptist Metz have made permanent contributions to language and symbol. Augustine's semiology, for instance, has been an enduring contribution to communication philosophy since the fifth century. This towering figure among distinguished thinkers constructed a searing critique of the foundations of Western civilization. His discourse on the will, for instance, stands as a precursor to Nietzche's will to

power and contradicts Michel Foucault's contentless will at the centre of technological societies. So penetrating was Augustine's integration of faith and truth, that Charles Cochrane in his provocative work on classical culture identifies Augustine as the first citizen of the modern world, and the Canadian scholars, Arthur Kroker and David Cook, rank him as setting the standard for cultural critique until today.

But a sub-unit of this larger whole-- theological ethics of mass communication--has not grown proportionately and awaits its Augustine of Hippo. Mowlana takes us a fruitful step down a long journey through comparative religions and communication ethicists might further this genre considerably if they worked through Cambridge's new *Bibliography of Comparative Religious Ethics*. John Bachman, Mark Fackler and John Ferré illustrate that biblical ethics generally, and Niebuhrian ethics specifically, are seminal interpretive strategies. Theologian Reinhold Niebuhr, for example, served as a member of the Hutchins Commission and helped formulate social responsibility ethics in the United States. However, the playing floor between theological and philosophical ethics is not yet levelled.

Focus on Spirituality

Fair-minded communication researchers must still be convinced that spirituality is not a medieval fragment, but primordial and irrevocable. The British anthropologist Victor Turner has written persuasively that without the religious orientation he calls liminality no human community can be sustained. Clifford Geertz, an anthropologist at Princeton's Institute for Advanced Study, acknowledges a basic religious dimension by including it in his typology alongside common sense and scientific world views. Judæo-Christian agape, for instance, represents that understanding of human nature; given its holistic approach to persons and culture, this system of religious ethics actually addresses invasion of privacy, violence, social justice, truth telling and other moral intricacies in very articulate terms. Rather than retreating to formal rules or consequences or ego, religious ethics as a whole weaves in motivation, conscience, discernment, and forgiveness. Demonstrating its intellectual power in complicated mass media cases is fertile territory at present.

Accountability Systems

Claude-Jean Bertrand. 'Cómo mejorar los medios de comunicación y por que.' *Nuestro Tiempo*, Junio 1988, pp. 110-123;

Claude-Jean Bertrand. 'Media Ethics in Perspective.' *Journal of Mass Media Ethics*, 2:3, December 1986, pp. 17-22;

Claude-Jean Bertrand. 'Pour un conseil de presse idéal.' *Presse-Actualité*, Mai 1985, pp. 60-64.

Kaarle Nordenstreng. 'Professionalism in Transition: Journalistic Ethics.' In *Approaches to International Communication*, Ullamija Kivikuru and Tapio Varis (Eds.). Helsinki: Finnish National Commission for UNESCO, 1986.

'Ética profesional y la Declaración de UNESCO.' Ética Períodistica, *Chasqui* No. 18, CIESPAL, Quito, Ecuador, 1986.

Porfirio Barroso Asenjo. *Códigos deontológicos de los medios de comunicación: Prensa, Radio, Televisión, Cine, Públicidad y Relaciónes Publicas*. (Ethical Codes of the Mass Media: Press, Radio, Television, Film, Public Relations). Madrid: Ediciones Paulinas, 1984.

Lennart Weibull and Karin Bjorkqvist. *Dagpressen och dess läsare*. Stockholm: Almqvist and Wiksell International, 1989.

Britt Börjesson. *Pressens självsanering*. Göteborgs Universitet: Avdelningen för masskommunikation, 1989.

Everette E. Dennis, Donald M. Gillmor and Theodore L. Glasser. *Media Freedom and Accountability*. Westport, Connecticut: Greenwood Press, 1989.

An ethics of individual rights and personal decision-making has largely controlled the agenda to date. Most of the prominent textbooks define ethics in terms of a reporter's sins, conundrums and choices. Gene Goodwin's *Groping for Ethics in Journalism*, Philip Meyer's *Ethical Journalism* and Tom Goldstein's *The News at Any Cost* are woven around the actual moral behaviour of news practitioners. Goodwin interviews 150 journalists and media critics, then summarizes their work habits, successes, and personal failures. Meyer uses statistical techniques to survey staff members at 300 newspapers. Stephen Klaidman and Tom Beauchamp's title, *The Virtuous Journalist*, highlights its individualistic focus. Their thrust is 'good journalists doing well.' French journalists have a conscience clause in their contracts, allowing them to quit with compensation if their honour is violated. Conventional communication ethics offers down-to-earth advice, critiques personal behaviour, and illuminates the values actually employed by practitioners as they ply their trade. Self-regulation seems natural, given the prominence of Enlightenment individualism in Western culture and the press' suspicion of governmental control.

Claude-Jean Bertrand (1986) of the University of Paris rejects individualistic ethics as 'largely irrelevant,' in fact, as 'perhaps unwittingly a cover-up for what is most seriously wrong. . . . Can anyone dream of comparing it to corporate behaviour' he asks (p.18)? Could individual mistakes possibly be crucial as allowing enormous vacuums in media policy and long-term distortions in our news judgment? Journalists who fail to find a second source and then lie about it to their supervisors are immoral. But researchers such as Bertrand recommend that communication ethics should start cutting more deeply into organizational structures. 'Consider the hundreds of media companies which for years ignored disease and famine in Africa because they would not spend the money to maintain correspondents in that part of the world and because their only purpose is not to serve but to please customers, who happen not to be interested in the Third World' (p. 19).

Except for a rare free-lancer or independent, communicators belong to bureaucratic structures, many of them enormously powerful. Non-trivial ethics, therefore, increasingly centres on institutional accountability systems.

Social Responsibility
The roots of this shift lie in social responsibility theory. The Commission on the Freedom of the Press-financed by Henry Luce of Time magazine and chaired by Robert Hutchins of the University of Chicago-argued that the press was over-committed to its own 'individual rights;' the Commission stood both terms on their head by advocating 'social responsibility' instead. The Commission worried that the post-war media were becoming big business enterprises; in its view, industrial and technological imperatives could impede truthful and comprehensive reporting. Demanding independence from government intrusion and insisting on personal rectitude were insufficient by themselves.

Social responsibility was included as one of the Four Theories of the Press released by the Commission in 1956.

Important scholarship has returned to it periodically, searching for a more adequate typology not cast in cold war terms. Jan Servaes (1988) probes the adequacy of its intellectual roots, for example. However, social responsibility doctrine has been relegated to the fringes of research and the newsroom. Henry Luce himself ridiculed the report. Theodore Peterson has argued that social responsibility largely survives as a slogan about the public's right to know. Principles based on this perspective remain undefined and its theoretical sophistication limited.

Accountability, Updated and Applied
Two major conferences have helped resuscitate and modernize the social responsibility motif. In April 1986, the Gannett Center for Media Studies (Columbia University) and the Silha Center for Media Ethics and Law (University of Minnesota) convened a conference on the nature of accountability. While recognizing the ongoing importance of autonomy, this inquiry at Columbia was inspired by 'the word "responsibility" . . . [It] has entered the lexicon of the press and the Hutchins Commission can take credit' (Dennis, et al., p. 2). Alongside the standard view of individual probity, two versions of accountable media were debated -- a third party system using external arbiters such as press councils and a normative social ethics serving as a blueprint for news media obligation.

In April 1991, a *Forum sur les M.A.R.S.* (Moyens non-gouvernementaux d'assurer la responsabilité sociale des médias) convened at the Palais du Luxembourg in Paris (Claude-Jean Bertrand, chair) and in Madrid (hosted by Professor Aries Vaz, Universidad de Navarra). Sponsored by MNAC (Société d'études sur les Médias Nord-Atlantiques Contemporains) M.A.R.S. examined every accountability system in the private sector which can foster the media's social responsibility pressuring them into

serving the public better, 'thus depriving government of a pretext to interfere.' An international array of educators and professionals reviewed all available strategies -- codes of ethics, ombudspersons, news councils (local, regional, and national), in-house critics, journalism reviews, accuracy and fairness citizen groups, readers' and viewers' panels, and research institutes. The Conference concluded that media accountability systems have not multiplied mainly because of fierce resistance from media owners; but they were considered more necessary now than ever given the unprecedented decentralization, privatization, deregulation, and multiplication of electronic media in Europe and North America. Thus the Conference emphasized strategizing, action, and application.

Studies at the University of Göteborg and those of Professor Porfirio Barroso illustrate two of the many research possibilities opened up by the accountability systems idea. Lennart Weibull and his associates are studying one nation's experience from the origins of the Swedish Press Council in 1916, through its first written code of ethics (1923), to establishing the Press Ombudsman Institution in 1969. They analyze historically the various ways in which rules of conduct were developed and implemented. Their research provides a perspective on the effectiveness of the Swedish regulatory system in the last two decades and a framework for coming to grips with present challenges. Professor Barosso works in depth on one accountability system--codes of ethics. In his *Códigos deontológicos de los medios de communicación*, 107 codes form the data base for a wide-ranging sociological and philosophical analysis. Since Hippocrates in medicine, codes have served as a laboratory for crucial distinctions regarding professional accountability--hortatary rhetoric

distinguished from actionable guidelines, imposing rules from the top down versus mutually agreed regulations, carefully justified policy instead of *ad hoc* decisions in crisis, peer enforcement and cooperation rather than laissez faire independence. Research is gradually making clear that codes of ethics skilfully crafted can create an organizational conscience and help stitch morality into corporate structure and policy.

II. Sharpening the Issues

A dozen venerable issues have formed the core of media ethics in the classroom, journals, and conventions.

-Reporters and Sources. Is the confidentiality privilege absolute or qualified? Problems of anonymous leaks and sources.

-Invasion of Privacy. Sex scandals in government--legitimate public interest or merely titillating gossip? Rape disclosure. Innocent victims of tragedy. Suicide.

- *Economic Temptations.* Conflicts of interest. Payola. Paycheck journalism. Junkets. Freebies. Cutting news departments and adding sales staff. Ownership concentration.

- *National Security.* Government secrecy and reluctance to disclose. Restrictions on war coverage. The American *Freedom of Information Act,* and counterparts in other countries.

- *Free Press/Fair Trial.* Gag orders. Cameras in the courtroom. Protecting juvenile offenders. Right to be tried in court and not the press.

- *Terrorism and Violence.* Responsible coverage of civil disorder. Terrorist attacks and kidnappings. Police and crime news.

- *Minorities.* Coverage of ethnic groups. Gender, class, and racial stereotyping. Multiculturalism.

- *Deception.* Trickery used in daily newsgathering. Selective use of data. Staged events. Covering-up reporter's identity. Puffery in advertising.

- *Photojournalism.* Intrusion. Tastelessness. Retouched, feigned, staged, manipulated photography. Composographs.

- *Fairness.* Equal access, balance, opposing views. Is advocacy for labour unions acceptable? Distinguishing news and editorials. Bias. Right of reply.

- *Accuracy.* Lapses and gatekeeping. Handling of errors. Confirming through careful procedures. Factoids and soundbites.

- *Sensationalism.* Happy news, fluff, and exposé. Celebrity journalism. Rush to deadline.

These problems--and those added by personal preference or to meet regional circumstances--continue to warrant attention. Many of the most productive scholars in the field--Jay Black, Tom Cooper, Deni Elliott, Ted Glasser, Louis Hodges, Edmund Lambeth, Lee Wilkins, for example--continue to advance our thinking about their ethical dimensions.

Meanwhile, inventiveness is not limited to the sacred twelve and their cognates. The honing occurs within the core dilemmas and without. Four documents are recent examples of productive sharpening.

Violence

Gabriel Jaime Pérez. 'Hacia una Etica de la Comunicación para la Paz.' (Toward an Ethics for Communication Leading to Peace). Unpublished manuscript, Pontificia Universidad Javeriana, Bogotà, Colombia. January 1991.

Violence is a serious ethical issue because it violates the persons-as-ends principle.

In Immanuel Kant's standard formulation, all human beings must be treated as ends-in-themselves and never

as means only. Needless cheapening of human life to expand ratings, from this perspective, is a reprehensible misuse of persons to base ends. Ronald Arnett (1980, 1986, 1991) has developed this argument most comprehensively from the viewpoint of dialogical communication theory. Ethicists protest programmes that glorify brawling for its own sake, war reporting that trivializes brutality, and police shows that offer hyped-up violence without a hint of normative reflection. But the spectre of censorship always shadows the debate. Against the moralists are combative libertarians who fear that any curtailment of speech heralds a retreat from democracy. Despite the roadblocks, the ethics of media violence are now delineating more clearly than before the varying degrees to which the public, media executives, actors and producers are accountable.

Gabriel Jaime Pérez charts another research path through this already rocky terrain. Based on what he calls a 'civil ethics,' he contends that 'the Latin American sociopolitical environment--in which all types of violence prevail--requires a statement of the relation between ethics and communication in terms of the possibility of achieving peace' (p. 1). When we get beyond microethics to social communication that promotes peace, ethicists come to grips with structural injustice (Pérez calls it the 'primary violence,' p. 18), with Hélder Cámara's spiral of violence, and with the distinction between subversive violence (political rebellion) and repressive violence (military/police intimidation). In addition to demanding articulate theoretical work, encompassing peace within our purview requires close analysis of strategies that engender war and peace. The International Organization of Journalists, for example, has catalogued an impressive amount of data from across the globe on reporters who have been killed, maimed, or mysteriously disappear.

Media Technology

New media technologies raise a number of important ethical questions. A few of them are being explored--the role of satellites in fostering cultural imperialism, hypertext and trivial news, digitized photography, protecting confidential information in data storage, military deployment of communication systems, and so forth. But the task is incomplete. In a burgeoning technological age, ethical imperatives seem largely irrelevant, even an impediment. Cost effectiveness, faster transmission, administrative skill, and engineering wizardry determine the agenda. Technological progress runs far ahead of our ability to interpret its meaning and impact. Even if the technological gods have failed us before, we catch ourselves thinking, perhaps this time salvation is at hand.

Within this thicket, *The Myth of the Information Revolution* establishes a sober-minded ethical framework for understanding the information age. The just distribution of media technologies is the axis on which the book turns. Contributions from Brazil, England, Ireland, Ghana, India, U.S.A., the Netherlands, and the Philippines lament the glaring and growing inequities between information rich and information poor, the concentrations of power outside the ordinary person's control. As the editor concludes: 'Clearly the information revolution has not yet arrived and is nowhere in sight, except in the offices of stockbrokers, bankers, spy masters, meteorologists, and the headquarters of transnational companies. ...All this has far-reaching consequences, but not in the direction of human emancipation and liberation, or improving the quality of life for ordinary people' (pp. 2-3). From the viewpoint of distributive justice, as long as 90 percent

of satellite data flow is intra-corporate, the revolution is betrayed. Buckminster Fuller misses the mark badly when he chortles that satellites are 700,000 times more efficient than the transatlantic cable. This book's Latin American, Asian, and African contributions recognize keenly that the new mass media innovations are creating intolerably high levels of Third World dependency, precisely at a time when we are attempting to rectify colonization politically.

Empowerment Ethics

Jacques Ellul. 'Recherche pour une éthique dans une société technicienne.' (The Search for Ethics in a Technicistic Society). *Moral et Enseignement* (1983), pp. 7-20.

The moral imperative for Ellul is the reduction of power; an ethics of non-power, he calls it. People of principle refuse all possible means; they agree not to build everything imaginable. Ethical reflection must be situated within power and honestly confront the contradiction between power and values. 'As long as people keep their minds oriented toward the spirit of power, toward an ever-increasing expansion, nothing is possible' (p. 14). The ethics of non-power is freedom, choice, escape from the sclerosis of technique, bureaucratic control, competition, and industrial growth. In Paulo Freire's terms, the issue is empowerment. With Ellul, he redefines the debate over power. Instead of mastery or control, a struggle over territory, they reinvent power to mean enabling and participation.

An empowerment ethics in communication emphasizes research on alternative media, convivial tools, and popular communication. Robert A. White includes a diverse range of grassroots people movements in his 'Democratization of Communication': peasant and national liberation movements using audio cassettes, photocopiers, and small group meetings;

revolutionary radio, popular theatre, and the underground press in Latin America; and independent music production in Sweden. *Media Development* has consistently and imaginatively advocated the ethics of non-power; it recognizes in its principles and application the critical role of populist media in social change. Majid Tehranian (1990, ch. 9) documents how alternative media technologies in the Green Movement (Germany) and the Sarvodaya Shramadana Movement (Sri Lanka) enhance cultural pluralism and make horizontal rather than vertical communication possible. In 1984, the Brazilian Association of Grassroots Video was founded (Luiz Fernando Santoro, president) and, among other achievements, helped pioneer the 'Workers' TV' video project of the Metalworkers' Union of São Bernardo and Diadema. A World Association for Christian Communication (Africa Region) symposium in Harare, Zimbabwe in 1987 on 'Christian Communication and People's Power in Africa,' demonstrated the revolutionary potential for rural newspapers established cooperatively with villagers' resources (Kasoma, 1989).

Manipulation

Gudmund Gjelsten. Møte eller manipulasjon? Om Etikk i massemedia. Norway: NKS-Forlaget, 1988.

Manipulation in its various forms remains a troubling problem. The challenge in communication ethics is establishing the boundaries between legitimate persuasive intent and exploitation, between rational appeals and demagoguery. What kinds of communication, institutional and personal, are coercive manipulation whose intent and practice are oppressive rather than liberating? Several topics are attracting the greatest interest as windows through which to clarify the ethics of exploitation: heavy handed advertising and deceptive public relations in political campaigns; media monopolies that control markets and eliminate

contrary opinions and independent producers; withholding vital economic or health information in advertising; propaganda machines that keep oppressive governments in power.

Important social theorists have concentrated here as well--Jacques Ellul (France) on propaganda, Michel Foucault (France) on the power of discourse, Ivan Illich (Latin America) on dehumanizing technology, George Gerbner (U.S.A.) on cultivating people's view of reality, and Stuart Hall (England) on ideology. While these theorists range across society and culture, Gjelsten's *Møte eller manipulasjon?* makes manipulation the centrepiece of his mass media ethics. Manipulation serves as the linchpin for describing ethical and unethical types of media regardless of cultural background. Gjelsten faces squarely the fact that

without revealing our inner convictions, we communicate at a very technical and superficial level. Thus he works diligently on the complicated relationship between conviction and tolerance. He contends that we can maintain allegiance or firm belief while respecting those who disagree, through none of us keeps the balance perfectly. Rather than capitulate to a facile relativism, Gjelsten develops a normative model of non-manipulative communication; we promote mental health by treating people's world views sympathetically and strengthening a person's ability to adjust socially. On the practical level, this means quiet journalism with a human face. He concludes with an example of how this policy in a Swedish newspaper aroused tremendous interest leading to increased circulation.

III. Theories of Mass Communication Ethics

Edmund Lambeth. *Committed Journalism: An Ethic for the Profession.* Bloomington: Indiana University Press, 1986. 2nd edition forthcoming.

John C. Merrill. *The Dialectic in Journalism: Toward a Responsible Use of Press Freedom.* Baton Rouge/London: Louisiana State University Press, 1989.

Clifford Christians, John Ferré and Mark Fackler. *A Social Ethics of News.* Oxford and New York: Oxford University Press, forthcoming.

While descriptive ethics has dominated the field to date, normative theories appear increasingly necessary as a sign of maturity. Among the various attempts at theorizing, Robert White correctly argues that theories rooted in a public philosophy have the greatest long-range potential. A social philosophy of communication translates principles of morality into 'an operative model of how all major institutions--political, economic, cultural--should resolve problems of communication to attain a proposed ideal society... A public philosophy calls upon all members of the society to work to achieve this proposed order' (Cooper, 1989, ch. 3, p. 45).

Three ambitious book-length treatments from university presses

illustrate the possible options at present from a public philosophy perspective. Each orients the structure, rationale, and mission of the press in particular ways,while explicitly connecting the press as a social institution to ethical theory. Merrill, for example, works through press theory and intellectual history for six chapters as a background for his deontelic ethics in chapters 7-9. Obviously other orientations are possible, virtue ethics being the most obvious. *The Virtuous Journalist*, Deni Elliot's work, and research by Sullivan and Goldzwig(1991) take advantage of the current revival of Aristotelian virtue ethics. They open important research paths directly pertinent to journalistic practice, using reporters of reputable

character as their models.

System of Five Principles

Committed Journalism advocates an ethical system of five principles: truth telling (authentic interpretation), humaneness (avoiding palpable harm), justice (fairness), freedom (independence), and stewardship (trusteeship). These Lambeth derives from a combination of ethical theory, ideal institutional guidelines, and the 'toughest minds and truest spirits in the field' (p. 63).

The five principles are an integrated whole, a normative structure,operating like a Rubik's cube. Given x conditions, one of the five principles becomes the open window through which the moral problem is most decisively understood. But no principle functions in isolation, and privileging one rearranges the role of the others without ignoring them. However, over the long term, pride of place in this book's scheme belongs to truth telling and humaneness--to the first because journalism is an information enterprise; therefore, by definition, no norm applies more directly than truthfulness. Humaneness is given exalted status because of a propensity in the occupational culture of journalists toward its opposite--hostility and belligerence. Both are prima facie duties that merit contradiction only under extreme conditions when a vital public interest hangs in the balance.

Lambeth's principled framework represents the social philosophy of classical liberalism. The corollary to his ethical theory is summarized in the final paragraph as placing 'the classical liberal tradition . . . in a modern context' (p. 178). He self-consciously chooses to articulate an ethical model that 'is compatible with the social philosophy that has sustained western journalism for more than two centuries' (p. 166).

Deontolic Ethics

John Merrill proposes a deontelic ethics which synthesizes theories of duty with those grounded in consequences. Journalists who combine deontology and teleology 'begin with basic principles or maxims to which they could reasonably pay allegiance and which they feel a duty to follow' (p. 197). But journalists will deviate from these imperatives 'when reason dictates another course or when projected or anticipated consequences warrant the desertion of these rules' (p. 198). While no journalist should ever capriciously break an ethical maxim, a higher morality in concrete decision-making sometimes dictates exceptions. A meaningful synthesis of principles and consequences results from a dialectical process true to the dynamic world of journalism and akin to Aristotle's Golden Mean.

Merrill's *Imperative of Freedom* (1974) represented a heavy libertarianism and emphasized freedom. *The Dialectic in Journalism* integrates freedom with responsibility; responsible freedom, as Merrill calls it, is a 'moderated and socially concerned use of journalistic freedom' (p. 7). The foundation for his 'organic unification of opposites' (p. 7) is the dialectical tradition from Heraclitus (6th century B.C. Greece) to Georg W. F. Hegel (19th century Germany). Throughout western intellectual history, philosophers had stressed 'the clash-and-fusion concept of reality' but Hegel's dialectical method 'resurrected the Heraclitean spirit of flux, combined it with a sophisticated concept of dialectical logic, and propelled it in many directions into the twentieth century' (p. 6). In the existential moment, we reconcile classical and neo-liberal antinomies, positive and negative freedom, altruism and egoism, the people's right to know and journalistic autonomy, absolutism and situationism.

Social Ethics

Social Ethics of News is anchored in communitarian democracy--a different political philosophy than either Lambeth's classical democracy or Merrill's dialectical fusion of classical- and neo- liberalism. It shifts the focus from individual moral struggles to a social ethics of community. Communitarian philosophy is a claim about the nature of our humanity, the central feature of our humanness being understood as community. To the extent we know the communal, we comprehend persons. Community is axiologically prior to persons. In this philosophy of culture, mutuality is the meaning centre. The phenomenon of human encounter cannot be reduced without destroying it. In communitarianism, persons have certain inescapable claims on one another which cannot be renounced except at the cost of their humanity.

The supreme value of life--an affirmation of unrestricted human dignity--is the foundation of ethics, and transformative social change the end. When applied to contemporary media systems, communitarian ethics privileges civic transformation as the press'

occupational norm. News, in this perspective, is a narrative form not seeking a profusion of objective detail, but interpretive insight. Readers and viewers are made literate regarding the socio-political text. News identifies the contours of the moral landscape by representing the edge of values along which human community is formed. Print and video news reach the limits of their symbolic capacity when they serve to emancipate us from the status quo and shape citizenship around communal norms. Rather than drowning audiences with data and fattening company coffers, communitarian journalism engenders a like-minded world view among a public still inclined toward individual autonomy. In the process, mass media bureaucratic structures are urged to break decisively with the power pragmatism that largely shapes news production at present.

Recognizing that the Enlightenment mind is collapsing around us, communitarian democracy offers a radical alternative both to mainstream democratic liberalism and to collectivist socialism.

IV. Locating the Field Intellectually

While broadening its scope, making the issues more precise, and developing a credible theory, communication ethics is seeking to position itself effectively within the larger intellectual arena. The three most vigorous engagements at present are with critical studies, feminist theory, and applied ethics. The jury is still out whether constructive linkages or confrontation will result. Given the vitality of these three scholarly arenas, an intellectually credible communication ethics can no longer work in splendid isolation from them.

Critical Studies

Seyla Benhabib. 'The Utopian Dimension in Communicative Ethics.' *New German Critique*, No. 35 (Spring/Summer 1985), pp. 83-96.

Seyla Benhabib and Fred Dallmayr (Eds.). *The Communicative Ethics Controversy.* Cambridge, Massachusetts: MIT Press, 1990.

Michael J. Hyde. 'Foucault, Derrida, and the Ethics of Rhetoric: An Existentialist Reading of Two Poststructuralists.' Northwestern University paper, Speech Communication Association Convention, Chicago, November 1990.

Critical studies in the humanities and social sciences are posing a dynamic challenge to all versions of professional ethics. The Frankfurt School(Germany), Cultural Marxism (England), Critical Social Science (U.S.A.), and Postmodernism (France) are intertwined but obviously discontinuous at important junctures. Even the titles and geographical locations used here are overdrawn. Each speaks with its own inflection regarding ethics, yet they uniformly agree that mainstream moral philosophy is narrow in scope, accommodationist, and coopted. Critical theorists condemn ethics as a euphemism for playing mental games while oppression and blatant inequities are ignored. In capitalist societies, true dialogue is non-existent, despite the trappings of formal democratic institutions (cf. Lambeth, 1988, p. 24). The media are ideological instruments in Stuart Hall's analysis, and sanitized terms like information obscure the struggles over social control they represent. Rather than demanding emancipation and advocating revolution, mass media ethics are preoccupied with isolated incidents of little consequence.

Distributive and Rationalist Fallacies

Benhabib argues generally that to be transformative, German critical theory needs both norms by which to make judgments and also visionary ideals. Her analysis in 'The Utopian Dimension in Communicative Ethics' concentrates on a tension in Habermas' practical reason, and can be summarized as follows.

In a retrospective on Walter Benjamin, Habermas asks whether we can prevent meaningless emancipation. He celebrates Benjamin in the early Frankfurt tradition for making fulfilment a preeminent concern. Benjamin wants to escape a 'joyless reformism' in which social change is empty and heartless. Ernst Bloch's five-volume *Das Prinzip Hoffnung* and Herbert Marcuse's classic

On Happiness continue this emphasis in critical theory on redemptive transformation. And in the same spirit, Habermas also rejects notions of freedom that exclude the good life. He discredits cries for justice devoid of explicit content. He learns from Benjamin through Marcuse the insufficiency of a radical critique that fails to develop a moral discourse for grounding its social vision.

While unapologetically endorsing this trajectory in Critical Theory, Habermas rejects the distributive fallacy it represents, that is, the presumption that humanity as one empirical subject can be represented by one particular group. What guarantees in Benjamin, Bloch, and Marcuse that the revolutionary working class, or a persecuted minority, or religious sects--by a faulty logic of substitution--are not made universal? Why should a cadre of well-intentioned elites or a panoply of radical protestors presume to speak for all? Habermas makes it inescapable that normative claims about happiness and progress must themselves have a universal foundation for the distributive fallacy to be overcome. He appeals to an ideal speech situation for putting under judgment all systems of power--violent or benign--which impose their own self-styled revolution.

But in exorcizing the one fallacy in the Frankfurt tradition, Habermas does not escape a second. Reason plays the central role in constructing his normative project. His protests to the contrary, Habermas' cognitivist ethics falls prey to the rationalist fallacy; reason determines both the genesis and conclusion in a self-determining circle. Thus he hands to communication ethics a two-edged sword--exorcizing our penchant toward elitism, but piquing us to escape the rationalist fallacy as well.

Postmodernism and Ethics

Michael Hyde opens a window on postmodernism for students of rhetorical ethics. He concentrates on Foucault and

Derrida because for them reality is rhetorically constructed; Derrida, for example, made the now classic declaration: 'There is nothing outside the text.' Recognizing that social institutions are knitted together by symbols, they have relentlessly uncovered the devices of argument and language which keep modern power intact.

The ethical challenge is to produce alternative readings, 'authentic rhetoric,' in which we move beyond depersonalizing tendencies and promote the freedom of choice in others. All humans have the emotional capacity to be concerned about their existence, and when reflecting on it we experience selfhood. As Karl Jaspers reminds us, our existence is sharpest in the midst of ultimate situations--when I die, suffer, struggle, and face guilt. Ultimate situations cultivate our sense of being; 'they set us back to our authentic selves, to our own existence. . .our own necessity and possibility' (pp. 8-9). These primordial connections to our being cultivate what Sartre called optimistic toughness; we are ethically responsible when we consciously and willingly affirm freedom and meaning, no matter how much anxiety we endure. 'To exist is to live forever in the midst of ultimate situations. Death, suffering, struggle, chance and guilt are always there to question any degree of certitude and complacency operating in our lives. Authentic persons know this, accept it, and take it seriously while at the same time living the commitment of their chosen possibilities' (p. 14).

Hyde contends that the critical practices of Derrida and Foucault exemplify this authentic rhetoric. They prefer that their projects be taken at face value,and scholars of post-structuralism have contradicted the self's authenticity as only a discursive effect of the will to power. They both conceive of the self as built from the discourse of others. But, Hyde asks, are not Derrida and Foucault broader than they are willing to admit

about themselves? Are they not attempting to 'speak a rhetoric'? (p. 28). Are not both of them making use of their own authenticity, even though--in their own terms--they are always on-the-way, constantly agitated, and destabilized by anxiety? Foucault critiques the communication practices that define such social institutions as psychiatry, clinical medicine, prison life, and sexuality. For Derrida, language functions as a system of arbitrary signifier/signified relationships. But, in the process, Hyde concludes that they take on the ethical responsibility of affirming their authenticity, through a resolute choice creating a rhetoric of freedom, a rhetoric of the Self and for the Other (pp. 22-23, 26).

Presume that Hyde's existentialist interpretation of Foucault and Derrida is correct. With their authentic rhetorics, in other words, they 'deconstruct meaning and truth so that others can reconstruct' them (p. 31). But what kind of reconstructions will then result? For example, would Foucault and Derrida side with those using their authenticity to call for the legalization of abortion, or with those insisting it is murder? Foucault and Derrida are 'vague when it comes to affirming the kinds of systems of meaning and truth that we ought to produce and preserve' (p. 31). Once again, ethicists cannot escape the other side of the story: which world views and policies are authentically transformative?

In addition to Benhabib's, on German critical theory, and Hyde's, on postmodernism, similar ethical critiques are needed for radical social science (cf. Fay, 1987, ch. 4) and British cultural studies. Critical theories enrich our conceptual apparatus and contradict our commonplaces. Through the influence of critical studies, communication ethics of the future will be emancipatory in purpose, accented toward power, and institutional rather than individual in character. Also placed in sharper relief are the distributive and rationalist

fallacies, both demanding resolution in a credible communication ethics.

Meanwhile, for all its benefits in clarifying the agenda at this historical crossroads, critical scholarship of various kinds has not eliminated the normative domain; critical theories themselves need standards by which to arbitrate at crucial points. The rationale, status, and content of norms continue to be inescapable issues in communication ethics.

Feminism

Linda Steiner. 'Feminist Theorizing and Communication Ethics.' *Communication*, 12:3 (1991), pp. 157-174.

Moema Viezzer. 'Alternative Communication for Women's Movements in Latin America.' In Michael Traber (Ed.). *The Myth of the Information Revolution*, 1986, pp. 117-125.

Penina M. Mlama. 'Culture, Women and the Media.' In S. T. Kwame Boafo (Ed.). *Communication and Culture: African Perspectives.* Nairobi, Kenya: Africa Church Information Service, 1989, ch. 2, pp. 11-18.

Melanie A. Bloom. 'Sex Differences in Ethical Systems: A Useful Framework for Interpreting Communication Research.' *Communication Quarterly*, 38:3 (Summer 1990), pp. 244-254.

Donna Allen. 'Media Accountability Systems of American Women.' Forum sur les M.A.R.S., Palais du Luxembourg, Paris, Avril 1991.

No feminist ethic has yet been fully established and feminist theory is not monolithic. Steiner argues that feminist thinking typically advances in parallel with classical, modern, and post-modern theories; she believes that in the long run, ethical perspectives reduced to feminist principles and claiming that women are morally superior will not be conceptually useful. Tough questions still need to be answered before an ethic of care, for example, can be 'seriously regarded as a moral theory' (p. 163).

Rather than pursue a purified feminism with special moral status, Steiner demonstrates that the feminist project already has a politically and morally ambitious agenda 'on an extraordinary scale' (p. 160). It is 'essentially, thoroughly, and self-consciously ethically normative; if ethicists seek to define 'good' life and 'good' society, so do feminists' (p. 157). As a socio-political theory, feminist philosophy is necessarily moral. It makes important contributions to our understanding of the moral self and moral agency. Mainstream Western ethics is generally characterized by abstract principles, by impartial rules, and formal rationality. Ethicists who read feminist philosophy seriously will find those conventions critiqued; nurturing, affection, intimacy, process, and empathy are given more precise development and higher status than traditionally. For those of us busy constructing normative models, feminists force us to answer why ethical systems should not always be contextual, embedded, from the ground-up, and liberating.

Moral Action

Steiner contends that feminist theorizing is particularly rich for communication ethics. Communicating is of central importance in clarifying the issues and in redressing inequities. The gender imbalances in mass mediated systems are obvious to those interested in language. Feminists' ethical self-consciousness identifies subtle forms of oppression. It teaches us to 'address questions about whose interests are regarded as worthy of debate, who gets to talk, and who is regarded as an effective communicator to whom others must

listen' (p. 158). Feminists insist that media institutions should be egalitarian, open, and communal. Thus, Donna Allen's research as President of the Women's Institute for Freedom of the Press criticizes the male-female imbalance in the news media where nine out of ten news directors in radio,television, and daily newspapers are men and feel little accountability toward their female viewers and readers.

A sensitivity to human relationships leads feminist moral theory to promote action, process, and people's movements. Consciousness-raising groups built on democratic dialogue, for instance, exemplify feminists' concern for ethical communication practices. In that spirit, Moema Viezza studies Latin American organizations that enable a new style of women to emerge. Her analysis of the women's network in Brazil, of the Consejo de Educación de Adultos de América Latina, and of ISIS International (Rome and Santiago de Chile) are models of the way gender-inclusive communication promotes social change. If politically sophisticated communicative practices led by women are ignored by researchers, the feminist argument goes, stereotypes of the quiescent female will continue and activists will be trivialized as 'bra-burners' and 'men haters.' In Mlama's developmental context, current strategies are moving beyond economic growth to culture, and women's perspectives on culture are urgently needed. Women's values and interests must now be integrated into our very definitions, technological choices, and policies. Mobilizing women by merely expanding female audiences and media employment opportunities reflects an outmoded view of development.

Gender Inclusive Research
For Melanie Bloom the issue is whether our research designs--no matter what the subject matter--are gender inclusive. She cites the classic case of Harvard's Lawrence Kohlberg, whose influential research in moral development used males exclusively. As Carol Gilligan and others have complained, this male bias results in a hierarchical ladder that places principles and concepts at the top as most mature. Male response, in other words, becomes the norm, and women are largely stuck in the middle. In contrary fashion, Bloom contends that communication research across the board must be impeccable about gender in its sample sets and formation of hypotheses. Organizational ethics, for example, has tended to perpetuate male leadership styles in business, the church, government, and the military. Advertising ethics has generally neglected sexism. Unless our studies eliminate gender bias, they tend to over-value the opinion of the calloused or of those who have never experienced gender discrimination personally.

Meticulous concern that research be gender inclusive arises from the long-standing concern in moral theory that principles be formulated ethically. If an enlightened despot imposes a just law that might well enhance the public good, can it actually be just if the community has no role in forming it? In other words, if an edited book exclusively male or a conference on ethics with a token female happens to reach appropriate conclusions, should we thereby overlook the discriminatory process? Feminist political philosophy cuts through the rhetoric and forces research to be gender impeccable in design, execution, conclusions, and recommendations.

Applied Ethics

Applied ethics is currently taking on a life of its own. Within philosophical ethics, academics increasingly recognize applied ethics--often labelled professional ethics as well--as a legitimate domain in itself. Traditionally it has been dismissed as busy work, that is, limited to applying ethical principles to particular cases. But applied ethics is now gaining legitimacy as a scholarly enterprise with its own subject matter and logic.

We have unintentionally assumed that ethical theory is to journalism ethics (or to medical and legal ethics) as theoretical physics is to engineering, or microbiology is to medical practice. The connections between pure and applied ethics have normally been construed in these one-dimensional terms--theory is inherited from elsewhere and then application to professional conundrums becomes the primary task. Plato apparently had convinced us that if b depends on a for its existence, then b is inferior, and that therefore generic knowledge is superior to particular knowledge.

But as recent philosophy of social science has demonstrated, the theory-praxis relationship is not unilinear but dialectical and immensely complicated. Applied ethics in its present form was born from that revolution. Reflection and action build on one another. We always theorize, even while supposedly applying the rules. The second time we visit Caracas differs indelibly from the first. The application process opens new conceptual possibilities. Ethicists now realize that if describing actual morality among practitioners is our exclusive aim, the result is minimalist ethics. If metaethics dominates, it becomes a self-contained circle out of touch with reality.

Stephen Toulmin puts the present emphases in historical terms. The seventeenth century tradition founded on René Descartes privileged a theory-centred style of philosophizing. In fact, since 1650, the West has taken this abstract mode as the very agenda of philosophy itself. In the process, philosophers have set aside the timely, the particular, the local, and the oral. Now the barriers of three centuries between pure and practical philosophy are being demolished. The fresh signs of life today for systematic reflection are case ethics, clinical medicine, due process in law, and public communications. Contemporary struggles have re-entered as the legitimate domain of philosophy itself. For Toulmin, the primary locus of ethics has moved from the study to the bedside, to criminal courts, engineering labs, the newsroom, factories, and ethnic street corners.

In practical terms, the question is whether communication ethics will be able to contribute significantly to applied ethics as a whole. Norman Bowie (business ethics), Sissela Bok and Daniel Callahan (medical ethics), and Robert Baum (engineering ethics) write with such penetration that they simultaneously shape professional ethics generally. The issues they address are often problematic across several professions--employee loyalty, distributive justice, deception, conflict of interest, and whistle blowing, for instance.

Paternalism

Paternalism is another elementary example. Journalism does not confront this predicament as directly as does law and medicine since it has no individually identifiable clients. If an obvious kind of paternalism is claiming superior knowledge and intervening on that basis in a client's circumstances without full

consent, then journalists do not practice paternalism. However, editors and reporters are often guilty of a weak version, of a patronizing benevolence. They stand in unequal relationship to their audience and readership. Their superior professional skills and first hand experience at the news scene often push them into demeaning the public. In the same way that doctors and lawyers and social workers are patronizing if they do not give their clients control over decisions made on their behalf, so a non-paternalistic journalism provides information without implying that only one conclusion from these data is reasonable. Condescending attitudes are especially inappropriate in the debates about giving the public what they want or what they should have. Privacy is a stubborn problem of the same type; in confronting it, can media ethics add constructively to the ethics of privacy in law, social work, and government? The issue from the ground up is whether communication ethics is of sufficient calibre to be taken seriously by professional ethicists elsewhere and by applied ethics as a field.

Moral Character of Professions

And what about the reverse? Is research in communication ethics enlightened enough to bring applied ethics into its calculus? Ethicist Karen Lebacqz, for example, writes compellingly about the nature of the professions--their role, mission, character, and moral structure. She incorporates the standard sociological literature on professions and crafts a framework for their exercising authority in a morally appropriate manner. Professionals profess, she writes; they 'define reality; and it is this power that makes dependence on individual virtue an insufficient corrective' (p. 116). Peter Berger and Thomas Luckmann label this process the social construction of reality. In journalism it is called the agenda-setting function. Professionals do not merely fix problems but define them. Professionals with the authority to heal, litigate, report wars, incarcerate, 'gain the power to define our needs and problems as well as respond to them. And with the power of definition comes a significant control over our lives' (p. 21). Thus, curbing power remains the first imperative of professional ethics. Journalism must, therefore, continue to redefine its fundamental purpose. Lebacqz calls for trustworthy trustees (ch. 2), and says that insisting on rights, prerogatives, and independence misses the mark. Likewise, in her view, codes of ethics cannot be reduced to a set of tiny rules. They should be reconceived as embodying norms of professional character in order to curb careerism and remind us that 'professionals must be something before they can do anything' (p. 63).

Communication ethics cut loose from general morality becomes self-serving and racked by a double standard. Unless it can be integrated into the large arena of applied ethics, we tend to rationalize our weaknesses too easily. The relentless demands on reporters, advertisers, and film producers trick us into excuses or exceptions for ourselves that we would never tolerate in others.

PERSPECTIVE

The research trends documented above are salutatory--toward broader scope and greater depth; issues are being sharpened and theory no longer stands forlornly along the sidelines. As research in communication ethics multiplies and matures it faces considerable challenges. But the network of practitioners and academics is paying off.

However the boomlet could be suffocated by a double bind. The German thinker, Hans Jonas, argues

correctly in *Das Prinzip Verantwortung* that modern global technology has introduced such novel scale and consequences that our former ethics can no longer contain them. Our moving target of mounting complexity demands a brawny, long-range ethics beyond our current research. And while ethicists work this battle-scarred arena in hard times, moral commitments are crumbling beneath our feet. Cultural diversity has hoodwinked us into ethical relativity. Divine command theories and a stable universe are problematic in this secular age on the far side of Darwin, Freud, and Einstein. We are chastened by an increasingly vicious narcissism.Certainly no provocation will be as formidable over the long term as relativism. We might wish that philosophy or metaethics or applied ethics would resolve this issue for us, and each is debating it vigorously. Nonetheless, a viable communication ethics of the future has a considerable stake in the outcome. In fact, given the linguistic turn in modern scholarship, researchers with a specialty in language/symbol/ rhetoric/media have an opportunity to contribute substantially.

One could argue that relativism ultimately founders on Mannheim's paradox: 'Relativists claim that truth is culture bound. But they cannot proclaim cultural relativism without rising above it, and they cannot rise above it without giving it up.' At least to me, Mannheim's argument appears unassailable. Deni Elliott (1988) casts it in empirical terms, demonstrating that without shared values, the practice of everyday journalism is impossible; in other words,while reporters and editors are pluralists, they are not relativists.

However, in addition to attacking relativism head-on, our constructive task is formulating a normative position that does not rest on first foundations and Newton's static universe. Appealing to unconditional *a prioris* or a fixed human nature or philosophical prescriptions carry little resonance at present. But I believe we can successfully embed norms within culture and history. In this intellectual strategy, transcendental criteria are shifted from a metaphysical, vertical, punctiliar plane to the horizon of community, world, and being, but compelling norms they remain nonetheless. On this view, societies are embodiments of institutions, practices, and structures recognized internally as legitimate. Without allegiance to a web of ordering relations, as a matter of fact, society becomes inconceivable. A culture's continued existence depends on identifying and defending its normative base.

Moreover, refusing to fashion a normative framework on every level, in my view, weakens the agenda of universal humanness. How can we legitimately appeal to the sacredness of human life, to human dignity, to redemptive social change, without accepting a network of non-negotiable norms such as justice, compassion, reciprocity, stewardship? Everything else comes and goes, both ideologies and the cultures they sustain. Without norms that are more than contingent, we cannot finally condemn oppression and dehumanization except on the arbitrary grounds of personal prejudice or emotional make-up. In fact, without a defensible conception of the good, an emancipatory intention is radically jeopardized and the by-product is moral agnosticism.

As a sign of our distinctive humanness, we generate symbolic patterns along the boundaries between moral norms and actual behaviour, the deepest self and our collective roles, the intentional and the inevitable. Thomas Nagel's *View from Nowhere* documents those epiphanal moments coming with dynamic force from outside us, though not grounded *a priori*. In an ironic twist on conventional scepticism, normative claims are not a medieval remnant but the catalyst for innovation. Aggressive involvement in the relativity debate

testifies that communication ethics can be a rewarding place for research that matters.

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CURRENT RESEARCH ON COMMUNICATION ETHICS INTERNATIONAL

International
Michael Traber (World Association for Christian Communication, 352 Kennington Lane, London SE11 5QY) and **Yassen N. Zassoursky** (Faculty of Journalism, Moscow University, Prospect Marxa, 20, Moscow) head a research project on the question of proto-norms across cultures.

Belgium
Patricia Wilhelm (International Press Centre, Boulevard Charlemagne, 1/BTE 5

B-1041 Brussels) National Secretary of the Belgian Journalists' Association, has published a comparative study of sixteen countries on the treatment of sources by journalists and the law (Protection of Sources: An International Review of Journalistic and Legal Practice, The Norwegian Institute of Journalism, Fredrikstad, Norway, 1988).

Brazil
Pedro Gilberto Gomes (Residencia pe.

Inácio Valle, Cx. P. 10216, 90001 Porto Allegre, RS) publishes on ethics, alternative journalism, and resistance in Latin America.

Canada
Stanley Cunningham (Department of Communication Studies, University of Windsor, Ontario N9B 3P4) is a philosopher interested in communications technology and media ethics. He presented a paper on 'Heuristic Principles in Communication Ethics' at the National Communication Ethics Conference, Gull Lake, Michigan in June 1990.

Stuart H. Surlin of Windsor has conducted extensive research on the cultural values that are embedded in media content (news coverage especially) -in the Caribbean and among Canadian natives, for example.

Henry Overduin (Graduate School of Journalism, University of Western Ontario, London, Ontario N6A 5B7) was a news editor for *The Montreal Star* and is trained in philosophy. His research centres on ethics and new technologies, and on the intersection of facts and values in news judgment.

Colombia
Gabriel Jamie Pérez (Director, Maestría en Comunicación, Pontificia Universidad Javeriana, Bogotá, Colombia) presented a paper on 'Five Problematic Areas in Communication Ethics' at the 1990 IAMCR Conference in Bled, Yugoslavia. His work focuses on the ethics of social communication. The May, 1991, issue of the University's journal, *Revista Javeriana*, was devoted entirely to 'Ética y Comunicación'. A list of materials in ethics and communication is available from the general library of Pontificia Universidad Javeriana.

Czechoslovakia
The International Journalism Institute (110 00 Prague 1, Ruzova 7) is gathering professional codes of ethics adopted by journalism organizations throughout the world.

International Organization of Journalists (Gérard Gatinot, Secretary General, Pařížská 9, 110 00 Prague 6) is working with the United Nations on a 'World Public Information Campaign for Human Rights.' IOJ is especially concerned about widespread terrorism against journalists,

observing that they have become among the principle victims of human rights violations. In 1988 it published the pamphlet *International Principles of Professional Ethics in Journalism* (in English, French, and Spanish).

Denmark
Danish Press Council (Dansk Pressenaevn, **Ulla Larsen**, secretary, Mikkel Bryggers Gade 3, 1460 Copenhagen, Denmark) publishes bi-annual reports of its decisions on such ethical issues as criminal coverage, accuracy, and invasion of privacy.

Finland
Kaarle Nordenstreng (Department of Journalism and Mass Communication, Tampereen Yliopisto, P. O. Box 607, SF-33101 Tampere, Finland), former president of the International Organization of Journalists, heads the Professional Education Section of the International Association for Mass Communication Research, which includes teaching and research in media ethics.

France
Claude-Jean Bertrand (Institut français de presse, Université de Paris - 2, 75270 Paris Cedex 06) specializes in institutional responsibility. He is editing a book of proceedings from a recent conference he hosted at the Palais du Luxembourg on media accountability systems.

Jean Bianchi (Directeur, Départment de communication, Institut Catholique de Lyon, 10, 12 rue Fochier, 69002 Lyon) is collaborating on an issue of *Esprit* devoted to developments in the ethics of journalism in France.

Germany
Hermann Boventer (Hubertushöhe 9, Bensberg, 5060, Bergisch Gladbach 1) has published several books since 1982 that integrate philosophy, communication theory, politics, and daily journalistic practice.

Gerhard Piskol (Karl Marx Universität, Sektion Journalistik, 7010 Leipzig) presented papers at the 1990 IAMCR Conference in Bled, Yugoslavia, on universal values and on 'Revolution, Transformation and Unification: Consequences for Professional Ethics in Journalism.'

Wolfgang Wunden (SDR, Postfach 10640,

7000 Stuttgart), editor of *Medien zwischen Markt und Moral*, is a member of the 'Gesellschaft für Medienpædagogik und Kommunikationskultur in der Bundesrepublik.' He participated in the Cavalletti IV meetings on communications and moral consciousness. He recently completed an article with **Janusz Balicki** (Poland) on 'Chernobyl, Truth, Medianology and the Flow of Information.'

India
K. E. Eapen (Professor Emeritus, Universities of Nagpur, Bangalore, and Kerala, 14 Dacosta Layout, Cooke Town, Bangalore 560 084) compiled a complete list of Indian codes of ethics for the International Organization of Journalists, published in *Journalist: Status, Rights and Responsibilities*, K. Nordenstreng and H. Topuz (Eds.), 1989, pp. 179-208.
B. S. Thakur (Department of Mass Communication, Panjab University, Chandigarh 160014) presented a paper at the 1990 IAMCR Conference, Bled, Yugoslavia, on 'The Questions of Freedom, Responsibility, and Ethics in Indian Journalism.'

Italy
Robert A. White (Director, Centro Interdiscipline sulla Comunicazione Sociale, Pontificia Università Gregoriana, Piazza della Pilotta 4, 00187 Roma) edits (with M. Traber) the Sage book series "Communication and Human Values". He is concerned with media ethics worldwide, particularly in Latin America.

Netherlands
Anne van der Meiden of the University of Utrecht (Thorbeckelaan 22, 1181 VN Amstelveen) specializes in public relations ethics.

New Guinea
Melanesian Institute for Pastoral and Socio-Economic Service (P. O. Box 571, Goroka, E.H.P., Papua New Guinea) publishes a quarterly magazine called *Catalyst* for academics, church workers, and researchers. 17:3 and 17:4 include articles on ethics and development, 15:4 and 17:1 on socially responsible television.

Norway
Gudmund Gjelsten (Volsdalen Kirke-og Menighetssanter, Postboks 1556, 6021 Ålesund, Norway) writes on ethical issues in the Norwegian media from both a communications and religious perspective.

Nigeria
Lanre Idowu (9 James Robertson Street, Surulere, Lagos, Nigeria) is Editor-in-Chief of *Media Review*, a monthly magazine of media criticism. It advocates social responsibility in the press, broadcasting, advertising, and public relations.

Poland
Karol Jakubowicz (Centre for Public Opinion and Broadcasting Research, Polish Radio and TV, P-35, 00-950 Warsaw) edits *Prszekazy i Opinie*, a quarterly journal of mass communications and broadcasting research. His review of media ethics in Poland is included in Cooper (1989), pp. 100-108.

Spain
Porfirio Barroso Asenjo, Clínica Puerta de Hierro - San Martín de Porres, 4 - 28035 Madrid. Tel (91) 216. 2240; 216.4040. Barroso is on the Sciences of Information Faculty of Universidad Complutense, Madrid. He has written several books on communication ethics and studies the difficulties and progress in formulating an international code of journalism ethics.
Niceto Blásquez Fernández, Avda. de Burgos 204, 28050 Madrid. Tel (91) 202. 4246, is Professor of "Communication Ethics" at the Information Sciences Faculty of Complutense University of Madrid. He also has written extensively on communication ethics during the past decade.
Teodoro González Ballesteros, Plaza de Cristo Rey 1, Apartado 703, 28040 Madrid, Tel (91) 449.0115 is Professor of 'History and Theory of Public Liberties' at the Information Sciences Faculty of Complutense University of Madrid. He has written five books on communication rights.
Jesús González Bedoya, General Perón 32, 21 E, 28020 Madrid, Tel (91) 455. 3843 is Professor of 'Communication Ethics' at the Information Sciences Faculty of Complutense University of Madrid. He is the author of three books on communication ethics.
Francisco Fernández Vázquez. Caleruega 18, 5O.E, 28033 Madrid. Tel (91) 202.9095; 202.4735: Professor of 'Communication

Ethics' at the Information Sciences Faculty of Complutense University of Madrid has been writing on communication ethics for the last two decades.

Andrés Romero Rubio, Ginzo de Limia 55, 10.B, 28034 Madrid. Tel (91) 201.8608 is Professor of 'Information Theory' at the Information Sciences Faculty of Complutense University of Madrid.

Agustín Domingo Mortalla, Vista Alegre 3, 70 A, 37003 Salamanca, Tel. (923) 23.3499, is University Professor of 'Communication Ethics' at the Information Sciences Faculty of the Pontifical University of Salamanca. General Secretary of "Justice and Peace" (Madrid).

Josep Gifreu (Department de Periodisme, Facultat de Ciències de la Informació, Universitat Autònoma de Barcelona, 08193 Bellaterra, Barcelona) published a monograph on the history of media research in the intercultural context of Catalonia, most of it centring on issues of ethnicity and cultural imperialism (*Mass Communication Research in Catalunya*, Monograph, Universitat Autònoma de Barcelona, Julio 1988).

Marcial Murciano, Professor in the Faculty of Information Sciences, Theory of Communication Department, Universidad Autonoma de Barcelona, Bellaterra, Barcelona, like Gifreu, serves on the editorial board of *Anàlisi: Quadernos de Comunicació i Cultura*. *Anàlisi* includes research studies on cultural dependency, the New World Information Order, invasion of privacy, the media and terrorism, and ethnic diversity.

Aires Vaz (Facultad de Ciencas de la Información, Universidad de Navarra, 31080 Pamplona) hosted a *Forum sur les M.A.R.S.* (Moyens non-gouvernementaux d'assurer la responsabilité sociale des médias).

Carlos Sorio Sáiz, Facultad de Ciencias de la Información, Universidad de Navarra, 31080 Pamplona, Navarra. Tel. (948) 25. 2700 is Professor of 'The Right to Information' at the Information Sciences Faculty of Navarra University, Pamplona. He has written extensively on juridical aspects of communication.

Sweden
Lennart Weibull (Chair, Department of Journalism and Mass Communication,

University of Göteberg, Sprängkullsgatan 21, Sweden) does historical and empirical research on such accountability systems in Sweden as codes of ethics, press councils, and ombudsmen.

Thorsten Cars (Swedish Press Ombudsman, Kungsholmstorg 5, 112-21 Stockholm, Sweden) recently published the report, 'Swedish Press Legislation and Press Ethics.'

United States
Donna Allen (Women's Institute for Freedom of the Press, 3306 Ross Place N.W., Washington, DC 20008) edits a bi-monthly *Media Report to Women* on studies, statistics, and legal actions regarding gender equality in media organizations nationally and internationally.

Barry Bingham, Jr. (600 E. Main Street, Louisville, Kentucky 40202), formerly editor of the *Louisville Courier Journal*, now publishes *Fineline*, original accounts by media practitioners of ethical dilemmas and their possible resolution.

Jay Black (Department of Journalism, University of Alabama, Tuscaloosa, Alabama 35487-0172) and **Ralph Barney** (Department of Communications, Brigham Young University, Provo, Utah 84602) are editors of *The Journal of Mass Media Ethics*, a quarterly covering all facets of mass communication ethics and aiming at a dialogue between academics and practitioners.

James Capo, **John Phelan** and **Everett Parker**, (Fordham University, Rose Hill Campus, The Bronx, New York 10458) direct the Donald McGannon Communication Research Center which supports research projects in media ethics and offers an annual 'Communication Policy Research Award for Social and Ethical Relevance.'

Thomas W. Cooper (Department of Mass Communication, Emerson College, 100 Beacon Street, Boston, Massachusetts 02116) founded *Media Ethics Update* and the Association for Responsible Communication. He is currently researching the oral values of indigenous peoples such as the Polynesians, Navahos, and Shuswap. **David Gordon** of Emerson College works on the intersection of law and ethics.

J. Michael Kittross at Emerson edits *Media Ethics Update*, a biannual newsletter covering developments in communication

ethics around the world. Emerson sponsors an Ethics and Communications Conference every two years. With the *Times Mirror* Company, Emerson co-sponsored a 1987 Media Ethics Summit meeting in Boston.

Deni Elliott (Director, Ethics Institute, Dartmouth College, Hanover, New Hampshire 03755) serves as book review editor for the *Journal of Mass Media Ethics* and writes a monthly commentary on media ethics for *Fineline*.

Mark Fackler (Chair, Communications Department, Wheaton College Graduate School, Wheaton, Illinois 60187) specializes in the history and philosophy of social responsibility theory.

John P. Ferré (Department of Communication, University of Louisville, Louisville, Kentucky 40292) is interested primarily in social ethics, religious ethics, and the history of professional morality.

Robert Fortner (Communication Arts and Sciences, Calvin College, Grand Rapids, Michigan 49506) concentrates on ethical issues in international communication and new media technologies.

Quentin Schultze (Calvin College, Grand Rapids, MI 49506) writes on the ethics of advertising and of the televangelists.

Donald M. Gillmour (University of Minnesota, School of Journalism and Mass Communication, 111 Murphy Hall, 206 Church Street S.E., Minneapolis, Minnesota 55455-0418) directs the Silha Centre for the Study of Media Ethics and Law. The Centre sponsors lectures and publishes books, bibliographies (two bibliographies on ethics, for example), reports and papers on communications ethics and media law.

Vernon Jensen of University of Minnesota (Dept. of Speech Communication) is writing a textbook on ethics in speech communication and has compiled a bibliography on it. He has served as chair of the Communication Ethics Commission of the Speech Communication Association.

Theodore L. Glasser (Department of Communication, Stanford University, Stanford, California 94305-2050) writes on political philosophy, normative press theory, and institutional reponsibility.

Louis W. Hodges (Director, Society and the Professions, Washington and Lee University, Lexington, Virginia 24450) publishes annually a monograph of lectures on ethics,

Social Responsibility: Business, Journalism, Law, Medicine.

James Jaksa, Communications, and **Michael Pritchard**, Philosophy (Associate Director and Director, respectively, Center for the Study of Ethics in Society, Western Michigan University, Kalamazoo, Michigan 49008) coordinate research, publications and lectures on professional ethics through the Center. They direct a project on 'Communication in High Risk Technologies: Global and Local Ethical Concerns.' They also serve as hosts of the bi-annual National Communication Ethics Conference.

Edmund Lambeth (School of Journalism, University of Missouri, Box 838, Columbia, Missouri 65205) sponsors the Gannett Workshops on the Teaching of Media Ethics. He brings political philosophy and theories of moral development into journalism ethics.

Lee Wilkins of the University of Missouri writes on news coverage of disasters and on media ethics education.

Barbara Lourgos is Executive Director of the Association for Responsible Communication (25000 Glen Ivy Road, Corona, California 91719) which sponsors international fora on media responsibility and publishes the monthly newsletter *In Touch* on responsible and creative professionalism in communication and the performing arts.

Josina Makau (Department of Communication, Ohio State University, Columbus, Ohio 43210) researches ethical questions in rhetorical communications, especially gender, technology, and politics.

Catherine Pratt of Ohio State (School of Journalism) specializes in the ethics of public relations and in professional ethics. She presented a paper at the National Communication Ethics Conference (Gull Lake, Michigan, June 1990) on 'Professionalism and Ethics: Hazards of Assuming Cause-Effect Relationships.'

Sheila Reaves (School of Journalism and Mass Communication, University of Wisconsin, Madison, Wisconsin 53706) has done extensive research and writing on the ethics of digitally retouching photographs.

Philip Rossi (Dept. of Theology, Marquette University, Milwaukee, WI 53233) is editing the proceedings of the 1987 Cavalletti Conference on 'The Formation of Moral Judgement in a Mass Mediated World.'

Brian Schrag (410 North Park Avenue, Bloomington, Indiana 44705), serves as Executive Secretary of a new consortium of scholars and practitioners, the Association for Practical and Professional Ethics.

Robert Steele (The Poynter Institute for Media Studies, 901 Third Street South, St. Petersburg, Florida 33701) writes on the ethics of reporting and directs the ethics program at Poynter. Poynter maintains a library in mass communication ethics, and sponsors conferences on the ethics of broadcast journalism, teaching media ethics, and applied ethics. In October 1990, Poynter hosted a conference to review progress in American journalism ethics over the past decade: 'Ten Years After Jimmy's World: The Search for a Green Light Ethic.'

Lea P. Steward (Department of Communication, Rutgers University, New Brunswick, New Jersey 08903) specializes in the ethics of whistle-blowing. She edited an issue of *Communication Quarterly* (38:3, Summer 1990) devoted to communication ethics.

Elizabeth Thoman, CHM, Founder and Executive Director (Center for Media and Values, 1962 S. Shenandoah, Los Angeles, California 90034) publishes Media and Values monthly. Its purpose is media awareness among the public, using the principles of social analysis developed by Brazilian educator Paulo Freire.

Zambia

Francis P. Kasoma (Department of Mass Communications, University of Zambia, Box 32379, Lusaka, Zambia) is President of the African Council on Communication Education and is involved in the curriculum projects of the Professional Education Section of IAMCR.

Additional Bibliography on Communication Ethics

Ansah, Paul A. V. 'In Search of a Role for the African Media in the Democratic rocess.' *African Media Review*, 2:2 (1988).

Ansah, Paul A. V. 'Media Ownership and Accountability: An African Perspective.' Paper presented to the Annual Convention, International Communication Association (Honolulu, Hawaii), May 1985.

Ansah, Paul A. V. 'The Path Between Cultural Isolation and Cultural Dependency.' *Media Development*, 36:2 (1989), pp. 12-18.

Apps, Lawrence. 'Where Ideology Intersects Media Ethics.' *Australian Journalism Review*, 7 (1985), pp. 12-18.

Barroso Asenjo, Porfirio. *Límites Constitucionales al Derecho de la Información*. Barcelona: Editorial Mitre, 1984.
Analyzes the historical relationship between ethics and law, and assesses freedom of expression in the 1978 Spanish constitution from a legal-ethical perspective.

Barroso Asenjo, Porfirio. 'Subordinación de la persuasión a la Etica.' *Studium*, 29:2 (1989), pp. 267-298.

Bertrand, Claude-Jean. 'Télévision et Déontologie.' *Dossiers de l'audiovisuel*, No. 36 (Mars-Avril, 1991), pp. 9-12.
Surveys the non-governmental options for strengthening the conscience of television professionals.

Blázquez Fernández, Niceto. *Cuestiones deontológicas del periodismo*. Madrid: Instituto de Filosofía, No. 10, 1986.

Booth, Wayne. *The Company We Keep: An Ethics of Fiction*. Berkeley/Los Angeles/London: University of California Press, 1988.
Seminal work on the ethics of represen-tation across human communication as a whole.

Boventer, Hermann. *Ethik des Journalismus: Zur Philosophie der Medienkultur*. Konstanz: Universitätsverlag, 1984.
The first two parts are theoretical, philosophy and communication. Practical ethical issues begin with part three.

Boventer, Hermann (Ed.). *Medien und Moral: Ungeschriebene Regeln des Journalismus*. Konstanz: Universitätsverlag, 1988.
Anthology of twenty contributors who are working journalists, several of them church-related.

Christians, Clifford G., Kim B. Rotzoll and P. Mark Fackler. *Media Ethics: Cases and Moral Reasoning*. 3rd edition. London/New York: Longman, 1991.
Eighty-five cases are presented on the major ethical issues in news, advertising, public relations, and entertainment.

Cooper, Thomas W. (Ed.). *Television and Ethics: An Annotated Bibliography*. Boston, Massachusetts: G. K.

Hall/ McMillan Co., 1988.
Includes over 1200 citations, 400 annotations, and several over-views of the field. Organizes the entries under such headings as news, entertainment, children and television, regulation, and political coverage.

Dicken-Garcia, Hazel. *Journalistic Standards in Nineteenth Century America*. Madison: University of Wisconsin Press, 1989.
The author examines original sources to describe the development of journalistic standards in the nineteenth century. One central research question is the degree to which truth was important to press critics and journalists.

Elliot, Deni T. (Ed.). *Responsible Journalism*. Beverly Hills, California: Sage, 1986.
Chapters on theory and practice with an extensive bibliography. The concept of responsibility is defined in the opening chapters, and then applied to important issues in contemporary journalism.

Erbring, Lutz, Stephan Russ-Mohl, Berthold Seewald and Bernd Soesemann (Eds.). *Medien ohne Moral: Variationen über Journalismus und Ethik*. Berlin: ArgonVerlag, 1988.
Lectures given at the Freie Universität Berlin in 1987-88. Historical, theoretical, legal, and practical approaches.

Fink, Conrad C. *Media Ethics: In the Newsroom and Beyond*. New York: McGraw-Hill Book Co., 1988.
Concentrates on print journalism rather than broadcasting. Designed for classroom use, the chapters are organized into three major sections: the newsroom, press institutions, and society.

Fortner, Robert. 'Physics and Metaphysics in an Information Age: Privacy, Dignity and Identity.' *Communication*, 9:2 (1986), pp. 151-172.
Privacy in computer technologies has typically focused on law and economics ('physics'). This essay outlines an ethical framework grounded in our essential humanness ('metaphysics').

Fugmann, Gernot (Ed.). *Ethics and Development in Papua New Guinea*. Papua New Guinea: Melanesian Institute Books, 1986.
Collection of articles originally published for church workers in *Point* magazine by specialists in anthropology, economics, sociology, politics, missiology and theology.

Funiok, Rüdiger. 'Massenmedien auf der Anklagebank:

Grundfragen der Medienethik.' *Interkom*. Institut für Kommunikation und Medien der Hochschule für Philosophie München, No. 2 (1987), pp. 43-57.
Rights and obligations are outlined, both of those who produce media and those who use them, especially new information technologies.

Glasser, Theodore L. and James S. Ettema. 'Investigative Journalism and the Moral Order.' *Critical Studies in Mass Communication*, 6:1 (March 1989), pp. 1-20.

Ibie, Nosa O. 'Conflict of Values and the African Mass Media.' In Mohammed N. Alkali, et al. (Eds.). *Mass Communication in Africa: A Book of Readings*. Enugu, Nigeria: Delta Publications, 1988, pp. 74-83.

Isaacs, Norman E. *Untended Gates: The Mismanaged Press*. New York: Columbia University Press, 1986.
Exposes shortcomings in the press from owners, publishers and senior editors down to rookie reporters. Especially concerned over scoops, anonymous sources, lowest-common-denominator audiences, and maximum profit.

Jaksa, James A. and Michael S. Pritchard. *Communication Ethics: Honesty and Deception*. Belmont, California: Wadsworth, 1988.
A variety of case studies are included in each chapter, ranging from interpersonal to organizational to mass communication (journalism specifically). Applies and develops the moral reasoning of such authors as Lawrence Kohlberg, Carol Gilligan, and Sissela Bok.

Johannesen, Richard L. *Ethics in Human Communication*. Third edition. Prospect Heights, Illinois: Waveland Press, 1990.
Ranges across interpersonal, organizational, and mass media communications.Extensive footnotes and bibliography.

Juusela, Pauli. *Journalistic Codes of Ethics in the CSCE Countries: An Examination*. Tampere, Finland: Tampareen Yliopisto Jäljennepalvelu, Series B31, 1991.
Research from a Master's Thesis at the University of Tampere. Analysis of human rights in the journalism codes of the Conference on Security and Cooperation in Europe (35 states signing the Helsinki Act of 1975).

Kasoma, Francis P. 'Journalism Ethics in Africa: The State of the Discipline.' Unpublished paper presented to IAMCR Conference in Bled, Yugoslavia, August 1990.
Argues that journalism ethics in Africa must incorporate African morality more directly.

Lancaster, F.W. (Ed.). 1991. *Ethics and the Librarian*. Urbana, IL: Graduate School of Library and Information Science.

Laux, Bernhard. *Die institutionelle Ordnung der Massenkommunikation aussozialethischer Sicht*. Frankfurt/ Bern/New York: Peter Lang, 1986.

Lester, Paul. *Photojournalism: An Ethical Approach*. London/Hillsdale, New Jersey: Lawrence Erlbaum Associates, 1991.
Designed as a textbook. Photojournalism assignment techniques are placed in an ethical context. Includes a workbook and computer program.

Lind, Rebecca Ann, and David L. Rarick. 'Audience Evaluations of Ethical Issues in Television Journalism.' Paper presented to Annual Convention, International Communications Association (Chicago, Illinois), May 1991.
Depth interviews of television viewers which indicate they use specific criteria in evaluating ethical issues in broadcast reporting.

Maier, Hans (Ed.). *Ethik der Kommunikation. Reihe Werkpapiere Nr. 17 des Instituts für Journalistik und Kommunikationswissenschaft*. Freiburg, Switzerland: Universitätsverlag, 1985.
Papers on media ethics presented to the Goeures Society in Freiburg. Insists on more theoretical sophistication and principal thinking. The late Florian Fleck's contribution ('Die Berufsethik des Presseverlegers in einer demokratischen Gesellschaft') includes a rich bibliography on media ethics, codes, and critical theory (pp. 17-42).

Michalski, Bogdan. 'Television Journalism-Conflict Situations in the Light of Polish Press Laws and Journalistic Ethics (in Polish).' *Przekazy i Opinie*, No. 4(1986).

Nordenstreng, Kaarle, and Hifzi Topuz (Eds.). *Journalist: Status, Rights, and Responsibilities*. Prague: International Organization of Journalists, 1989.
Survey for UNESCO covering Western Industrial, European Socialist, and some developing countries in Africa, India, Asia, Latin America, and the Middle East.

Olen, Jeffrey. *Ethics in Journalism*. Old Tappan, New Jersey: Prentice Hall, 1988.
This volume is part of the Prentice Hall series on occupational ethics authored by philosophers. It emphasizes moral arguments on the broad issues rather than detailed accounts of practical problems.

Paterson, Philip and Lee Wilkins. *Media Ethics: Issues and Cases*. Dubuque, Iowa: Wm. C. Brown Publishers, 1991.
Forty-seven cases are arranged under six problem areas, including persuasion, photojournalism, and entertainment. Each chapter includes an introduction to the relevant theory and discussion questions.

Pérez, Gabriel Jaime. 'El desafío de una Comunicación para la paz.' *Signo y Pensamiento*, No. 15 (1989), pp. 5-8.

Pérez, Gabriel Jaime. 'Comunicación y ética social: 'Quien es responsable de los medios?' Unpublished paper, Facultad de Comunicación Social, Pontificia Universidad Javeriana, Bogotá, Colombia, 1987.

Pippert, Wesley. *An Ethics of News: A Reporter's Search for Truth*. Washington, DC: Georgetown University Press, 1989.
Attempts to define truth etymologically and biblically, and applies this norm to a range of personal experiences in reporting.

Pürer, Heinz. 'Journalismus-Krisen und Medien-Ethik.' *Communicatio Socialis*, 23:1 (1990), pp. 3-17.
Ethics are discussed on three levels: individual journalists, political-economic structures, and the public's responsibility.

Reaves, Sheila. 'Photography, Pixels and New Technology: Is There a Paradigm Shift?' Paper presented to the Annual Convention of the Association for Education in Journalism and Mass Communication (Washington D.C.), August 1989.

Rivers, William L. and Cleve Mathews. *Ethics for the Media*. Old Tappan, New Jersey: Prentice-Hall, 1988.
The authors cover journalism, public relations and advertising. Some chapters focus on ethical issues (sexism, objectivity, truth); others concern media functions (investigative reporting, persuasion, editing).

Schultze, Quentin J. 'Poets for Hire: The Ethics of Consumer Advertising.' *Media Development*. 34:3 (1987), pp. 2-4.

Shearer, Ann. *Survivors and the Media*. Broadcasting Standards Council, Research Monographs. London: John Libbey and Company, 1991.
Second monograph in a series commissioned by the BSC while drawing up its Code of Practice. Based on two studies, the second involving in-depth interviews of 54 victims of tragedy. Survivors generally claimed that media coverage intruded on their privacy, was distorted and sensational.

Steele, Robert M. 'Video Ethics: The Dilemma of Value Balancing.' *Journal of Mass Media Ethics*, 2 (Spring/Summer, 1987), pp. 7-17.

Tepljuk, V. M. *The Social Responsibility of the Journalist* (in Russian). Moscow: Mysl Publishing House, 1984.

Van der Meiden, Anne, and Guido Fauconnier. *Profiel en professie: Inleiding inde theorievorming van Public Relations.* Leiden, Netherlands: Stenfert Kroese, 1986.

Weibull, Lennart, and Britt Börjesson. 'The Swedish Media Accountability System: A Research Perspective.' University of Göteborg paper, Forum Sur Les M.A.R.S., Paris, April 1991.
Research studies indicate that the Code of Ethics, the Press Council, and Press Ombudsman are considered legitimate by Swedish journalists.

Wild, Claudia. *Ethik im Journalismus: Individualethische Überlegungen zu einer journalistischen Berufsethik.* Wrén: VWGO Verlag, 1990.
Personal reflections on the ethics of journalism practitioners.

Wunden, Wolfgang (Ed.). *Medien zwischen Markt und Moral: Beiträge zur Medienethik.* Stuttgart: GEP-Buch im J. F. Steinkopf Verlag, 1989.
Essays by professionals and academics on communication ethics in a contemporary world of technology, manipulation, and political power.

Book Reviews

MÉDIATHEC. *Les médias: Textes des Églises. (The Media Texts of the Churches).* 'Collected and presented by the MÉDIATHEC group.' Paris: Centurion--Les Dossiers de la Documentation Catholique. 1990, pp.463. ISBN 2-227-43306-X (pb.)

This collection of readings from documents officially promulgated by Christian church bodies ranges from the unfavourable encyclical on books, *Christianus reipublicas salus*, issued by Pope Clement XIII, in 1766, to 'The Prayer of the Journalist', published by the International Catholic Association of the Press in Spain (UCIP-Spain), and approved by the Archbishop of Madrid, in 1989. Most selections are brief, including those from *Inter Mirifica*, the 1963 Vatican Council decree on communications media and the more incisive pastoral letter, *Communio et Progressio*, published by the Pontifical Commission for Social Communication in 1971, to fill in some of the many gaps left by the conciliar document. Most of the documents are from Catholic sources. The index includes only eight citations of World Council of Churches (WCC) documents, one Anglican, three from the Reformed Church of France, seven from Lutheran sources, one Methodist, and six from the World Association for Christian Communication (WACC).

The order of presentation is chronological, the majority of the documents cited appeared since 1957 (pp.153-435), and the period 1766-1918 fills only nine pages.

The work was prepared by the Groupe Médiathec, based in Lyon, comprised of theologians working in the field of communication. They include Henri Bourgeois and Jean Bianchi of Lyon, Michael Kubler of Paris, Patrick Keppel of Monaco, and Jean-Jacques Buard from Geneva.

Author and title indexes and a detailed table of contents provide easy access to the material. This volume, consisting as it does of selections, is not a substitute for a comprehensive work such as Enrico Baragli's collection of papal documents, *Comunicazione, comunione e Chiesa* (Rome, 1973); but its broader scope permits greater insight into regional variations and allows some ecumenical comparisons.

Guy Ménard, S.J.

Broadcast Advertising is an introduction to the broadcasting industry for students who might contemplate a career involved with any aspect of radio or tv advertising in the U.S.A. It also should interest media awareness educators and those concerned with the ethics of the mass media.

The book begins with a history of U.S. broadcast advertising, then describes the structure and organization of stations and networks. It covers many practical aspects concerning regulation, programming, writing commercials, production, audience research, both selling and buying, and chapter 6 is devoted to social responsibility and the ethics of commercials, advertising time. In short, it is, as the Preface states, for 'today's students, tomorrow's practitioners.'. Each chapter is followed by study questions, sample assignments, and suggested readings. A glossary gives access to some of the jargon of both advertising and broadcasting.

The book is targeted at a North American audience and adaptation to the needs of other regions might prove difficult. On the other hand, it could provide valuable insights into the whys and wherefores of the flood of U.S. advertising which overflow into various other parts of the world.

Guy Ménard, S.J.

This book, originally published by St. Martin's Press in hard cover in 1987, contends that advertising has become the predominant mediator between culture and the economy, 'a cultural phenomenon whose social significance far exceeds its economic influence', according to the publisher's description of the book.

Jhally follows Marx in using the concept of a 'fetishism of commodities' to describe the relationship between use-value and exchange value in modern society. However, he feels that later Marxists have failed to explore the role of advertising in this relationship because of their tendency 'to dismiss in a puritanical fashion, and out of hand, one of the most fundamental characteristics of human behaviour--the symbolic constitution of utility' (p.27). What is being 'sold' has shifted, during the course of advertising's development in the twentieth century, from commodities themselves to the symbolic meanings carried by the commodities as symbols (p. 22).

The shift to advertising's present social role is analyzed in terms of Marx's concept, based as it was on a proto-anthropological idea of 'fetish', with the Freudian overtones which have influenced it more recently. When applied to the political economy of commercial broadcasting the analysis reveals an exchange-value in television watching which converts it into work, involving a production of surplus value comparable to that produced by factory labour. Television watching also involves complex factors of compulsion, addiction and alienation which defy simple explanations. By infusing the emptied husk of commodity forms with new mythic meanings, the social relations of technology have generated a new religion--advertising--which mediates 'the dialectic of emptying and needing' in much the same manner as traditional religions have done (p. 203).

Through an empirical study, the author attempted to show how this new religion is expressed in differing audiences constituted by different systems of messages--the different 'denominations' and 'congregations' of the 'religion'

Guy Ménard, S.J.

Corman, Steven R., Stephen P. Banks, Charles R. Bantz and Michael E. Mayer (Eds.). *Foundations of Organizational Communication: A Reader.* Nw York/London: Longman, 1990. pp.vi, 346. ISBN 0-8013-0470-9 (pb.).

This collection is a basic reader, usable in an introductory course in organizational communication.

Part one, an introduction to basic concepts and the history of organizational communication studies, consists of four chapters--the first by the book's senior editor, is new, and the others date from 1986 ('Why Bureaucracy?', by Charles Perrow), 1974 ('Social Collectivities as Communication', by Leonard C. Hawes), and 1985 (an historical overview by Linda L. Putnam and George Cheney). Part two, 'Perspectives', consists of thirteen papers representing a wide range of theoretical and conceptual viewpoints. Part three, 'Organizational Communication Concepts and Issues', contains fifteen chapters presenting applications of theory to particular problems and situations, using empirical research chiefly as incidental illustrations in essay-type presentations. Topics in this section include roles, ethnic relations, ethics, whistleblowing, power, decision making, norms and values, all in the organizational context.

Extensive references follow each paper, and each part and paper are prefixed by brief introductions by the editors.

The final chapter is an essay by Harlan Cleveland, first published in 1985, which attempts to look into the future as it unfolds under the influence of the new, 'information society'. Among other effects, he foresees a decline of hierarchy as an effective means of organization and a diffusion of power, as wider education and information give the mass of the people openings for greater political participation.

W. E. Biernatzki, S.J.