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thoughts with other readers. First become Media Ethics, the ninth edition is a diverse, classroom-tested compilation of 60 diverse cases that help students prepare for the ethical situation they face in their media careers. Ninet percent of cases were based on real events, and many agency and media authors contributed to both real and fictional cases. The overall book focuses on ethics theory and practice, and works well in both the main text of the Media Ethics course and the curriculum-wide approach of other media courses. All chapters have been revised to include the most important research and thoughts on individual topics in the field, including more attention to new ethical theories in the areas of privacy, truth telling, and the political role of the news media. 9th Edition Key Update: - New Chapter Devoted to Theory and Practice of Social Justice - 25 New Cases Covering Diverse Current Topics such as Weed Burning, Doxing, Drones, sexual Harassment in newsrooms - Impact of digital content across multiple media industries and platforms - Fake news - Invasion of privacy technology - Entertainment, Infotainment, and Administrators | January 28, 2020 | Mathematics | Author : Philip Patterson, Lee Wilkins, Chadlan Painters Description: Media Ethics, 9th Edition is a diverse, classroom-tested compilation of 60 diverse cases that help prepare students for the ethical situation they face in their media careers. 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Major updates for the 9th edition: - AChapters devoted to theory and practice of social justice - 25 new cases covering current topics such as weed, Doxing, drones and sexual harassment in newsrooms - The impact of digital content across multiple media industries and platforms - Fake news - Technical invasion of privacy - Blend of entertainment, News categories: Other social science journalism, Media Publishers : Roman & Littlefield Publishing Download iMedia Ethics Issues and Cases 9th Edition Philip Patterson Oklahoma State University Lee Wilkins Wayne State University Missouri Chad Painter University Dayton Rowman & Littlefield Lanham • Boulder • New York • London 2 iiExecutive Editor: Elizabeth Swayz Assistant Editor: Meghan Manzano Senior Marketing Manager: Display Kimon Riions on the appropriate page in the text. Roman & Littlefield a The Roman & Littlefield Publishing Group, Imprint at 4501 Forb Boulevard, Suite 200, Lanham, Maryland 20706 www.rowman.com Unit A, Wita Clemus, 26-34 Stannally Street, London SE11 4AB, UK Copyright© All rights 2019 have been booked. No part of this document may be reproduced by electronic or mechanical means, including information storage and search systems, without written permission from the publisher, except for reviewers who may cite parts of the review. British Library Cataloging Parliamentary Catalog Publication Information Available Library - in - Public Data Available ISBN 978-1-5381-1258-8 (pbk.:alk. Papers) ISBN 978-1-5381-1259-5 (e-book) The papers used in this publication meet the minimum requirements of the American Information Science Standard: Paper Persistence for Print Library Materials, ANSI/NISO Z39.48-1992.Printed in usa 3 iii Linda, David, Laurel 4 ivBrief Introduction to Content 1 Introduction to Ethical Decision Making 2 Information Ethics: Occupation Seeks Truth 3 Strategic Communication: Client Defenders Mean Consumer Hostility?4 Loyalty: Choice of Competing Loyalties 5 Privacy: Looking for Solitude in World Villages 6 Mass Media in Democratic Societies: Keeping promises 7 Media economics: Deadline meets the bottom line 8 Photos: Ethics in photography and video journalism 9 Informing a legitimate society 9 Ethical dimensions of art and entertainment 11 becoming a moral adult reference index Sentence 5 viContents Foreface 1 Introduction to Ethical Decision Essays: Case and Moral System Deni Elliott Case 1-A: How to Read Case Studies Philip Paterson 2 Information Ethics: Occupation Seeks Truth Case 2-A: Anonymous or AnonymousNewsley Wilkins Case 2-B: Death as Content: Social Responsibility and Documentary Filmmaker Tanner Hawkins Case 2-C: News and Transparency Standard Lee Wilkins Case 2-D: Can I Quote Me with It? 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Christians Communication Studies Professor Urbana Socrates’s fullness and sharp mind attracted disciples from all over ancient Greece. They came to learn and discuss what could be translated as his thoughts. By transferring the Athenian conflict over earth, air, fire, and water to human virtue, Socrates gave a new intellectual center to Western philosophy and ethics (Cassier 1944). But sometimes his relentless arguments are going nowhere. At one point, he sparred with the philosopher Hippias about the difference between truth and falsehood. Hippias was dressed and dressed, but finally said back, Socrates, I can’t agree with you. And the master concluded: I too, Hips piers. I get lost, go up and down and never hold the same thingSocrates was wise and admitted to baffling himself. No doubt he was the manga poet’s favorite target. I.F. Stone likens this wizard to a whale of intelligence flying around in the deep sea (Stone 1988). With his young friend Meno, Socrates insisted on whether virtue would be taught. But he complained, you exercise magic and witchcraft on me and actively put me under your spell until I become a mass of helplessness. Every time someone comes into contact with it, it paralyzes him and it’s like it looks like you’re doing to me now. The heart and lips are literally resinged. Philosophy is not a semantic game, but sometimes its specificity gives its reaction to the general mind. Media Ethics: Issues and cases do not deny philosophy as an excess of reasons for sovereignty. The author of this book does not encourage those who mock philosophy as cunning xii rhetoric. The problem here is the Cartesian model of philosophy, which is actually a somewhat different problem. René Descartes, the founder of modern philosophy, preferred to work in solitude. Paris was swirling in the early 17th century, but even Descartes’s friends for two years couldn’t find him to learn math. You can even guess the motto on the desk: Happiness is a person living a secluded life. Imagine the conditions under which he wrote Meditation II. Europe’s 30-year war has led to social turmoil everywhere. The Spaniards were ravaging rural France and threatening Paris, but Descartes was confined to an apartment in the Netherlands. Hearing that Galileo had been condemned by the church because the tranquility for philosophical speculation was so important to him, he retracted his own parallel discussions on natural science. Pure philosophy as an abstract enterprise required a cool atmosphere isolated from everyday events. Descartes’s magnificent formulations, of course, always had their condemnation. David Hume did not think of philosophy in these terms, believing that emotion was the basis of morality. For Seiren Kirkegor, the abstract ethics system is nothing more than a banknote with nothing to back it up. Karl Marx insisted that we changed the world and didn’t just explain it. But no one has drawn a more definitively modern philosophical map than Descartes, and his mode of rigorous investigation generally defines the parameters of the field. The book adopts a historical perspective proposed by Stephen Tourmin: the legitimacy that critics challenge is always a 17th-century tradition founded largely on Rene Descartes.A theoretical-centric style that raises philosophical problems and solves solutions to them in timeless, universal terms. From 1650, this particular style was thought to define the very agenda of philosophy (1988, 338). Philosophers of the 17th century put aside certain, timely, local and oral. And its development left nearly half of the philosophical agenda untouched. Indeed, what I call practical philosophy here is a neglected topic that shows signs of fresh life today at a time when half of the more familiar theory center is suffering (Toulmin 1988, 338). The book cooperates in bringing down the 3rd century barrier between pure philosophy and applied philosophy. It participates in re-entering practical concerns as a legitimate area of philosophy itself. For Toulmin, the main focus of ethics has shifted from research to besidese, criminal courts, engineering labs, newsrooms, factories and ethnic street corners. Moral philosophers are not asked to hand over duties to 10 technical expert xiii in today’s institutions, but rather to fashion their agendas in the conditions of modern struggle. Every human being has theoretical abilities. Critical thinking, reflective dimensions are our common traits. And the book nurtures reflection in the communication classroom and extends it to the heart of media practice. If the mind is like a muscle, this volume provides a regimen of exercises to strengthen the power of systematic reflection and moral identification. This does not allow those aimless discussions that result in a quarter ethic. Instead, it operates in the best tradition of practical philosophy, pinning the debate on real conundrums, but pushing the debate toward substantive issues and integrating the right theories into the decision-making process. This aims to empower students to do ethics under the old adage that teaching someone a fish lasts a life and that providing fish only preserves it for a day. Media Ethics: Issues and cases arrive on the scene at a strategic time of higher education. Since the late 19th century, ethics questions have been taken up throughout the curriculum and from the philosophy department. Restoring practical philosophy was accompanied by a revolution in which courses of professional ethics reappeared throughout the curriculum over the past decade. The book advocates a broad range of methods and carries further discussion beyond independent courses to communication classrooms across the board. In this sense, the book represents a constructive response to the current debate over the mission of higher education. Professional ethics has long been plagued by the dilemma that universities have been given precisely professional training responsibilities in history.We are moving away from value to scientific naturalism. Today, one sees it as a vast horizontal plain given to technical excellence, but barren in allowing students to articulate the philosophy of life. As the late James Carey concluded, higher education has not worked out lately and, like most American institutions, suffers from a mess of purpose, an excess of ambition bordering on hublis, and a truly astonishing appetite for money (1989, 48). Broadside critiques levelled at Thorstein Veblen’s American Higher Education (1918) and Upton Sinclair’s Goose Steps (1922) are now too blatantly obvious to ignore. But media ethics: Issues and cases do not simply demand a re-commitment to better general education or values. Strengthen the communication curriculum by each student with a more enlightened moral awareness. Since Confucius, we have understood that lighting candles is better than cursing darkness, or that in Mother Teresa’s version, we are better off giving food to the world one bite at a time. 11 xivPreface More than 30 years ago, the two of us began our quest to provide media ethics textbooks based on theories of moral philosophy and to use case studies so that students could apply the theories they had learned. In our plan, the book begins and ends with theories (the development of moral philosophy and morality, respectively), and the chapters in between are local and will cross all mediums. Therefore, instead of chapter titles such as Journalism and Public Relations, titles such as Loyalty and Privacy will be displayed. Despite the passage of decades, our basic assumption remains that the media and democracy are needed for each other to survive. If there is one animation idea in this book, it is that your job will be easier in a functioning democracy, whether your focus is entertainment, news, or strategic communication, whether your role is an expert or a parent. And democracy works best in a free and independent mass media that spur change and provides the opportunity to re-create, read, think, explore and create culture. By thinking about and understanding ethics, we think it will be better, no matter what profession you choose or what your role is when you return from work. The book remains optimistic about the very tough times we find ourselves in. Start with what’s left behind and end with what’s in the text. First, you won’t find media bashing in this book. There is already a sufficient amount, and on top of that, it is too easy. The book is not designed to prosecute the media. It is designed to train future practitioners. If we’re going to go through an ethical course from the past, all we have to do is learn from them what we can do to prevent similar events in the future. Second, I can’t find a conclusion in this book.Books also after each case. No one xyvet has written a definitive chapter on the ethical dilemma of the media, and we don’t think we’ll be the first. The case was mostly real life (as opposed to assumptions), the book’s star, written by a recent guest, when a case study was able to find a person living near the market where it happened. We end each case with an educational question. These started at the lowest level, with actual details of the case, and were called micro problems. Questions then a growing circle of love for larger issues and deeper questions eventually ended up discussing some of the biggest issues in society, including justice, race, fairness, telling the truth and the role of the media in democracy. We called these macro problems. The question was not answered in the textbook. It was left to students and professors to arrive at answers that could be justified given the ethical basis of the text. This simple idea became popular, and subsequent editions were added to the depth of the chapters and the up-to-dateness of the case. As the field changed and the student majors in the field changed, so too. Several additions came and went, including international chapters and new media chapters, and the material was absorbed elsewhere in the book. Writing about public relations has become strategic communication with all the nuances. Social media has shaken our industry, changed our economic model, and the book followed the obvious ethical issues that citizen journalism brings. Every step of the way, it was not just a book of journalistic ethics, it remained a true media ethics textbook. Both the current chapter and the current case bear it. This ninth edition results in a new publisher, a new co-author, a major one, a new chapter on social justice, and many changes. More than half of all cases are also new. But the large amount of text remains the same, and a significant minority of cases remain in textbooks. These decisions reflect the state of the field of media ethics: some of the problems facing media professionals today are new. Others are as old as our profession. Each of us has a tremendous debt of gratitude to our family, teachers and mentors, colleagues and our new fun publishers. We acknowledge their contribution to our intellectual and moral development to enable this textbook, and we accept the flaws of this book as an overview of ethical decision-making by the end of this chapter.Ethical decisions applied to mass communication situations Regardless of the specialized niche of mass communication, the last few years have been nothing short of an attack on the business model that underpins the organization and pays your salary. Consider the following ethical decision that made the news: • The New York Times chose to call President Donald J. Trump a liar in news columns and editorial pages. National Public Radio refused to use the word in its news coverage and made a different decision. • Facebook users who have chosen to share news stories derived from Russian bots more often than they share news stories from legitimate news organizations in the final two weeks of the US presidential election. Meanwhile, Facebook founder Mark Zuckerberg went on to insist that Facebook is not a media organization. • 2 Gannett Corporation and Gatehouse Media will close the copy desks of individual newspapers in support of the regional copy hub system, thereby ensuring that local news is no longer edited in the individual media market. • H&R Block buys a native ad with a photo of a break woman after filling out her income tax form with her name and address. Native advertising is now ubiquitous online and in legacy publications such as The New York Times and The Atlantic. Comedian John Oliver skewered the practice in multiple segments, saying, It’s not tricky. We share storytelling tools. And that’s not bullying. It is diverted cattle waste. • TV journalists and other cable personalities charge their employers, especially managing Fox News, with systemic sexual harassment; • Movies like this - in a blend of horror and science fiction - races with some subtle, some your face messages - winning significant, box office success. The year before Get Out was released, the Academy Awards were the focus of a lack of diversity in nominations and fierce criticism of the Oscar So White movement. • And finally, the most central in many ways, President Donald J. Trump has labeled the media as enemies of the people, less than six months into his administration, a trait greeted with anger and vigilance and accepted by others. In a campaign video released in August 2017, a day after a far-right rally in Charlottesville, Virginia, African-American journalist April Ryan said she and other journalists had been picked out as enemies of the White House. The video, titled ‘Let President Trump do his job’, included a small image of a dozen journalists during the narration referred to the media attacking our president and the president’s enemies who don’t want him to succeed. Ryan, a veteran White House correspondent for Urban Radio Networks in the US and a political analyst for CNN, responded with a tweet casting the campaign’s racial hatred. Each of these instances represents an ethical choice, and in most cases, a decision that begins with an individual but is 14 represents an ethical choice, each of these instances represents an ethical choice, most often starting with the individual, but then strengthened by the profitable organization they work for, or by the social organizations that people are willing to participate in. Almost everyone includes elements of Melting’s role, either as a news reporter or consumer, as a civilian, or as an expert, as an audience that understands that comedians can speak a certain kind of truth, or as a reporter for Purpose 3, where words implying or describing opinions are forbidden. As a young professional, you are told to promote your own brand while simultaneously promoting your clients, your news organization, or your profession. This is a staggering array of requirements and obligations made difficult by a very public nature and potential public response, which your decision will inevitably trigger. A quick Google search of each of the ethical choices mentioned above will open up a world of contradictory opinions. Dilemma Dilemma The summary above is a dilemma and presents an ethical problem without a single (or simple) right answer. Solving the dilemma is the business of ethics. This is not an easy process, but it can predict and prepare ethical dilemmas, and there are plenty of ethical theories (centuries-old ones) to back up the final decision. This chapter provides both theory and tools for solving the dilemmas that arise from working in mass media. After all, you will have tools, not answers. The answers need to come from inside you, but your answers should be informed by what others have written and experienced. Otherwise, you will always be forced to solve each ethical problem without benefiting from someone else’s insight. Getting these tools will help prevent each dilemma from falling into a quarter ethic. Is the code of ethics useful? Virtually every media association has one, but there are limitations. For example, you can read the code of ethics of the Professional Journalists Association to allow the revealing or withholding of information, and the two actions are diametrically opposed. This approach will make your code useless. It simply points out the lack of dependenceCode. We do not dismiss the code, but we believe that more universally applicable help can be found in the writings of ancient and modern philosophers introduced in this chapter. This book, or any ethics text, should teach more than a set of rules. To make and justify ethical decisions, we should give the skills, analytical models, vocabulary and insights of others who have faced these choices. Some writers argue that ethics cannot be taught. It’s situational, some claims. The messages are all unique, so there’s no real way to learn ethics outside of everyday life. Ethics is what it is claimed and you have, not what you do. But while reading about ethics is not guaranteed to do the job ethically, thinking about ethics is a skill that everyone can gain. 4 Each area of the press has its own ethical issues, but thinking about ethics is the same whether you make an advertising copy for a living or make a fatality. Thinking about ethics doesn’t always make difficult choices easier, but if you put it into practice, ethical decisions can be more consistent. A consistently ethical approach to your work as a reporter, designer, or copywriter in the field of mass communication you enter can improve that work as well. Ethics and morals Modern professional ethics revolve around these questions: • What obligations do I have, and who do I owe them?• What values are reflected in the duties I assumed. Ethics leave us in the realm of this is my way or this is how it’s always been done or this is what I should do or this is a reasonably justified action. Ethics in this sense is we should talk. Questions a result of duty and value can be answered in several ways as long as they are consistent with each other. For example, journalists and public relations professionals can see the truth of the story differently because they have different views of their duties and different values in the profession, but if each is operating under a should order for the profession, each can act ethically. It is important to distinguish between ethics, rational processes based on certain agreed principles, and morality in the realm of religion. The Ten Commandments are a moral institution in the Judeo-Christian tradition, and Jewish scholars have expanded this study of the law of the entire Old Testament in the Bible to the Talmud, a 1,000-page religious volume. Buddhism’s eight-fold path provides a similar moral framework. But the moral system is not synonymous with ethics. Ethics begins when elements within the moral system compete. Ethics is less about conflict between right and wrong than conflict between equally persuasive (or equally)Choices and choices that must be made between them. Ethics tends to be an area of morality, as often as the choice of good and good and poor, and the choice of right and wrong. When elements in the moral system conflict, ..

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