



Course: Media Ethics and Laws (6603)

Mass Communication Semester-II

Important Questions with Answers prepared by Faiza Gul, Ali Raza
(Errors and omissions acceptable) **Disclaimer: All Questions and Answers are Based on self assessment and It is only Guess material.**

Question no.1:

History of press Law in subcontinent and Pakistan

Printing in subcontinent was started by Portuguese. Equipment of printing press was brought by ship in 1550. A printing press was developed in Goa in 1557. The main objective of the press was to print Christian literature. Britishers also encouraged the printing in subcontinent and different presses were published as follows:

1674 Bombay

1772 Madras

1779 Calcutta

1778 Bangla

1780-1823 All newspapers were published in English language which was not a matter of concern for East India Company as major population of sub-continent was unable to read and understand English. So they were at ease that these newspapers cannot raise the people against them in anyway. And therefore they did not regulate them and other publications in the form of any law. However, they showed a little concern when initially William Bolt in 1776 showed his interest in publishing first newspaper in subcontinent and was therefore ultimately deported back to England by East India Company.

In 1780 James Augustus Hickey started his English newspaper Bengal Gazette also named as Hickey's Gazette. Just after few months of its first publication, hickey was stopped from using postal services for his newspaper circulation. Hickey was charged of writing inappropriate paragraph about renowned personalities, defaming their good reputations and interfering with the peace and calm of the colony

Pre and Post 1857 Period When the war of independence began British government wanted to restrict the freedom of press completely so therefore they victimized different local papers claiming that this war is the result of that freedom which was given by them to local media. At this time the 1823 press regulation were maintained in the form of a new act. This new act was called Gagging Act and was disseminated on June 1857 for one year. As British came out victorious and it was a Muslim ruler whose throne was toppled by them therefore Muslims had to face more bitter consequences than Hindus. Newspapers published and edited by them particularly the newspapers and journalists of Delhi were blamed to be responsible for the so-called mutiny and rebellion against British and East India Company. Sadaq-al-akhbar edited by Syed Jamiluddin and Delhi Urdu Akhbar edited by Maulvi Muhammad Baqir were closed down by the Raj as a punishment to stand against them. At this miserable and difficult time

Sir Syed Ahmed Khan realized his responsibility as a learned and educated man and played a major role in reducing distances between British government and Muslims of sub-continent.

His Tehzib-ul Ikhlāq, Urdu Journal, published in 1870 propagated his reformative doctrines regarding society and religion. He is undoubtedly the greatest figure in the transitional period of sub-continent's history.

The Newspapers Act, 1908 The newspapers of the time often commented adversely on the Government policies. The government followed a repressive policy and enacted the Newspapers (Incitement to Offences) Act 1908. According to this Act: v The magistrates were empowered to confiscate printing presses, property connected thereto of newspapers which published objectionable material which served as incitement to murder or acts of violence; v The newspaper editors and printers were given the option to appeal to the High Court within fifteen days of forfeiture of the press. v Under the Newspapers Act of 1908, the Government launched prosecutions against nine newspapers and confiscated seven presses. Khilafat Movement 1914-1924 The Khilafat movement was a religio-political movement launched by the Muslims of British India for the preservation of the Ottoman Khilafat and for not handing over the control of Muslim holy places to non Muslims. When Khilafat movement started in 1914 Muslim journalists played a vital role to steer the direction of the struggle. Zamindar of Molana Zafar Ali Khan, Comrade and Hamdard of Maulana Muhammad Ali Jauhar, and Al-Hilal and Al-Balagh of Molana Abul Kalam Azad, Urdu e Mualla of Molana Hasrat Mohani were the prominent newspapers and magazines which performed their duties to express their resentment. These Muslim journalists and their papers were sentenced and sanctioned several times. In 1910 another press act was enforced by the Raj, under this press act only Zamindar had to give security 11 times. Newspapers and journalists of Bombay, Delhi, UP, Madras were particularly under strict observation in this period. Rowlett Act, 1919 Rowlett Act was a black law introduced in India. To the law, the government got authority to persecute any Indian and the arrested had no facility of legal assistance and right to appeal just as the „Lettres de Cachet“ in France before the French Revolution. Quaid e Azam resigned from the central legislature as protest. In 1929, after the failure of All Parties Conference in which Hindus rejected demands presented by Muslim leaders and refused to adjust them in anyway, Indian politics divided into Muslim politics and Hindu politics and similarly Muslim journalism and Hindu journalism.

The Indian Press (Emergency Provisions) Act, 1931 This Act gave sweeping powers to the provincial governments in suppressing the propaganda for the civil disobedience movement. In 1932, the Press Act of 1931 was amplified in the form of the Criminal Amendment Act of 1932. During the Second World War, pre-censorship was reinforced and at one time the publication of all news related to the Congress activities were declared illegal. In 1942, Congress started Quit India Movement which became quite violent, press laws were amended again by the government to control them, strict actions were taken against newspapers that supported this movement which were mostly Hindu newspapers.

Question no.2:

Media ethics, difference between ethics and morality

Journalists are faced a difficult balancing act. They must respect privacy, but they should also be stubborn firmly in their investigation into matters of public interest. This will mean the same for others cases will require the journalist to conduct an investigation that interferes with the person privacy.

Use the word 'privacy' additionally has been used oft is that the past 2 year to point a priority over personal info and therefore the dangers of a police work society; during which government and businesses gather photograph or non- public info regarding voters,4 medicals, legal, family, business and alternative affairs and freely exchange this info for varied purpose. This study is associate examination of privacy that's plagued by the fourth estate. The analysis for this paper focuses on fourth estate use of a personals photography or facts regarding events is associate individual life.

What is privacy:

When we mention the word 'privacy', we have a tendency to mean that there's one thing terribly rsonal regarding ourselves affirmative its very true privacy is extremely personal. One thing that we predict alternative don't seem to be presupposed to apprehend, or we have a tendency to don't need them to.

However why is it so? Why area unit folks reluctant to let alternative understand them entirely? It's as a result of either they a frightened of folks doing them damage or they scare that individuals might treat them otherwise when their secrets area unit legendary. Thus laws area unit found out to shield privacy.

Relationship between media ethics and privacy:

Utility of Privacy In Media:

If we have a tendency to focus our attention on the work of media, then it becomes legendary that its main perform one Access to public info a pair of Project the rights of the folks the subsequent work show that the media is that the guardian of constitution. Because of that the responsibility of media will increase more. Constitutionally it is same that media ought to lookout of the privacy of the person. The utility of privacy is extremely abundant visible within the media as a result of privacy is given special attention in media ethics.

What Is Media Ethics:

We have a tendency to all apprehend “media” is that the medium that has the ability to vary the globe. As we have a tendency to all apprehend, media is that the most fast suggests that of exchange of knowledge in trendy society. The media is thought because the fourth pillar of democracy, because it is thought to all or any folks, from this one will perceive the vital of media. In trendy society media has a similar perform as that of a pool shaped in an exceedingly stream, that is, to mix the 2 concepts, to harmonize the society.

Media coordinates between totally different section of society, power and establishment. Media makes United States of America alert to varied social, political and economic activities around United States of America , it's sort of a mirror that reveals United States of America the clean truth and harsh realities of life. A fourth estate, be it in print kind or TV/ Radio ,its main job is to tell folks regarding unbiased news with none censorship or change of state. folks continuously trust actual and honest news.

Media ethics and Privacy:

Today as we tend to all grasp well, media is outlined because the fourth pillar of democracy and being fourth pillar of democracy, it becomes the duty of the media to safeguard the articles of constitution and to keep up its integrity.

However, this question invariably arises whether or not the media is doing; its honestly or not. A way to verify this can be an enormous question in itself. To seek out this out, we've to target its ethical values, that some nice folks known as media ethics and a few folks conjointly known as media code. Privacy may be a advanced issue once it involves today's surroundings. I select this issue as a result of I feel that the media isn't giving a lot of price to the liberty and privacy of the person. If the media is named the fourth pillar of constitution, then it's the primary duty of media to act with integrity. Don't violate the provisions of the constitution as a result of article twenty one of the constitution of Republic of India state that, “no person shall be empty his life or On my view- the term “privacy” is employed oftentimes in normal language also as in philosophical, political and legal discussions, nonetheless there's no single definition or analysis or which means of the term. The thought of privacy has broad historical roots in social science and social science discussions concerning however extensively it's valued and preserved in numerous culture. Moreover, the thought of has historical origins in well grasp philosophical discussions most notably Aristotle's distinction between the general public sphere of political activity and also the privacy sphere related to family and domestic life.

The media everywhere the globe has voluntarily accepted that code of ethics ought to cowl a minimum of the subsequent space of conduct:

- honest and fairness duty to hunt the read of subject of any essential news ahead of publication, duty to correct issue error; duty to not falsify image to use them in dishonest fashion.
- Duty to produce chance to reply to essential opinion also on essential factual news.
- look also as reality of objectivity; some code compel member of press from receiving

gifts.

- Respect for privacy
- Duty to tell apart between truth and opinion
- Duty to not discriminate or to enflame hate on such ground as race, status, faith or gender; some appeal the press to retrain from mentioning the race, faith or status of the topic of reports stories unless relevant to the story; some concern bravery that promotes tolerance.
- Duty to not judge the of guilt of associate suspect and to publish the dismissal of charges against or final decision of anybody concerning whom the paper antecedently had reports that charges had been field or that an effort had commenced.6 the liberty of the press must be preserved and guarded not solely from outside interference however equally from those within; an interior mechanism for adherence to tips in wanted to ensured through mechanisms like 'letters to the editor', internal investigator, media council of peers and media watch teams that focus the incorrect committed by media persons, journalists or the management.

It works to create the society aware fully. In trendy society, media isn't solely the approach of broadcasting however it conjointly tell U.S.A. the distinction between right and wrong. Media is additionally referred to as saver of democracy in trendy society. However everybody has totally different thanks to work; media is additionally glorious for its distinctive work system during which" all moral price isn't neglected. Currently the question arises that what's ethics? Ethics may be a medium through that wrong and right can be perceive. This can be a medium to run the society swimmingly and it's necessary in media conjointly that's referred to as media ethics. We will say that ethics is as vital on media as O is very important for individual. Within the lack of ethics, media is being pleased from its ethical values. Today, it's seen that every government has its own media however we all know that media is incredibly vital for our society. If media works with moral price, constructive amendment within the society.

Question no. 3:

Describe different branches of media ethics.

What is Media ethics:

Media ethics is the best division of applied ethics that deals with specific mediastandards and standards of conduct, including media, film, theater, arts, print media and the Internet. The camp covers a wide range of topics and is highly controversial, from military journalism to Benetton advertising campaigns.

There is a code of conduct for journalists all over the world. In fact, ethics is inseparable from journalism, as a result of which journalism is originally targeted at a set of ethical concepts: liberty, democracy, truth, objectivity, honesty, confidentiality. If journalism's true role is seen as providing data, ethical questionstend to specialize in one issue: maintaining the standard of data. This issue has become a matter of political dissension and public concern. Many of us consider the media class to be wrong and biased.

Branchesof media ethics:

Branch of media ethics define breilfy here:

Descriptive Ethics:

The class of descriptive ethics is the one that is best understood - it simply includes describing how people behave and/or what kind of ethical standards they claim to follow. Descriptive ethics incorporates analysis from the fields of social science, psychology, social science, and history as a way to understand what people do or believe about moral norms. Descriptive ethics is about what motivates pro-social behavior, although people argue about morality, what people believe is of prime importance, and the way society regulates behavior (e.g. that heavy people to perform certain tasks). Understanding we all

know} that companionship helps encourage pro-social behavior (such as giving to charity) and that we know that our beliefs about what is important support that culture to some degree Do what we board. What behavioral area unit is punished over the course of society tells America one thing about what people value, and so the style of social control that I really have in mind has essentially only negative consequences. Social control can also be social pressure, such as being criticized for having committed an immoral act. As an example, the sweet apple Haidt talks about the importance of gossip and names to inspire ethical behavior.

work of meta ethics:

Meta ethics deals with the study of the characteristics or nature of ethics. It examines the meaning of abstract concepts such as good, right, justice and honesty and seeks out values that best represent moral values. This type of ethics is not concerned with making ethical decisions. For example, devotion to truth is what moralists identify as something that is morally good and that value represents one of the 3 foundations of social and thus journalistic norms.

Normative Ethics:

Applied ethics is the branch of the philosophy of ethics that deals with the solution of problems. Here you can use the knowledge gained from meta-ethics and the general principles and rules of normative ethics to solve ethical questions in concrete cases. Let's assume that the barrister of a person accused of corruption kindly asked a journalist to disclose the sources of information that he wrote an article about corruption. The journalist has promised his sources that he will not reveal his identity until the start of the trial. However, the barrister believes for that this information will release his client. In this case a rule or social norm tells us that the word given and promised must always be kept, because on the contrary, we are distorting a belief on which relationships between individuals are based. On the other hand, justice requires that the accused should have an honest and fair trial. In this case we have two abstract principles collide. Applied ethics should lead us into this moral maze in a way that would confront questions in a real environment. Answers can't always be right or wrong, but should always be "thoughtful".

Regulatory ethics

General ethics is concerned with the development of general principles, rules, and principles of ethical behavior. Some of the societal restrictions on lying, cheating, or stealing arise from our relationship to ideal morality. For example: the use of deception by journalists to obtain news is prohibited within some media; This restriction is derived from the common social norms associated with lies.

Question no. 4:

Explain the developmental perspective of media laws and ethics.

Global media ethics:

Global media ethics aims at developing a comprehensive set of principles and standards for the practice of journalism in an age of global news media. New forms of communication are reshaping the practice of a once parochial craft serving a local, regional or national public. Today, news media use communication technology to gather text, video and images from around the world with unprecedented speed and varying degrees of editorial control. The same technology allows news media to disseminate this information to audiences scattered around the globe. Despite these global trends, most codes of ethics contain standards for news organizations or associations in specific countries.

International associations of journalists exist, and some have constructed declarations of principle. But no global code has been adopted by most major journalism associations and news organizations. In addition to statements of principle, more work needs to be done on the equally important area of specific, practice guidelines

for covering international events. An adequate global journalism ethics has yet to be constructed.

Developmental perspective of media laws and ethics:

Development Communication can be seen as the use of communication techniques, technology, principles, and practices in the process of development. It places communication in a prime position regarding human activities and showing its effective use. Development Communication places strong emphasis on exchange of opinion and ideas (Communication) on available facts and figures so as to create understanding. In a nutshell, Development Communication advocates the concept of participation, positive change and understanding. That is, to establish a forum in which people are encouraged to participate in the discussions relating to “planning” and “execution” of development project, an atmosphere which facilitates understanding of issues related to development initiatives and ways to achieve expected positive outcomes.

Ethics Defined:

The word ethics is derived from the Greek Word Ethos meaning “custom” or “Character”. It is often thought as a rational process applying established principles when two moral obligation collide. Ethics also stand for a society’s belief about the rightness or wrongness of an act and the distinctions between “virtue” and “vice”. Such actions as stealing lying, cheating etc. implies the violation of ethical norms. Thus ethics can be seen as a set of principles or code of moral conduct. That is it involves the evaluation and application of those moral values that a society has accepted as a norms. The definitions agreed that ethics is adjudged to be interested in holding society or profession together and also involves thinking about morality, moral problems and moral judgements. They also highlighted the major concepts of ethics that propels the good understanding of the term ethics i.e. rights, values, duties, standards, rules, morality and relationship.

Ethical Issues in Development Communication:

Communication cannot be comfortably discussed without digging deep into the state of journalism ethics in Nigeria. This is because the so called development Communicators have their root as journalists before delving into Development Communication as a special field of choice. Undoubtedly, ethically based practice of journalism is in no small measure enhances the responsibility of the media as agents of social realities, development and also bridge the ethical credibility- gap already created. Unfortunately, the media failed to operate within the context of high sense of responsibility and morality. The society needs the media to fuel its developmental vision but fears the damage and corruption its frailties inflict on the people and the polity.

Longstanding ideas:

The code of ethics for journalism must, therefore, do more than highlight misconceptions and point to inconsistencies. old and new media. It needs to re- create a new media era. It must decide what principles to follow it can be maintained and should be retained, and that some distant ideas are no longer valid. That is the principle of morality not included in stone tablets. If the objectives of our work, and how it is funded, and the methods we use to make a change, ethics can change to meet the changed facts. 2016 has it has been a major year for media ethics in Australia - great for all the wrong ways. 60 minutes bungled child abduction case, ABC Catalyst program report on wi-fi health impacts, and The illegal Sydney Morning Herald's comments about the alleged outbreak of rape cases in Sydney to the west a garment was found. However, as the Ward points out, when residents complain about their issues, they speak of prejudice, malice, and fervor, but rarely speak of spiritual strength. Localism, of course, has its advantages. Many books, including suburban freebies, public newsletters or blogs that focus on the region, survive and thrive by talking about local problems and concerns.

The furor of changes in the country's design regulations, says, in Bathurst, New South Wales, is almost uninteresting citizens of Bangladesh, but in Bathurst it cuts across. Then there is the paradox of the truth that the war for global unity, if it is to be won, must be fought in the region. This debate brings to mind

of what is sometimes called "glocalism". But that is another story. From a non-fictional point of view, the hope of a great diversity of words, a wide range of evidence then, with the opportunity to engage a much larger audience, it's hard not to like it. Certainly, if Stephen Ward ideas were to be widely accepted, with issues such as terrorism, finance, Islam and Climate change will be very different from what we have today. If global trade continues, as well as McLuhan-esque's land continues to decline, at which point the morale of the media will shift toward global cohesion Dreams of wards; that is, in relation to a country where global prices hit similar prices there controversy.

Question no. 5:

What you know about the coverage of politics and ethical issues?

The aim of journalism on all media platforms is to provide coverage that is fair, unbiased and ethical. This is essential in reporting of political affairs and particularly at times of elections. This code, which has been drafted by the Pakistan Coalition for Ethical Journalism, was submitted to all media and to media support organizations for their further consideration.

Ethics and Politics:

Political ethics (sometimes called political morality or public ethics) is the practice of making moral judgments about political action, and the study of that practice. As a field of study, it is divided into two branches, each with distinctive problems and with different though overlapping literatures. One branch, the ethics of process (or the ethics of office), focuses on public officials and the methods they use. The other branch, the ethics of policy (or ethics and public policy) concentrates on judgments about policies and laws. Both draw on moral and political philosophy, democratic theory and political science. But political ethics constitutes a free standing subject in its own right. Most writers on the subject do not try to apply foundational moral theories but rather work with mid-level concepts and principles that more closely reflect the considerations that political agents could take into account in making decisions and policies. Moral and political are complex concepts, and there is a close relationship between them, which is reflected in the following various study articles. In analyzing the text I have decided to come up with ideas that may seem strange, but I will make an effort to express them clearly. I start with a brief introduction to ethics and then use the quotes from Hannah Arendt (2011, 2012) to discuss how one can think about politics and freedom in a society that wants to be moral. I have deeply shown to write this and encourage the reader to ask my thoughts.

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Morality:

Morality is an inseparable part of the daily life of men and women. This is clear when we examine its own etymology. Both the Greek word ethos, from which morals are derived, and the Latin word mos, the origin of the word moral, point to the same fact: customs are established in everyday relationships between people in society. Even now, whenever a group meets together, its participants immediately begin to establish forms of life, how they will carry out their duties, who will be responsible for what they do. Cleverly, established norms, individual responsibilities, ways of life: these are 9 traditions that become moral principles.

Ethical values:

It is important to know that moral or ethical values are always present in all human actions. This amazing surprise is inevitable. All sorts of actions and honesty carry carry something, value value. Values come in and out of us, they are values that always motivate us to act. They are part of the human constitution. Paulo Freire (1997), in an interview a few days before his death, proved this in a profound way by asserting that it is impossible to think or act without being affected by this behavior: In everyday speech it is often said - and this is not a bad thing - that both moral and ethical values are related to good or bad titles. This question, however, is more appealing, and even more complicated, when we ask about the basics of this "good / bad". It is at this point that some begin to distinguish between morality and morality: morality can be a tradition and tradition established openly and peacefully between individuals and groups, without question. While ethics may be a critical reflection of philosophy on this important question: based on how we can determine whether there is good or bad. Various theories (paradigms, explanations, reasons) are designed to answer this question. There are two main ones. The first is called naturalism: something good or bad if it is enough and answers the laws of nature. The law of nature is a great moral law. While the second, the contract, states that what guarantees that something is good or bad is a good law, made by men: if there is a law, it is considered good and must be followed. This paradigm stands out today. Everyone strives to get the law and when they do, they try to force it on others.

Right to Privacy:

The public has a right to know about its institutions and the people who are elected or hired to serve its interests. People also have a right to privacy, and those accused of crimes have a right to a fair trial.

However, there are inevitable conflicts between the right to privacy, and the rights of all citizens to be informed about matters of public interest. Each situation should be judged in light of common sense, humanity and relevance.

We do not manipulate people who are thrust into the spotlight because they are victims of crime or are associated with a tragedy. Nor do we do voyeuristic stories about them. When we contact them, we are sensitive to their situations, and report only information in which the public has a legitimate interest.

Journalists are increasingly using social networking sites to access information about people and organizations. When individuals post and publish information about themselves on these sites, this information generally becomes public, and can be used. However, journalists should not use subterfuge to gain access to information intended to be private. In addition, even when such information is public, we must rigorously apply ethical considerations including independent confirmation and transparency in identifying the source of information

Transparency:

We generally declare ourselves as journalists and do not hide our identity, including through social media soliciting information. However, journalists can go covertly when it is in the public interest and the information is not obtainable by any other means; In such a situation, we openly explain this deception to the audience.

We generally identify the sources of information. But we may use anonymous sources when there is a clear and important reason to protect anonymity, the material obtained from the confidential source is of strong public interest, and there is no other reasonable way to obtain the information. When this happens, we explain the need for anonymity.

We avoid pseudonyms, but we tell our readers, listeners or viewers when their use is necessary, and we meet the tests above. When we use anonymous sources, we identify them as accurately as possible by affiliation.

Question no. 6:

Mention different international codes of ethics for the journalists.

International Code of Conduct:

Respect for the truth and the public's right to information is an important principle of journalism. Journalists describe the community itself. They provide details, ideas and opinions, an 12 impressive role. They search, display, record, ask, entertain, suggest and remember. They value citizens and arouse democracy.

They provide a visible path to freedom of speech. Many journalists work in the private sector, but all have public works. They test power, but they also use it, and they have to answer for it. Response builds trust. Without trust, journalists do not fulfill their social obligations. Members of the Department of Foreign Affairs involved in journalism are committed.

- Honesty
- Justice
- independence
- Respect for the rights of others

United States Code of Conduct:

Report and interpret honestly, striving for accuracy, impartiality and disclosure of all required facts. Do not suppress the available facts, or make the wrong emphasis. Do your best to give the right opportunity to respond.

- Do not unduly stress personal characteristics, including race, nationality, ethnicity, gender, age, supervision, family relationships, religious beliefs, or physical or mental disability.
- Strive to link the data to its source. When a source wants anonymity, do not agree without first looking at the source's intentions and the other source responsible for that. Where beliefs are accepted, respect them in all situations. ⁹
- Do not allow personal interests, any trust, commitment, payment, gift or profit, to undermine your accuracy, determination or independence.
- Identify conflicts of interest that affect or affect the accuracy, purpose or independence of your journalism. Do not abuse the journalism position for personal gain.
- Do not allow advertising or other business ideas to undermine accuracy, determination or independence.
- Make every effort to ensure disclosure of any direct or indirect payments made for interviews, photos, information or news.

- Use accurate, manageable and reliable methods to obtain building materials. Introduce yourself and your employer before interviewing you for publication or distribution. Never use someone's risk or ignorance of the media practice.
- Present realistic and accurate pictures and sounds. Any potential fraudulent misrepresentation must be exposed.
- Do not cheat.
- Respect personal grief and personal privacy. Journalists have the right to protest forcibly entered..

Make every effort to find the correct correction for errors. Guide Section Basic values need to be translated and sometimes get into conflicts. There is a need for honest decisions in the context of ethical journalism. Only visible progress in the public good or at the risk of serious public injury allows for any level of documentation.. Make every effort to find the correct correction for errors. Guide Section Basic values need to be translated and sometimes get into conflicts. There is a need for honest decisions in the context of ethical journalism. Only visible progress in the public good or at the risk of serious public injury allows for any level of documentation.

Singapore Professional Union Code of Ethics:

- Each member will maintain good performance and a high standard of conduct.
- No member shall do anything which would dishonor him, his organization, his newspaper or any other media outlet or his work.
- Each Member shall adhere to the principles of freedom of expression and honest media and the right to freedom of expression and expression.
- Each member shall assume his or her responsibility for any disclosure to the newspaper or other media.
- Each member will report and interpret the news with the utmost honesty.
- Each member will use only reliable sources of information, photos and texts.
- No member shall accept a bribe of any kind to be published or pressured or to allow his or her own interests to affect the sense of justice.
- Each member will respect all the confidence required in the sources and personal documents.
- Each member will consider threats to defamation, contempt of court and copyright laws.
- Each member will always follow the brotherhood of his work and will never exploit another member. The above quotation is taken from the code of conduct for various media organizations in Asia.

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Philippines Code of Conduct:

- I will report and interpret the stories assuming that important facts will not be suppressed and the truth will not be distorted by commissions or undue emphasis. I see the task of transferring to another team and the task of fixing real mistakes quickly.
- I will not violate any confidential information provided to me during a call.
- I will use fair and reliable methods in my efforts to obtain news, photographs and / or documents, and to properly identify myself as a media representative when I receive any personal publication interviews.
- I will refrain from writing harmful information on any private name, unless the public interest warrants it. Also, I will strongly document public access to information provided in the constitution.
- I will not allow my intentions or interests to be affected by the performance of my duties; And I would not accept or give any gift, gift or other consideration of a kind that would cast doubt on my integrity at work.
- I will not commit any act of cheating.
- I will not, in any way, ridicule, oppose or insult any person on the basis of religion, belief, religious belief, political belief, culture or nationality.
- Unless otherwise proved, I will hold the guilt of innocent people to account. I will be careful when publishing the names of children and women involved in criminal cases so that they do not lose their place in society unnecessarily.
- I will not be unfairly exploited by any of my fellow journalists.
- I will only accept those acts of honesty and dignity.