

University of Nebraska - Lincoln

DigitalCommons@University of Nebraska - Lincoln

Theses from the College of Journalism and Mass
Communications

Journalism and Mass Communications, College of

7-2018

The Globalization of Journalism Ethics: Exploring Feasibility and Value in a Globalized World

Sherine Mansour

University of Nebraska-Lincoln, sherine.mansour@sheridanc.on.ca

Follow this and additional works at: <http://digitalcommons.unl.edu/journalismdiss>



Part of the [International and Intercultural Communication Commons](#), [Journalism Studies Commons](#), and the [Social Influence and Political Communication Commons](#)

Mansour, Sherine, "The Globalization of Journalism Ethics: Exploring Feasibility and Value in a Globalized World" (2018). *Theses from the College of Journalism and Mass Communications*. 50.

<http://digitalcommons.unl.edu/journalismdiss/50>

This Article is brought to you for free and open access by the Journalism and Mass Communications, College of at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Theses from the College of Journalism and Mass Communications by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.

THE GLOBALIZATION OF JOURNALISM ETHICS:

Exploring Feasibility and Value in a Globalized World

by

Sherine Mansour

A THESIS

Presented to the Faculty of

The Graduate College at the University of Nebraska

In Partial Fulfilment of Requirements

For the Degree of Master of Arts

Major: Journalism and Mass Communications

Under the Supervision of Professor Sue Burzynski Bullard

Lincoln, Nebraska

July 2018

THE GLOBALIZATION OF JOURNALISM ETHICS:
EXPLORING FEASIBILITY AND VALUE IN A GLOBALIZED WORLD

Sherine Mansour, M.A.

University of Nebraska, 2018

Advisor: Sue Burzynski Bullard

This study explores the value and feasibility of globalizing journalism ethics. Many media ethicists have explored the concept and need for globalizing journalism ethics codes to better serve the globalization of journalism in general, but no one has yet to survey journalists and their stakeholders. This research endeavours to explore this missing element for the argument supporting a new Global Code of Ethics for journalists, and simultaneously explores the role global journalists may need to play in the future to remain relevant in an interconnected world.

Acknowledgements

Many thanks to my thesis advisor, Sue Burzynski Bullard, for her sage counsel and support, and for her inspiring journalism ethics classes that led to this research; my committee members Dr. Mary Kay Quinlan and Dr. John Bender for making time for me at the last minute so that I could complete my degree; Maija Saari for her relentless support of academic research in the journalism realm; Sheridan Institute of Technology for supporting my work; my husband David White who patiently sat alone in front of the television for many nights as I worked diligently in my office; and my father Michael Maher Mansour who passed away suddenly as I first began my MA studies but I know would be extremely proud of me for completing this work and the subject matter of this study.

Table of Contents

Chapter 1 - Introduction.....	6
Definition of Terms.....	7
Why “Go Global?”.....	9
An Interconnected World Means Greater Responsibility.....	10
Democratization or “De-Professionalization?”.....	12
Globalization and Faith: Who Will Be the Moral Conscience of the World?.....	14
Chapter 2 - Literature Review.....	16
The MacBride Report	17
The Ethical Need	18
Past Failures	19
The Practical Need	22
Journalism as True Democratic Service.....	22
Chapter 3 - Methodology	26
Survey Research.....	27
Interview Research.....	30
Ethical Concerns and Limitations	32
Analysis	34
Chapter 4 - Findings	35
Survey Data	35
Table A.....	36
Interview Data	37

Always Maintain Objectivity/Neutrality	38
Journalists as Moral Conscience of the World	39
Do Ethics Codes Really Matter?	40
Do We Really Need a Global Code of Ethics?	41
Chapter 5 - Conclusions and Recommendations.....	42
Citations.....	45

CHAPTER 1 - INTRODUCTION

Technology is creating a universe of new media that is changing how humans learn, share, communicate and express themselves. It is an era of difficult transition, rife with ethical quagmires as journalists attempt to navigate how they work and what their purpose is. Side-by-side, journalists working digitally are sharing the public sphere with regular citizens, amateurs, artists, opinion-mongers and even international criminals contributing to the news discourse. This precarious digital stew of news and information threatens to lower ethical standards, demean journalism's once honorable history and may change journalism's perceived role as a democratic agent of the public sphere forever (Ward *Global Journalism Ethics* 3).

Media ethicists have been studying the growing severity of a world subject to information overload. Exposed to a daily orgy of data, opinion, hate literature, propaganda, fake news and beauty tips, media ethicists have called for us to consider the construction of a global media ethics because of this rapid and disorienting change (Ward and Wasserman *Global Media Ethics?* 1). It's a nice idea and profoundly idealistic in an increasingly cynical world. A Global Code of Ethics would undoubtedly serve journalists and the profession of journalism well. But where would one begin? Would a global code potentially determine new styles of journalism or the type of journalism required on a crisis-by-crisis basis? Would such a code outline new obligations that would evolve from an expanded purpose of journalism? Could there be consensus on universal values or, for that matter, is it even possible for journalists to truly develop spontaneous multi-cultural understanding and empathy as they navigate their way through the stories they

cover? And what about enforcement? Who would oversee this global code and what powers of enforcement would they have? This study, based on both quantitative and qualitative data, attempts to ask if there is any value in a global journalism ethics code and if a global journalism ethics code is even feasible.

DEFINITION OF TERMS

Throughout this thesis, there are recurring terms such as global village, global citizen, global journalist, citizen journalist, Code of Ethics and globalizing journalism ethics that are central to the arguments being presented and require definition.

The term Code of Ethics for the purpose of this study is best defined broadly and generically as “a written set of guidelines issued by an organization to its workers and management to help them conduct their actions in accordance with its primary values and ethical standards” (businessdictionary.com).

The terms global village, global citizen and global journalist are integral to the understanding of this hypothesis and are used liberally throughout this paper. It was University of Toronto professor and public intellectual Marshall McLuhan who originally coined the phrase global village, referring to the world as one central nervous system linking everyone together because of modern advances in communications (McLuhan 6).

Globalization is defined in the dictionary as “the process of international integration that arises from the interchange of worldviews, products, ideas and other aspects of culture” (merriam-webster.com).

A global citizen is someone who is aware of and understands the wider world - and their place in it. They take an active role in their community, and work with others to make the planet more equal, fair and sustainable (oxfam.org.uk).

Global journalism is a news style that encompasses a global outlook and considers issues that transcend national boundaries like climate change, focusing on news that are intercontinental and the relationships between nation states (De Beer and Merrill 3).

Globalizing journalism ethics seeks to articulate and critique the responsibilities of a news media that is now global in context, reach and impact. It is the practice of developing aims, principles and norms of practice specifically formulated for a global media-linked world (Ward *Global Media Ethics 2*).

Citizen journalist is an individual who provides "an alternative and activist form of news gathering and reporting that functions outside mainstream media institutions, often as a response to shortcomings in the professional journalistic field, that uses similar journalistic practices but is driven by different objectives and ideals and relies on alternative sources of legitimacy than traditional or mainstream journalism" (Radsch 1).

Universal values refer to all values that have the same worth for all people in the world and encompass morality, aesthetic preference, human traits, human endeavor and

social order. Former UN Secretary-General Kofi Annan identified peace, freedom, social progress, equal rights and human dignity in 2003 as universal values (Annan).

Why “Go Global?”

In his book, “Global Journalism Ethics” Stephen J.A. Ward posits that journalists are struggling to maintain a credible ethical identity as they “sail the roiling sea of wired and wireless media” (3). Ward believes journalism today lacks direction and that philosophical positions are redefining journalism ethics. Ward also contends that the goal of a global journalism ethics code is to promote global democracy, and to elevate journalism above its typical corporatized, biased and parochial structure. By addressing the globalization of journalism, there is growing realization that journalism ethics must cross borders. “The journalist becomes a global citizen with a global social contract and a cosmopolitan set of ethical principles” (Ward *Global Journalism Ethics* 6).

When the Internet and Web 2.0 technologies began to completely reshape the journalism business model and how journalists work, the redevelopment of journalism ethics to accommodate the changes began in earnest. Ethics codes have been rewritten to accommodate the changes – many speaking to the ethics surrounding the manipulation of images, citizen journalists, using citizen-generated content, and the ethical use of social media (Ward). But most of the more than four hundred codes of journalism ethics in the world today assume that journalists continue to serve the readers of a local newspaper (or website), or a regional or national radio or television audience. Ethical codes in the past have been created to provide a standard of quality for citizens of a city or country but don’t go beyond these borders. “However, in a global world, why not take the next step

and define one's public as readers within *and* without my country? Why not "go global" and talk about a global journalism ethics?" (Ward "Widening the Conceptual Base" 7).

Ward is not wrong to ask this question, considering the new challenges facing journalists and the journalism profession.

An Interconnected World Means Greater Responsibility

Communication technologies have both revolutionized how humans interact and have potentially destroyed a seemingly orderly world where boundaries and governments helped construct societal reality. These technologies have transformed journalism and general communication into a global, interactive enterprise practiced by an unusual cast of characters that include citizens, bloggers, politicians and activists as well as many others who commit a million acts of journalism on a daily basis. Online networks provide a constant diet of information, analysis and advocacy in a world full of social inequality, cultural difference, corruption and imbalance of power. Citizens of the world take heed because "formidable powers of communication can promote or damage prospects of peace, justice and the good" (Ward *Radical Media Ethics* 223).

It is only appropriate to surmise that with this new, interconnected world comes tremendous journalistic responsibility. When Ben Parker told his nephew Peter "with great power comes great responsibility" in the movie *Spider-Man* (Raimi. Film.) he could have been speaking about many scenarios, including the work of journalists today. Technology has empowered everyday citizens, and journalists are no exception. Journalists may be employed locally or endeavour to publish to a local audience, but their

work – their words, pictures and video - can and often - reach anyone anywhere in the world with access to the Internet and a mere smart phone.

With the advent of online news and its global reach, a different window on the world is presented that is no longer the constrictive view usually presented by the traditional mediums of newspaper, television and radio. Journalists are “redrawing their maps of the world” and the Internet is their tool (Ward *Global Journalism Ethics* 6). This new digital frontier shifts journalistic responsibility with it, weakening the power of the media yet providing powerful new opportunities simultaneously for the everyday citizen with both honourable and dubious intentions. Journalists used to have a defined audience – the audience was defined by geography or specified broadcast or printed work catchment areas. Stories were meant for a local audience and very little of this content was read or watched by outsiders unless they were visiting the local area. But news stories today regularly take on international impact and significance and readily provoke action. A news story out of Humboldt, Saskatchewan is one such example. When a bus carrying the Humboldt Broncos Junior Hockey Team collided with a transport truck, killing 16 people including almost the entire team of young hockey players, the world reacted instantly (Tejada). Besides the condolences and tributes that poured in from around the world, news of the incident sparked the massive Twitter campaign #putyourstickout, saw the highest grossing Go Fund Me Campaign of all time at over 15 million dollars raised in just over a week, and even resulted in a group of Chinese school children wearing Humboldt Broncos jerseys to school one day in honour of the team – thanks to the efforts of a small group of friends in British Columbia, Canada, who felt

compelled to do something to honour the dead (Dangerfield). This tremendous reach changes the game for those who partake in engaging online – journalist or otherwise.

Democratization or “De-Professionalization?”

An open Internet and the rise of the citizen journalist have been hailed as the “democratization” of the news media. Media critic Jay Rosen acknowledges these changes by comparing blogs to printing presses and the way they shift power away from the established media to regular everyday people:

Once they were your printing presses; now that humble device, the blog, has given the press to us. That’s why blogs have been called Little First Amendment machines. They extend freedom of the press to more actors (Rosen 13).

With the Internet and Web 2.0 technologies, the power of broadcasting and publishing to a worldwide audience now lies at the fingertips of anyone with access to a computer, tablet or smart phone. The audience no longer behaves like an audience in the typical sense of the word. For mere dollars a month, everyone can be a journalist and the people formally known as the audience can flow in and out “journalist” mode and “audience” mode as they see fit (Gilmour ch.7). News stories online have global reach and therefore global impact. Global citizens hold the balance of power when it comes to the validity of online news stories (as evidenced with the Humboldt story) and the news business itself because those citizens can now participate in the evolution of stories through comments, blogs, live chats and by placing emphasis on the stories they choose. This also means citizens are able to join in the news dialogue and can render a story

insignificant or even vapid if it misses the humanitarian point. When the focus of news coverage shifts from stories about the destruction of life through the conventional five “W’s” of news to drawing more attention to the “how” and “why” of life, the job of the journalist changes enormously. This requires rethinking of what journalism is for. The Internet has shifted business models and the debate over what the news audience wants has intensified. Do readers merely want a daily register of events? Or do they want opinion? Perhaps they want action? Or maybe citizens expect journalists to take on the role of social change agents because they’re so disillusioned with government and corporate corruption. These questions present new opportunities and potentially exhausting challenges for journalism today.

But the flipside of “democratization” of the news media, some would argue, is also the “de-professionalization” of the discipline. This “de-professionalization” of journalism has resulted in the rise of many economic, quality-related and ethical consequences as it simultaneously nurtures the opportunities for greater participation. “As barriers to entry to media fall, the once clear lines between independent journalism, public relations and advertising, and activism or propaganda have blurred with new corporate and government players entering what once would have been deemed the journalism arena—but not always with the same public-interest intent” (Wahl-Jorgensen et al. 809). This access has de-professionalized every facet of the media industry, destroyed corporate business models and revolutionized countries. We can only surmise that the job of the journalist is under attack. If anyone can be a journalist, then how does a trained journalist distinguish oneself from the crowd? Is it merely enough to claim that the quality of his work or his branding will determine his contributions as more valid than

that of amateurs? Or is it time to rethink and refocus the role journalism plays in a global society with an eye to the ability to provide a qualified, professional service or expertise that goes beyond the he-said, she-said reporting style of world events?

Globalization and Faith: Who Will Be the Moral Conscience of the World?

If it weren't enough that the world order has been flipped on its proverbial head because of rapidly changing technologies, access and power shifts, a growing worldwide disillusionment with political and spiritual leadership is also fueling the discourse online.

Religious faith and practice is dropping at an historic rate, signaling a growing distrust in religious leadership. According to the Pew Research Center's latest estimates, there were over 1.1 billion non-religious people in the world in 2010 and that number is expected to increase to over 1.2 billion by the year 2020. No one is quite sure why this is happening except that additional research shows secularization is highly correlated with internet access and usage and as the web becomes more ubiquitous in more people's lives, secularism will continue to grow (Zuckerman).

Political dissatisfaction is also trending downward worldwide – particularly in western nations - as democracies and authoritarian regimes alike enter a new age of disillusionment. Anguished discussions about the divide between what the public expects governments to do for them and what they actually end up delivering has resulted in a so-called “governance gap” (Caryl).

Against this backdrop of political and social change as the post-Cold War world sorts itself out, the news business finds itself in a continuing struggle to define its own role (Sieb 297). Astute political players have begun to sense this weakness and are capitalizing on the opportunity to deflect growing disillusionment in government and the church by pointing at the news media. “The news doesn’t tell the truth, it is the enemy of the people” (Garbus. Documentary.).

Now, more than ever, the agenda-setting function journalists have often been criticized for must actually be put into practice, especially when serving a global yet dangerously fragmented and distrusting audience (Ward and Wasserman 4). That agenda must include a commitment to improving the human condition through sharing information, or what would be the point of speaking to a global audience? Former British journalist Martin Bell posits that the news business believes indifference makes for good practice but he argues that good journalism is actually a journalism of attachment. “In this context, one of journalism’s most important roles is that of awakening the public’s conscience,” (Seib 4) and therefore shaking awake the conscience of the world. When speaking to a global audience, it will be up to journalists to decide when the alarms must be sounded and how best to do it (Sieb 5), including using the form of journalism that may be required to best do the work (advocacy, development, peace journalism etc.). It is this potential shift in purpose and function that may require a rebuild of the journalism profession before we can entertain the creation of a new Global Code of Ethics that would be of true relevance.

CHAPTER 2 – LITERATURE REVIEW

Some ethical theorists believe there are two main reasons journalists will need a Global Code of Ethics to govern their work: ethical and practical. They believe “a non-global ethic is no longer able to adequately address the new problems that face global journalism,” and they believe that with global impact and reach come new ethical responsibilities (Ward). This may be so, but it may not be realistic to globalize journalism ethics with a one-size-fits-all westernized definition of journalism or without the input of journalists and other stakeholders.

While the global village is still under construction, we have reached a point in time when this new village already has a definite look and style that can't be denied. The speed with which news and information travels around the world means there must be a new intellectual and moral foundation on which this new, always-in-touch world community is built (Seib 1). Just as a community newspaper reporter is responsible for filing stories that help local citizens to self-govern and lead an informed life, journalists who cover stories of international significance may be obliged to consider the impact their work has on all citizens and how those citizens view the world. News reports reaching a global audience can influence the actions of governments, militaries, humanitarian agencies and warring ethnic groups. Again, this speaks to the tremendous responsibility journalists today should feel in how they work and how the reach of their stories shape global opinion. And it should also force journalists to question what new role they need to play in the global village. This will not be an easy journey and one not possible without journalists joining in the discourse.

The MacBride Report

The MacBride Report (a 1980 UNESCO publication) debated the concept of a universal Code of Ethics for journalists' decades ago. After a meeting of media professionals and stakeholders from around the world discussed the feasibility of creating a global code, the report determined that regional, social, and cultural differences were too deep. Finding common ground proved to be an extremely difficult task. Political and ideological divisions existed at that time concerning information and communication that easily became subjects of confrontation. Ironically, it was the western nations that protested the loudest over standardizing a universal code. Representatives from the West felt that homogenizing standards of how the media operate would be an attack on media freedoms in individual countries. An atmosphere of distrust and contradictory expectation soon prevailed because of a clash of philosophic and social concepts (MacBride 17-318). But there was some consensus. The principles of The MacBride Report considered information a very important instrument, both as a protection for human rights and as a tool in politics, economics, cultural and technological development of every country (Osolnik 8). It is this consensus more than thirty years ago that provides potential foundation for building a universal Global Code of Ethics today and has likely fueled media ethicists to contemplate the concept again.

Entitled *Many Voices, One World*, The MacBride Report acknowledges that communication is at the heart of all social intercourse and travels at such a high rate of speed, that it is of planetary scope (MacBride 10). Never has this been a truer statement than now. The Report determined patterns of domination and the conflicts of interests stemming from them remained, despite the broadening scope of communication around

the world at the time. The Internet was in its extreme infancy and was really only available in academic and research institutions. Could the members of The MacBride committee have predicted Web 2.0 technologies would open up worldwide communication to the extent seen today? Likely not. But the members did determine emerging communication technologies would likely soften patterns of domination by making individuals around the world “more alive to the problems and aspirations of others and every nation more conscious of the dangers lying in wait for the world community as a whole” (Ward *Global Journalism Ethics* 3). This insightful comment means the news media is in the unique and formidable position to contribute to cohesiveness around the world. The news media can now foster uninterrupted dialogue between online and transnational communities and shed light on societal weaknesses that threaten the human condition. And finally, arguably more than any other profession or institution around the world, the news media is capable of forging strong commitment to basic peace and human development, if it so chooses to take on this responsibility.

The Ethical Need

The MacBride Report’s panel pondered the possibility that it is not so much global journalists who need a universal ethic to help guide them in their work, but rather their employers, and political leaders who may need an ethical code to adhere to that allows journalists to perform their jobs uninhibited (Int’l Commission 98). This is an interesting and likely valid notion that requires further research. The Report identified several further challenges, including colliding views on what the journalists’ role should be, rather than the obstacles around achieving consensus on universal ethical principles.

Again, this challenge may still prevail but the door remains open for media, academic and communication leaders to redefine what journalism is for and how journalists should conduct their work.

The Report also dealt with the issue of democratization of communication and information. “It assessed the negative sides of the one-way information-communication flow, going mostly from the richer countries to the poorer, from those who have power and technical means to those who do not have them” (Osolnik 7). Today, social media has leveled the playing field. Top-down communication models no longer exist and communication is now a many-to-many reality. There is a growing need once again for a re-examination of communication and media standards and the role journalism needs to play on the international stage. In 1980, the Cold War’s inspired arms race and the threat of nuclear weapon warfare demanded the world’s attention. Today, genocide, hate crime, terrorism and polarization between oppressive governments and their people remain just as high a priority for examination. While the types of threats to humanity may have changed since 1980, threats remain nonetheless. But how the world communicates has also changed along with the speed at which information travels. The power base has also shifted and so have the players who can elicit change. Technology has effectively eradicated the barriers of communication that once existed between these players, and the rest of the world.

Past Failures

“A responsible global ethic is needed in a world where news media bring together

a plurality of different religions, traditions and ethnic groups” (Ward and Wasserman 2). Journalists who do not operate with this new intention are acting irresponsibly and may, in fact, be damaging international diplomacy and fueling global polarization: evidence of which we have already seen in several world crises (Ward and Wasserman 2).

Rwanda is a prime example of journalism’s complete and utter failure to act humanely and responsibly. In 1994, an estimated one million Tutsis were murdered during a systematic genocidal mass slaughter. News organizations minimized the use of the word genocide as though this was too biased a term, choosing instead to call it a “massacre”, “civil war”, or “fierce clashes.” Even the UN Security Council chose to cleanse its vernacular, avoiding the use of the word genocide in its reports and dealings with the media (Seib 70).

Retired Canadian Senator Romeo Dallaire served as the Force Commander for UNAMIR, the United Nations peacekeeping force in Rwanda during the genocide. Dallaire, who suffers from post-traumatic stress disorder from his tour there, wrote the award-winning novel *Shake Hands with the Devil* about his experience, and the failure of humanity to come to the rescue. He describes being knee deep in bodies floating in the Kagera River. He maintains he fully supported the media at all times during the hundred days of Tutsi slaughter, to ensure journalists could get their stories out every day, recognizing that only through the media would the world stand up and take notice. “We had to try to shame the International community into action” (Dallaire 80). Yet, the world did not interfere. The genocide continued and Dallaire returned to Canada, haunted, disillusioned and suicidal. Who was to blame? BBC editors speaking to correspondents sent to cover Rwanda insisted that videos shot of the bodies floating

along the river were too graphic. Reporters were given directives to shoot wider angles, and to strive for a less distinct and more impressionistic angle of the river of bodies. They were also ordered to focus on human stories in the refugee camps, and pull their attention away from the complicated story of genocide; all this while reporters on the ground were witnessing corpses piled high, decaying skeletons, and children with gaping wounds from machete attacks (Seib 72). Irish journalist Fergal Keane was sickened by the censorship as much as he was sickened by the genocide, and would later take the stand at war crime tribunals about the situation in Rwanda. He describes witnessing genocide “is like feeling the chill of one’s own mortality” and that genocide is the deepest degradation of all humanity. Journalism may be full of imperfections and ambiguities, he muses, but ignoring evil makes journalists the authors of a guilty silence:

As journalists, we were rightly quick to condemn the inaction of the UN and the wider international community over Rwanda. But for many of those who tried to cover this appalling story as it happened around them, they still harbor, as I do, a lingering sense of helplessness – a sense of guilt, perhaps shame, that we didn’t do more to apply pressure for action when it might have made a difference (Annan *The Media and the Rwanda Genocide* 237).

While journalists act as incomparable messengers of world events, they walk a thin line between being mere conduits of information, and being potentially complicit in the crime. The danger lies in the existing guiding principles of journalism itself. Inadequate and inaccurate reporting of a story like the Rwandan genocide may have contributed to international indifference and inaction. Balance and objectivity may have diluted the urgency of the situation. Censorship and neutrality ensured the world never realized the magnitude of the crisis that was unfolding. Therefore, if there is to be a new

moral imperative in a global journalist's work, being excessively constrained by objectivity and balance may render the journalist's work irresponsible, and even unethical (Seib 4).

The Practical Need

As academics continue to study the viability of a Global Code of Ethics for journalists, preliminary research points to the negative impact biased and parochial journalism can have on a tightly linked world. Journalism ethics must become globally focused because the news media – and the practice of journalism – have become increasingly global (Ward “Philosophical Foundations” 3). Recognizing the audience as one large entity means we must now treat the world as a single place, and as such, globalization may evolve journalism from a product-driven enterprise (western model) to a globally-focused service enterprise (global model).

Journalism as True Democratic Service

The concept of journalism as a democratic service is not new. Yet, the changing global landscape due to communication technologies requires a rethinking of what journalists are for and how they do their work. At one time, journalism's role in society was to act as a monitor of power and to provide audiences with the kind of information that help them to self-govern. That hasn't changed. But the first argument for creating and adopting a new Global Code of Ethics acknowledges that globalization has turned the world into a single place. Stephen Reese's “Theorizing a Globalized Journalism” examines how journalism seeks to bring together new combinations of transnational elites, media professionals and citizens that is more than just “cultural homogenization” –

or what he calls a “McWorld” thesis of a unitary media and journalistic form (Reese 243-244). Reese posits that journalism at its best is more than a register of the daily events and instead must be a tool for social transparency and a pinnacle for change (Reese 11). Yet this poses some complicated scenarios. If the world is now a single place, it must then house multiple concepts of what the meaning of ethical journalism is, and what role journalism must play in this new melting pot of varied societal structures, cultural values and realities. Traditional and underlying western free press values become irrelevant, and therefore the westernization of ethics on a global scale would be wildly inappropriate to the extent of being trite. Tom Brislin argues in his article, *“Empowerment as a Universal Ethic in Global Journalism”* that globalizing ethics should be an exercise in embracing indigenous value systems that are timeless and enduring (Brislin 9).

If we argue that globalization has had a profound effect on communication, we can assume that it has also had an effect on how journalism operates. Globalization of journalism forces us to consider a redefinition of the field that makes it flexible enough to allow for various forms of journalism that go beyond conventional product-driven corporate practice. Not all news stories require a globally focused approach, however. But when they do, conventional western application may be inadequate and inappropriate, thereby diluting journalistic responsibility. When global journalists – or journalists speaking to a global audience – conduct their work, they may need to reassess how they work and what their purpose becomes. If a journalist’s function moves from that of unbiased messenger of information to that of humanitarian social change agent for

example, then he is providing a humanitarian service to the world that requires a new set of guiding ethical principles.

So, what does global journalism as a humanitarian service entail exactly? Furthermore, what is journalism's real purpose, especially at the global level? At its core, journalism is about creating communities, and facilitating the dialogue between the public and those who hold power. But is this now enough? Global connections may now be able to support new forms of journalism. Global journalism, at its best, contributes to social transparency and holds the world's power brokers and power mongers accountable (Seib 4). But what are the rules? How deep does the ethical conduct cut? Should global journalistic practice foster global social change? And who determines the universality of how journalists around the world must conduct themselves? Should a Global Code of Ethics determine the type or style of journalism required on a crisis-by-crisis basis? And should this code outline laws and obligations that surround an expanded purpose of journalism, such as drawing the world's attention to human strife beyond reporting it?

Global journalism has an obligation that extends beyond the claim of impartiality that serves the business interests of the typical western corporate structure. For example, the Ethical Journalism Initiative launched in 2007 by the International Federation of Journalists, seeks to rework ethical codes and put them back on the media agenda. Recognizing the world now suffers from a landscape of information overload and uncertainty, the EJI believes it's time to rethink attitudes on how media and journalism contribute to democratic life (Ethical Journalism Initiative). In other words, a one-size-fits-all conception of what journalists are for no longer makes sense. A new ethical framework would acknowledge that disseminating instantaneous and

simultaneous information to the world on a conflict in the Middle East for example, now has impacts of a different magnitude than traditional war reporting ever had in World War II thanks to global reach and the ability for people to mobilize through social media. By examining journalism's ever-expanding role in a global society, one can begin to understand the limitations of a parochial approach to journalism, and therefore the restrictions of conventional ethical guidelines. Global journalism ethics would provide an extension of typical journalism ethics and would regard journalism's 'public' as being the citizens of the world instead of citizens of one nation. A Global Code of Ethics would be more cosmopolitan in tone and perspective, and would interpret the ethical principles of objectivity, balance and independence in an international manner void of corporate interests (Ward "Ethical Flourishing" 9). This is actually a notion that has existed for thousands of years. Cosmopolitan Ethics date back to the Romans with an underlying theme that sees all humans as "ends in themselves." Cosmopolitan Ethics asserts that ethical behavior assumes all people are of equal value and are part of a common humanity, regardless of geographic location, creed, and political or economic affiliation (9). Therefore, cosmopolitanism would force journalists to see themselves as agents of a global public sphere who would challenge the distortions of tyrants and the abusers of human rights. Global objectivity would ask journalists to set aside their bias to their own town or country and strive to include international and cross-cultural perspectives in their stories. Global journalism and its governing principles would reject extreme patriotism, and would be brave and relentless in its quest to awaken the conscience of the world (Seib 4).

Imagine the impact of this realization on a story like Rwanda. Journalism

performing as service rather than producing a commodity (news stories) requires a rethinking of its purpose in society. Service denotes an action of helping someone or providing assistance of some sort. And, if journalism is ultimately an ethical endeavor at its root, then journalism as a service must also be ethical in its application. Future journalists could make the case that basic decency and humanity require aggressive advocacy on behalf of those who cannot speak for themselves.

If the global journalist is destined to witness the world's most ghastly failings (Sieb, 68) then the time may have come to redefine how that journalist might best respond through the action and definitions of how he conducts his work and what his purpose might be. Reporting about those ghastly failings might then become the bare minimum job requirement in journalism: moving to the next level of responsible social engagement could ultimately become the new goal, but not without practical input from journalists and interested stakeholders.

CHAPTER 3 - METHODOLOGY

In order to gauge if journalists (working or retired), those who work with journalists, ethicists and related stakeholders can see the value in globalizing ethics codes, two data collection methods were undertaken for the purpose of the study. Using qualitative and quantitative research methodologies, ten leading foreign correspondents (working and retired), who have covered significant world events were interviewed and over one hundred people including journalists, news editors, academics, journalism ethicists, political and military personnel were surveyed online. The interviews provided the principal researcher with the opportunity to gather stories of personal experience and hard core opinions that have evolved out of practical experience with those who have had

boots on the ground. The online survey provided an opportunity to cast a wide net to journalists and other stakeholders and gauge general opinion on the creation of a Global Code of Ethics. These two methodologies help to paint a fairly accurate picture on whether or not the concept of a global code has any merit to those who work as or with journalists.

Survey Research

The online survey was created to gather quantitative data from 100 potential respondents to gauge their knowledge and understanding of journalistic codes of ethics and their roles in how journalists conduct their work. Over 140 respondents meeting a minimum criterion of qualification were selected and emailed the survey or invited to participate via social media channels. Potential survey participants from around the world had to be working or retired journalists and news editors, academic professors teaching and/or researching journalism and/or journalism ethics, military personnel, or politicians accustomed to dealing directly with journalists. Non-journalists were asked to partake in the survey in order to gather a cross-section of opinion from those who may not work as journalists, but have dealings with journalists on a regular basis. This is an important dimension to the research. If journalism is a social contract between journalists and their public, then the public plays an integral role in the research. Michael Schudson's book "Why Democracies Need an Unlovable Press" examines this so-called social contract between the press and the public and examines journalism's democratic role in providing citizens with the information they need to make informed decisions

when electing government leaders (Schudson, 15). Kovach and Rosentiel also examined this relationship and how journalists serve their public:

The press is predominantly seen here as serving the public by facilitating democratic debate and deliberation. For the most part then, the concept frequently referred to in contractual terms revolves around journalistic responsibility to the public or the citizenry, by way of a loyalty to citizens (Kovach and Rosenstiel, 51-52).

Journalism's stakeholders, therefore, play a key role in determining what journalism is for and what they want from journalists.

Respondents were chosen from a list of personal contacts of the principal researcher of this study. Survey respondents were also invited to participate through social media accounts (Facebook, Twitter and LinkedIn) of the principal researcher. Some followers on these accounts shared the request for participation to their own networks. All respondents were given a link to the same survey in May of 2018 and a deadline to respond within the same month. They were contacted by direct email, or through the social media channels. After one week, a reminder email was sent again with the link and deadline clearly indicated. Respondents were informed that by clicking the link and answering the questions in the survey, they were officially agreeing to participate. They were also informed that at any time during the process of taking the online survey, they could abort the process and remove themselves entirely – without prejudice – from the study.

108 people responded to the online survey that asked the following questions:

1. Do you believe that journalism should be a moral enterprise?

2. The internet has made it possible for anyone to read news information from just about anywhere in the world. Because of this reality, do you believe that journalists may be speaking to a global audience - even though they may be working for a specific news organization within a specific country?
3. Do you believe it is important that journalists are governed by a Code of Ethics?
4. Do you believe journalists who cover news stories of global significance have an obligation to consider the impact their stories will have on ALL citizens of the world - whether negatively or positively?
5. Journalists are typically trained to set aside opinion and bias when they report the news. Do you believe journalists are justified to share their opinions and bias when reporting on stories of significant human rights violations (such as war, terrorist attacks or genocide) in order to wake up the "moral conscience of the world?"
6. Do you consider citizen journalists and self-proclaimed news bloggers journalists?
7. In your opinion, should all journalists, citizen journalists and self-proclaimed news bloggers be expected to adhere to an ethical code of standards?
8. If all existing journalism Code of Ethics are narrowly focused and locally driven, should we consider the creation of a global Code of Ethics for all journalists, citizen journalists and news bloggers to adhere to?
9. Should a potential Global Code of Ethics endeavour to encourage professional journalists to set aside or relinquish balanced and objective reporting when

dealing with stories involving human rights

violations? For example, should professional journalists feel an obligation or responsibility to testify in court against those who violate human rights or commit crimes against humanity?

10. Is the inaction of a journalist who witnesses crimes against humanity in the pursuit of their story make them potentially complicit in the crime by their very inaction? Is inaction itself unethical behaviour?

Interview Research

The ten interview subjects represent a sample of the foreign correspondent population and have varied experiences spanning the globe over several decades. Some have been war correspondents and have been stationed in conflict-sensitive zones in Africa, Asia, Eastern Europe and the Middle East. Several of them have personally witnessed atrocities and human rights violations. Interview subjects were required to have 5-7 years working experience as foreign correspondents in conflict-sensitive regions around the world – either as an employee of a news organization or as a freelance journalist. Some of the subjects have worked in multiple conflict zones. Sixteen potential subjects were approached by the principal researcher and the first ten who responded positively participated in the interview process.

All were asked the same ten questions but broader discussion often ensued as each interviewee clarified their opinions based on their own experiences, as well as their opinions on globalizing journalism ethics.

1. In your opinion, how has technology changed the role of journalism in a global society?
2. How have the changes to the definition of audience changed the ethical frameworks that govern the way journalists conduct their work?
3. Should journalists adhere to ethical codes when they conduct their work? Why or why not?
4. Do you believe existing ethics codes actually make a difference in the quality of a journalist's work? Why or why not?
5. At what point when a journalist witnesses war crimes and other atrocities do you believe they are ethically required to do something about it? Please expand on your answer.
6. Understanding a journalist's work is now viewed globally, how do they reconcile the notion that what they report has the power to impact governments, societies and people around the world - both beneficially and detrimentally?
7. Some foreign correspondents have felt compelled to act (such as testifying at war crime tribunals) after they've witnessed great atrocities against humanity. How do you feel about this? Please expand.
8. Some foreign correspondents have changed course in their careers, becoming activists for a certain cause they feel very strongly about. How do you feel about this?
9. If we are a global community now, do you believe a universal global code of ethics for journalists is necessary or required? Why or why not?

10. If we are a global community now, do you believe a universal global code of ethics for journalists can be enforceable? Why or why not?

Ethical Concerns and Limitations

Just as there are methodological and ethical limitations for any study, there were potential limitations of this hypothesis and the methodologies of the research to consider. They can be categorized in the following ways: (i) relationship to the principal researcher; (ii) limiting journalism employment structures; (iii) lack of global universal values; (iv) lack of understanding (v) journalistic apathy; (vi) challenges with enforcement.

(i) Relationship to the principal researcher

Many of those surveyed and interviewed are known to the principal researcher and although anonymity was provided to all those participating in the study, some may have felt personally compelled to take part. All efforts were made to ensure subjects understood they did not have to participate in the study because of their relationship with the principal researcher, but it is possible several may have participated anyway out of a sense of loyalty or friendship.

(ii) Journalism as a job

Some of the participants in the survey and interview process are still working as journalists today. The ability to separate the practical day-to-day realities of their job and

what was asked of them in this study was likely challenging. Retired journalists were able to consider the questions retrospectively, without having to evaluate their role or sense of purpose like those still working as journalists. These two perspectives – working and retired – may have impacted answers.

(iii) Lack of universal values

Asking interview subjects to consider the validity of a Global Code of Ethics prompted the immediate question repeatedly: “How can we consider a set of principles or guidelines that is accepted around the world? What may be important to European society may not be as important in Malaysia” (INTERVIEW SUBJECT D). Participants in the study may have found it difficult to get past the reality of clashing global values and lacking universality in order to answer the questions at face value.

(iv) Lack of understanding

While it was important to ensure balance in the collection of data by including other interested parties, some survey respondents may not truly understand the impact of new communication technologies or globalization on journalism, or even how journalism ethics codes work. Still others may even have a tainted perspective of journalists and journalism ethics in general which may have also impacted their responses.

(v) Journalistic apathy

Much of this study is based on gauging people’s experiences and opinions. Personal experience creates bias and bias slants responses. Exposure to or lack of

exposure to severe situations therefore slants opinion and creates a wide array of responses, potentially making it difficult to achieve consensus on any question.

Journalists who had witnessed severe human rights violations were legitimately interested in the concept of a Global Code of Ethics, while those with less severe experiences seemed almost apathetic to the concept.

(vi) Challenges with enforcement

Just as it may have been difficult for participants to consider the creation of a Global Code of Ethics in the absence of global universal values, many also found it just as difficult when considering how enforcement of a Global Code would work. This was a repeated response as well from interview subjects.

Analysis

Using analysis methods based on data collected via survey and personal interviews, a chart organizing responses to the online survey was created to help identify obvious trends in the responses. Interview answers were recorded and categorized into themes of responses that began to emerge and mapped against existing research in the literature.

Online survey responses provided a clear road map for potential further research with strong consensus in some areas and equal division of opinion in others. Answers collected through the interview process show a divide in opinion between those journalists who had minor exposure to human rights violations and those with significant

exposure. Further still, there was a marked division of opinion between those who are still working as journalists and those who have retired or moved into new professions.

CHAPTER 4 - FINDINGS

Although the majority of respondents in both the survey and interview studies favoured the creation of a global ethics code, respondents were divided over whether journalists should forego objective reporting even in the face of human rights violations. Many of the interview respondents questioned how a global ethics code could be enforced.

Survey Data

Questions of the survey were structured to gauge how respondents feel about journalism and moral obligation in the course of their work, existing ethics codes and whether or not a Global Code of Ethics makes sense. Key trends were easily identified once the results were in:

- The majority of respondents agreed journalism should be a moral endeavour and an overwhelming majority believed journalists should be governed by a Code of Ethics that extends to anyone committing acts of journalism (such as citizen journalists and news bloggers, etc.) A majority also believe we should consider the creation of a Global Code of Ethics.
- A small majority believe journalists have an obligation to consider how their stories impact a global audience.

- Respondents were almost evenly split when asked if journalists would be justified in sharing opinions and biases about stories of significant global impact, particularly when focused on human rights violations or corruption. Only a small majority believed journalists would not be justified.
- Respondents were almost evenly split in opinion when it comes to considering whether or not journalists should relinquish balanced and objective reporting when dealing with stories that involve significant human rights violations.
- When asked if journalists are complicit in the crime by their very inaction beyond the reportage in a story involving human rights violations – a small majority disagreed with the statement compared to those who agreed – but exactly half surveyed responded they were “unsure.” This signifies the need for further research and deeper understanding in the potential shift in opinion and standard beliefs on what journalists are for and how they should conduct their work in the future.

Table A displays the most significant results of the survey and the percentage breakdown of the responses:

Table A

Survey Question	Percentage of 108 Respondents		
	Yes	No	Not Sure
Do you believe journalism should be a moral enterprise?	85.19%	5.56%	9.26%
Do you believe it is important journalists are governed by a Code of Ethics?	90.74%	5.56%	3.70%
Do you believe journalists who cover stories of global significance have an obligation to consider the impact their stories will have on all citizens of the world – positively or negatively?	62.96%	20.37%	16.67%
Do you believe journalists are justified to share	37.04%	40.74%	24.07%

their opinions and bias when reporting on stories of significant human rights violations (such as war, terrorist attack or genocide) in order to take up the moral conscience of the world?			
Should all journalists, citizen journalists, and self-proclaimed news bloggers be expected to adhere to an ethical code of standards?	87.04%	12.96%	0%
If all existing Journalism Code of Ethics are narrowly focused and locally driven, should we consider the creation of a Global Code of Ethics?	62.96%	22.22%	14.81%
Should a potential Global Code of Ethics endeavour to encourage professional journalists to set aside or relinquish balanced and objective reporting when dealing with stories involving human rights violations? For example, should professional journalists feel an obligation or responsibility to testify in court against those who violate human rights or commit crimes against humanity?	31.48%	35.19%	33.33%
Is the inaction of a journalist who witnesses crimes against humanity in the pursuit of their story make them potentially complicit in the crime by their very inaction? Is inaction itself unethical behaviour?	13.64%	36.36%	50%

Interview Data

Data collected through the interview process presented its own challenges for the purpose of the study. Journalists expressed opinions that were almost text-book similar in some questions and wildly opposing depending on their personal experiences and yes, biases. Further still, answers became predictable depending on what stage in their career a journalist had reached. For example, retired journalists were able to articulate opinions free of obligation to the profession. They were able to reflect retrospectively that manufacturing balance in their reporting may have actually distorted reality whereas those still working as journalists seemed hell-bent on maintaining the illusion of objectivity and neutrality despite having reported on traumatic conflict-zone news

coverage. Working journalists were prone to expressing journalistic mantras, despite repeated attempts to encourage wider thinking.

Of the ten subjects interviewed, seven are still working as foreign correspondents. One former correspondent has moved into political reporting, and two others are retired journalists – one working in an NGO in the same region he reported on and the other in a completely new field. The two who have retired from the foreign desk had perhaps the most traumatic experiences during their tours and their answers to the questions reflected the ability to consider the need or viability of a global code. Two of the interview subjects were steadfastly against a global code, while the remaining six agreed a global code was likely a good idea but were highly skeptical about how such a code would be created, let alone enforced. Seven of the ten insisted a journalist must never compromise objectivity or neutrality regardless of how severe the violations they witness.

Always Maintain Objectivity/Neutrality

Journalism theorists have contemplated the concept of the view from nowhere perspectives entrenched in journalism practice and have called out journalists in the past on the notion that no news story is without bias or framing. “The idea of neutrality has lost credibility over the last 60 years, even as a normative goal. The idea of value-neutral knowledge has come to be seen not only as empirically unlikely but perhaps even conceptually incoherent” (Pech and Leibel 141). But many journalists are like dogs with bones, insisting reporters “should be fact-finders and chroniclers of events – nothing more, nothing less” (INTERVIEW SUBJECT A). Many of those interviewed reiterated that objectivity is always the goal, and that it was up to the audience to make its own

decisions on what is morally right or wrong. Some even warned ominously that relinquishing objectivity and neutrality would mean the death of journalism altogether. “Lay out the facts,” said INTERVIEW SUBJECT D. “The appropriate moral reaction will arise from them. When journalists start taking sides it's the slippery slope that leads to Breitbart and Fox News.” INTERVIEW SUBJECT B, a retired Middle East foreign correspondent, was more forthright:

INTERVIEW SUBJECT B: What emerged for me in that assignment was a forced abandonment of my journalistic training to appease editors sensitive to advertisers. My gut feeling was that the bias was not on the ground from reporters observing the story, but entrenched on the desk back in Canada. If I reported on a slaughter of Palestinians I was sometimes forced to describe it as a retaliation, even if there was no recent reason to retaliate. And I was never obliged to do it in reverse when Palestinians attacked inside Israel. Nobody made me say, “It’s because they were forced off their land into a caged desert enclave.” Just sayin.

Journalists as Moral Conscience of the World

Interviewees were generally not keen to be labelled as the moral conscience of the world. Almost all were adamant that the public relies on journalists for unbiased reporting of the facts, and not opinion or judgment. Some felt there was enough opinion available online without journalists adding in their own voices, and precious little objective and factual information available.

INTERVIEW SUBJECT E: Should journalists act as the moral conscience of the world? This may seem like an easy question – but it’s not. I’ve been in war zones where I’ve witnessed questionable actions and behaviours. Our responsibility is to report it, as accurately and fully as we’re able to. Reporting is doing something about it. But the line becomes more complicated if you were talking about revealing sources or information to a military/paramilitary organization that would not follow due process in its response.

One lone subject contemplated the question of journalists being the moral conscience of the world very deeply and reflected that if journalism is a moral pursuit, then journalism should be biased toward universal human rights. INTERVIEW SUBJECT G is a retired foreign correspondent turned advocate. SUBJECT G found himself at a career crossroads after experiencing post-traumatic stress disorder while covering wars in the Middle East and North Africa. Today he works with an NGO, helping the innocent victims of war in the region:

INTERVIEW SUBJECT G: My reporting was getting me nowhere. Every day I would file my stories to a faceless audience – ensuring the story was balanced and objective. It felt ridiculous, especially after everything I had witnessed. You can't be a part of society then decide not to get involved with crimes against humanity, claiming journalistic integrity. How could you expect everyone else to adhere to any moral standards otherwise? Journalists are part of the world, not separate from it. Once they acknowledge that, they have an obligation to be a force for good. Journalists are never impartial or outside of the story – whether they realize it or not. They are always an agent and therefore they can influence the outcome. Getting actively involved when human rights violations are happening is the morally right thing to do.

Do Ethics Codes Really Matter?

While the majority of survey respondents agreed, at least in concept, with the creation of a Global Code of Ethics, journalists interviewed in the study were quick to point out ethics codes in general lack real teeth and meaning:

INTERVIEW SUBJECT C: Journalists should adhere to an ethical code but there is no LEGAL code of ethics governing journalism. The do's and don'ts of ethical journalism are outlined in colleges and universities but only really learned through the apprenticeship system. Like your grandmother showing you how to stir the pickles, experienced editors explain to young reporters when to withhold a name, why a sentence in a script may be actionable, how a story without context may give the appearance of bias.

INTERVIEW SUBJECT E: Organizations, like the Canadian Association of Journalists and the Canadian Parliamentary Press Gallery have ethical

codes but they are suggestive. In the end, we rely on libel, slander and defamation law to govern media. This is how it should be.

Do We Really Need a Global Code?

The plausibility of a Global Code of Ethics was constantly challenged by those interviewed. There was some general consensus the notion is a good idea but almost all immediately questioned its viability. INTERVIEW SUBJECT A agreed there should be national-level expectations for the quality of work by journalists, but could not see how those standards could be applied internationally or by whom. INTERVIEW SUBJECT D seemed almost insulted at the prospect of a Global Code:

INTERVIEW SUBJECT D: A Global Code of Ethics is ridiculous. There is ethical conflict between every reporter, producer, editor in every media outlet, everywhere. Maybe not all the time, but often enough to know that you will NEVER have all journalists in agreement. That's crazy. Why would you want to? Journalists are not sheep. We can't all follow the same shepherd. What is ethically and morally just to one person could be completely unacceptable to another. The world is an imperfect place. Journalism is no exception.

INTERVIEW SUBJECT C believes if acts of journalism can create positive change by forcing government accountability, then "we will have been successful."

INTERVIEW SUBJECT C: A Global Code of Ethics for journalists employed by private enterprises cannot be enforced by individual nations governed by a set of constitutionally enshrined freedoms, let alone a worldwide memorandum. Having lived in China for three years, I can report that police states are very good at enforcing codes of behavior on state controlled journalists. Don't go there. As they say, the cure is worse than the disease.

The most significant finding that emerged from the survey and interview research is that respondents were unsure when asked if inaction by journalists covering stories of

human strife beyond the expected unbiased reportage meant they were potentially complicit in the crime they were witnessing. This kernel in the results of the survey study may hold the key for further research in the future role journalists play in a global society.

CHAPTER 5 – CONCLUSIONS AND RECOMMENDATIONS

Ethicist Clifford C. Christians argues that journalism is facing a “crisis of ethics that threatens to lower its standards” (Christians 84). Christians believes as journalists struggle to maintain a credible ethical identity in an increasingly global, interconnected and wired world, rethinking governing ethical credos is the natural progression. Creating a Global Code of Ethics may represent that natural progression but some journalists may not be so convinced.

Three critical conclusions have emerged from this study that make the development of a Global Code of Ethics potentially problematic. There would need to be worldwide consensus on universal values that would help journalists define their journalistic responsibilities on a global scale. Former UN Secretary-General Kofi Annan has provided suggestions – the right to peace, freedom and human dignity – that transcend all borders, cultures and indigenous value-systems, and could provide an excellent starting point for a global code. This may seem a daunting task but world bodies have attempted similar work throughout history with fairly positive outcomes. The Hippocratic Oath is an excellent example. While it may not necessarily have any legal effect on the work of physicians worldwide, some take the Oath seriously as a set of guiding principles to help guide their ethics.

Secondly, there would need to be agreement that enforcement of a global code is irrelevant. As the research has shown, journalists strongly believe enforcement would be impossible. But ethical codes, unlike their counterparts in law, are not tied to enforcement or penalty even at the national or local levels. They are codes and not laws and therefore only serve as guiding principles that help instill values in a profession – even globally just as the Hippocratic Oath. In other words, codes are merely suggestive.

And finally, there may need to be an evolution of the journalism practice overall – or at least a shift away from the illusion of objective/neutral reportage being central principles of the profession. The body of scientific evidence pointing to objectivity being an improbable human skill continues to grow. And neutrality in reporting may also be based on a myth that it's possible for journalists to be disinterested, neutral and dispassionate. Neutrality in journalism limits the civil liberties of reporters and fails to distinguish “an institution's business interests from the journalist's public obligations (Liwanag). This reality seems to have been lost on many of today's working journalists. Objectivity and the attempt to present unbiased reporting provide many journalists with their professional identity and purpose. Changing these principles would mean changing the culture of journalism, its role in society, and how journalists conduct their work. But if the true purpose of objectivity in journalism is not about fairness but rather about ensuring advertisers aren't offended, then journalism itself under this premise is nothing more than a hollow pursuit. Journalists who evolve into agents of a global public sphere who challenge the abusers of human rights would undoubtedly breathe new and profound meaning in an industry floundering to make a buck. The global journalist could use a diversity of sources and perspectives to promote a nuanced understanding of issues from

an international perspective – imperatives that could be defined as “the claim of humanity” on journalists (Ward “Ethical Flourishing” 5).

Further research into the validity of creating a Global Code of Ethics could target the potential evolution of the journalism craft from a product-driven enterprise to a truly democratic-service enterprise by exploring prolonged exposure to human rights violations and other atrocities on working journalists. There could also be value in researching the need for an ethical code of conduct that targets news and political leaders who inadvertently stifle journalists because of conflicting advertising and political interests. A broader research study could explore the concept of so-called unbiased reportage on stories of international significance and the negative impacts of neutral reporting on the victims of crimes against humanity.

And what of journalism’s publics? The “view from nowhere” may be an overrated journalistic axiom and in a world of increasing fakeness, people are starved for authenticity (INTERVIEW SUBJECT H). Globalization is changing society’s expectations of journalists, and therefore will change the frameworks that govern the role journalism now plays in a global society. Herein may lie the true value of further research. What does the audience really want from journalists and are journalists prepared to change what they do and how they conduct their work? Journalism’s survival may very well depend on it.

Works Cited

- Annan, Kofi. *The Media and the Rwanda Genocide* . Ann Arbor: Pluto Press , 2007.
- . *Universal Values* . 12 December 2003. 15 June 2018.
<<https://www.un.org/press/en/2003/sgsm9076.doc.htm>>.
- Ayish, Muhammad and Shakuntala Rao. *Explorations in Global Media Ethics*. New York: Routledge, 2012.
- Berglez, Peter. "Global Journalism: An Emerging News Style and an Outline for a Training Programme." *Democracy, Human Rights and Social Justice in a New Global Dispensation* . Ed. Peter Berglez. Pretoria: Challenges and Transformations, 2010.
- Brislin, Tom. "Empowerment as a Universal Ethic in Global Journalism." *Journal of Mass Media Ethics* 19.2 (2004): 130-137.
- BusinessDictionary.com. "code of ethics." 7 June 2018. *BusinessDictionary*. Website. 22 May 2018. <<http://www.businessdictionary.com/definition/code-of-ethics.html>>.
- Caryl, Christian. *The Age of Disillusionment*. 11 January 2016. 22 May 2018.
<<http://foreignpolicy.com/2016/01/11/the-age-of-disillusionment/>>.
- Christians, C. "Journalism Ethics for a New Era." *Journal of Mass Media Ethics* 26 (2011): 84-88.
- Dallaire, Romeo. "The End of Innocence: Rwanda 1994." Moore, Jonathon. *Hard Choices: Moral Dilemmas in Humanitarian Intervention* . Lanham: Rowan & Littlefield, 1998. 71-86.
- Dangerfield, Katie. "*Jersey Day*" for Humboldt Broncos spreads across Canada - and the world. 13 April 2018. 24 May 2018.
<<https://globalnews.ca/news/4139545/jersey-day-humboldt-broncos-canada/>>.
- Davis, Dennis K and Kurt Kent. "Journalism Ethics in a Global Communication Era: The Framing Journalism Perspective." *China Media Research* (2013): 71-82.
- De Beer, A.S and John Calhoun Merrill. *Global Journalism: Topical Issues and Media Systems* . Pearson, Allyn and Bacon, 2008.

- Ethical Journalism Initiative . *Quality Media for Diversity and Pluralism*. Conference Report . Belgium: Ethical Journalism Initiative , 2009.
- Garbus, Liz. *The Fourth Estate* . New York, 27 May 2018. Television.
- Gilmour, Dan. *We the Media: Grassroots Journalism By the People, For the People*. Sebastopol: O'Reilly Media Inc., 2006.
- Herbert, John. *Practicing Global Journalism: Exploring Reporting Issues Worldwide*. New York: Focal Press, 2013.
- Ibold, Hans. "Walter Williams, County Editor and Global Journalist. Pastoral Exceptionalism and Global Journalism Ethics at the Turn of the 20th Century." *Journal of Mass Media Ethics* (2010): 207-225.
- International Commission for the United Nations . "Many Voices, One World." Report . 1980.
- Keane, John. *The Politics of Disillusionment: Can Democracy Survive?* 26 March 2012. 22 May 2018. <<https://theconversation.com/the-politics-of-disillusionment-can-democracy-survive-6073>>.
- Kovach, Bill and Tom Rosenstiel. *The Elements of Journalism* . New York, 2007.
- Liwanag, Robert. *Journalists should not be neutral, says Centre for Free Expression director*. 29 February 2016. 24 June 2018. <<http://ryersonjournalism.ca/2016/02/29/journalists-should-not-be-neutral-says-centre-for-free-expression-director/>>.
- Macbride, Sean. *Many Voices, One World*. Conference. Paris: UNESCO, 1980.
- McLuhan, Marshal. *Understanding Media*. Toronto: New American Library, 1964.
- Merriam-Webster. "*Globalization*." . n.d. website. 18 June 2018.
- Osolnik, Bogdan. "The Macbride Report - 25 Years Later." *Javnost - The Public: Journal of the European Institute for Communication and Culture* 12.3 (2003): 5-11.
- OxFam Education. *What is Global Citizenship*. 22 May 2018. 22 May 2018.
- Pech, Garru. "Writing in Solidarity: Steps Toward an Ethic of Care for Journalism." *Journal of Mass Media Ethics* 21.2 (2006): 141-155.

- Pech, Garry and Rhona Leibel. "Steps Toward an Ethic of Care for Journalism." *Journal of Mass Ethics* (2006): 141-155.
- Radsch, Courtney C. "Diss. The Revolutions will be Blogged: Cyberactivism and the 4th Estate in Egypt." American University, 2013.
- Reese, Stephen D. "The future of journalism in emerging deliberative space." *Journalism* (2009): 358-360.
- Reese, Stephen D. "Theorizing a Globalized Journalism." Loffelholz, Martin and David Weaver. *Global Journalism Research: theories, methods, findings, future*. London: Blackwell, 2007. 240-252.
- Rosen, Jay. "The Social Media Reader." Mandiberg, Michael. New York: NYU Press, 2012. 13-15.
- Schudson, Michael. *Why Democracies Need an Unlovable Press*. Cambridge: Polity Press, 2008.
- Sieb, Philip. *The Global Journalist: News and Conscience in a World of Conflict*. Lanham: Rowman & Littlefield Publishers Inc., 2002.
- Singer, Jane B and Ian Ashman. "'Comment is Free, but Facts are Sacred': User-generated Content and Ethical Constructs at the Guardian." *Journal of Mass Media Ethics: Exploring Questions of Media Morality* 24.1 (2009): 3-21.
- Spider Man*. Dir. Sam Raimi. Perf. Cliff Robertson and Toby Maguire. 2002. Film.
- Tehrani, Majid. "Peace Journalism: Negotiating Global Media Ethics." *The International Journal of Press/Politics* 7.2 (2002): 58-83.
- Tejada, Chloe. *The Queen Sends Her "Thoughts and Prayers" in Aftermath of Humboldt Broncos Bus Crash*. 9 April 2018. newspaper. 24 May 2018. <https://www.huffingtonpost.ca/2018/04/09/queen-humboldt-broncos_a_23406522/>.
- Wahl-Jorgensen, Karin, et al. "The Future of Journalism: Risks, threats and opportunities." *Digital Journalism* (2016): 809-815.
- Ward, Stephen J.A. "Ethical Flourishing as Aim of Global Media Ethics." *Journalism Studies* (2011): 738-746.
- Ward, Stephen J.A. Ward and Herman Wasserman. *Media Ethics Beyond Borders*. New York: Routledge, 2010.

Ward, Stephen J.A. and Herman Wasserman. *Why a Global Media Ethics?* New York and London: Taylor and Francis. Kindle Edition, 2010.

Ward, Stephen J.A. *Center for Journalism Ethics* . n.d. 22 May 2018.
<<https://ethics.journalism.wisc.edu/resources/digital-media-ethics/>>.

— . *Global Journalism Ethics* . Montreal: McGill-Queen's Press , 2010.

— . "Global Journalism Ethics: Widening the Conceptual Base." *Global Media Journal - Canadian Edition* (2008): 137-149.

— . *Global Media Ethics* . n.d. 20 May 2018.
<<https://ethics.journalism.wisc.edu/resources/global-media-ethics/>>.

— . *Global Media Ethics: Problems and Perspectives* . John Wiley & Sons Inc., n.d.

— . "Philosophical Foundations for Global Journalism Ethics ." *Journal of Mass Media Ethics* (2005): 3-21.

— . *Radical Media Ethics*. West Sussex: Wiley Blackwell, 2015.

Zuckerman, Phil. *Huffington Post*. 12 May 2016. 22 May 2018.
<https://www.huffingtonpost.com/phil-zuckerman/religion-declining-secula_b_9889398.html>.