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Developing an Anti-Dehumanization Pedagogy

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Abstract

Historical atrocities, like 19th-century lynchings and the Rwandan genocide, were fueled by dehumanizing media. This article suggests journalism and media educators can learn from these past mistakes and develop an "anti-dehumanization" pedagogy. Educators should teach students to recognize, analyze, and counter dehumanizing narratives. This framework involves understanding media motivations, rhetorical devices, and community impacts in an aim to develop media that listens to communities and understands the full humanity of individuals.

A new wave of historical scholarship (Forde & Bedingfield, 2021, Mellinger, 2024) has showcased how the press has often been complicit in dehumanizing minority groups. These findings inspire a question that we address in this article: should journalism and mass communication educators be more focused on teaching students how to identify and analyze dehumanization? Further, as dehumanization is antithetical to quality journalism, we suggest that educators consider developing pedagogy that combats dehumanization and teaches its opposite by implementing a curriculum whose aim is humanization.

Historical atrocities such as the wave of lynchings in 19th century America or the Rwandan genocide (among many others) are often preceded by or occurring at the same times as dehumanizing messages and sentiments in the media. While we do not aim to argue in this article that dehumanizing media directly leads to such atrocities, the potential endpoint they encourage should be motivation enough to examine these kinds of messages and potential strategies to address them. This article considers pedagogical strategies to empower journalism students to identify and combat dehumanization in the media. Borrowing from the language of "anti-racism" advocates (Kendi, 2019; Wenzel, 2023), such an approach can be considered an "anti-dehumanization" pedagogy, which aims not just to be "not dehumanizing," but actively seeking to counter dehumanizing narratives and actions.[1]

The motivations behind media production, the rhetorical devices employed in media messaging, and the impacts of media on relevant communities are all potential targets for anti-dehumanization pedagogy to focus on. Showing students examples of dehumanizing media, like the white-owned southern U.S. newspapers of the 1890s that encouraged lynchings of Black people (Forde & Bedingfield, 2021), or radio broadcasts from 1994 Rwanda telling the Tutsis "you cockroaches must know you are made of flesh… we will kill you" (Gourevitch, 1995, p. 110) can have the effect of informing them of journalism's complicated past, but a responsible educator must also provide students with a productive approach to studying these artifacts. The goal of an anti-dehumanization pedagogy must therefore be three-fold: (1) to provide students with the tools to recognize and analyze de-

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humanization in the media, (2) to encourage students to interrogate the systems of production leading to dehumanizing media, and (3) to empower students to produce or amplify media, narratives, and movements that oppose dehumanizing sentiments.

By discussing the theoretical foundations of dehumanization and the aspirations and professional standards of modern journalism, this article expands on this three-fold pedagogical approach. While the approach delineated in this article should be seen as an agenda-setting, preliminary one – we are not claiming to have the exhaustive or comprehensive approach to proper anti-dehumanization pedagogy – we are advocating for a new, deliberate, and focused plan to teach anti-dehumanization. A case study is provided at the end of the article to further illustrate what anti-dehumanization pedagogy could look like, and we invite readers to further consider what they would add or modify to address the problems we identify in the following pages.

This article benefits from recent articles and books in journalism and mass communication education that advocate teaching about issues related to positionality. In "'The Paper is White': Examining Diversity Issues with the Next Generation of Journalists," the authors argue for great diversity training in college courses (Finneman *et al.*). A recent book argues for greater "cross-cultural journalism and strategic communication" around gender, sexuality, class, age, national background, race, and other issues (Len-Rios & Perry, 2020). And a recent article seeks to teach "emotional intelligence" in journalism courses (Šimunjak, 2023).

Dehumanization over time and the media's involvement in it

In the 1890s, many white-owned newspapers in the southern United States encouraged lynchings of African Americans, who were often referred to as "brutes," among other derogatory terms. After Ida B. Wells editorialized about the faulty logic of the mobs and basic evil nature of lynchings, the *Memphis Commercial Appeal,* without knowing the name or gender of Wells wrote "the black Wretch who had written that foul lie should be tied to a stake at the corner of Maine and Madison streets, a pair of tailor shears used on him and he should then be burned at a stake" (Wells-Barnett & Duster, 2020, p. 57). Even newspapers in the north fueled the flames. One researcher found that the *New York Times* recycled the same headline 11 times in the 1880s: "A BRUTAL NEGRO LYNCHED" (Weaver, 2019, p. 297).

The media's role in dehumanization stretches across cultures, with tools like propaganda being well understood by dehumanizers like the Nazi leader Hermann Goering, who explained the use of newspapers, pamphlets, billboards, and more to stoke fear against Jews: "The people can always be brought to the bidding of the leaders, all you have to do is tell them that they are being attacked" (Gilbert, 1950, p. 117). A basic social psychology principle is often at play in dehumanizing media: the definition and vilification of an "other" to strengthen the convictions of the so-called "ingroup" (Tajfel & Turner, 1986). Which is to say, dehumanizing media often work from the understanding that one of the best ways to create a strong ingroup identity is not to focus on the intrinsic qualities of the ingroup, but instead paint the outgroup as animals, demons, or subhuman.

In the case of the Rwandan genocide, for example, Hutu broadcasters taunted Tutsis and encouraged mobs to find and kill them. The broadcasts calling the Tutsis cockroaches were followed by announcing the actual locations of where Tutsis were hiding (Gourevitch, 1995). This episode is a classic (if extreme) example of media participating in dehumanization and violence. Even if the direct causal link between media and violent behavior is difficult to explain in theoretical terms, we cannot imagine the carnage of this conflict without the concomitant dehumanizing media messages that paved the way.

Fortunately, journalism historians and other media experts have been reckoning with past and present examples of dehumanization. A notable example is Kathy Roberts Forde and Sid Bedingfield's *Journalism and Jim Crow,* an edited field-changing book about how mainstream journalism supported white supremacy by engaging in racist, dehumanizing language. Another example is Paula Giddings's authoritative biography of Ida B. Wells, which outlines her battles against lynching and its apologists in the press, who disparaged Wells and Black lynching victims. These books provide ample examples of how some journalism's leading voices echoed and amplified dehumanizing messages (Forde & Bedingfield, 2021; Giddings, 2009).

Following the murder of George Floyd in 2020, many newspapers have begun to take inventory of their past practices of ignoring or maligning communities of color through published reflective articles.

The *Los Angeles Times* did so in September 2020. The *Kansas City Star* did so in December 2020. And the *Philadelphia Inquirer* did so in February 2021 (Fannin, 2020; Los Angeles Times, 2020; Orso & De Moya Correa, 2021). These audits laid bare the often inadequate, dehumanizing coverage and the conditions, like the lack of diversity in newsrooms, that underpinned it. It is evident that the dehumanizing coverage of communities of color is not simply the product of the bias of specific journalists, but ultimately a product of a vicious cycle whereby voices from marginalized communities are left out of the newsroom. Journalists from the communities which have been dehumanized in the media become less and less likely to hold any influence over how their communities are portrayed while facing egregious barriers to claiming any amount of journalistic voice in popular press. While the audits have pointed a finger at the issue, it is difficult to say at this juncture whether they have actually solved the issue of media dehumanization – we would argue there is more work to be done.

Defining dehumanization and its opposite

We define dehumanization as the process by which a group of people are collectively denied human characteristics in the evaluation of another group, and as a process which is often an antecedent to violence and atrocities against the dehumanized group. Media, including newspapers, broadcasts, and communications over the internet have a large role to play in the process of dehumanization. Bigoted propaganda is generally the first thought when considering the ways in which media can contribute to dehumanization, but beyond propaganda there are subtle ways in which dehumanizing rhetoric can be spread. For example, the consistent exclusion of narratives from or in favor of a group, or persistent and subtle negative evaluations of a group in the media (like those identified by newsrooms in recent years) can have a cumulative effect in the shared consciousness of the audience.

In the 1890s, popular American news outlets like the *New York Times* reported on the lynchings of Black men. In these reports, the *New York Times* admitted that lynching was a vicious crime, but provided justification in the pursuit of a "balanced" narrative by arguing that the lynching victims should not have committed the alleged crimes for which they were lynched. Ida B. Wells later demonstrated that the victims had, by and large, not committed the crimes for which they had apparently been lynched. The reports by the *New York Times,* therefore, were distortions, created by a skewed definition of what a balanced narrative was. These reports reflected the opinions and attitudes of the dominant powers, instead of seeking and reporting the actual contexts, instigations, and consequences of events (Mindich, 1998).

The reports by the *New York Times* reflect a deeper current of dehumanizing tendencies, where minoritized people have their very identities stripped away. While the logical leap may seem jarring, taken to its extreme we see commonalities with this passage from Isabel Wilkerson's *Caste,* which describes how Nazis would strip Jews of their identity:

> They stood in the freezing cold or summer heat in the same striped uniforms, with the same shorn heads, same sunken cheeks. They became a single mass of self-same bodies, purposely easier for SS officers to distance themselves from, to feel no human connection with. Loving fathers, headstrong nephews, beloved physicians, dedicated watchmakers, rabbis, and piano tuners, all merged into a single mass of undifferentiated bodies that were no longer seen as humans deserving of empathy but as objects over whom they could exert total control and do whatever they wanted to. They were no longer people, they were numbers, a means to an end. (Wilkerson, 2020, p. 143)

The similarity here lies in the stealing of history, individuality, and context. Without those three things, a person, or a group of persons cease to be individuals. We do not accuse any journalistic institution of having such aims but argue that failing to understand the logical extension of stealing one's individuality lies in lockstep with these kinds of atrocities, and may, in the long run, lead to them.

The process of dehumanization has been studied in social psychology, with a compelling review by Nick Haslam, who identifies two major types of "humanness" which the dehumanizing process denies: characteristics which are apparently unique to humans and no other species such as rational thought and morality, and aspects of human nature such as empathy, openness, and depth of character (Haslam, 2006). While these attributions could be challenged on the basis that other species can display these traits, as any pet owner or animal lover can attest to, the basic point of Haslam's review is that the process of dehumanization "reduces" a group's claim to these traits. The process of dehumanization, as described by

Haslam, instead attributes animalistic and mechanical traits to a group. A diagram from Haslam's 2006 review is presented below.

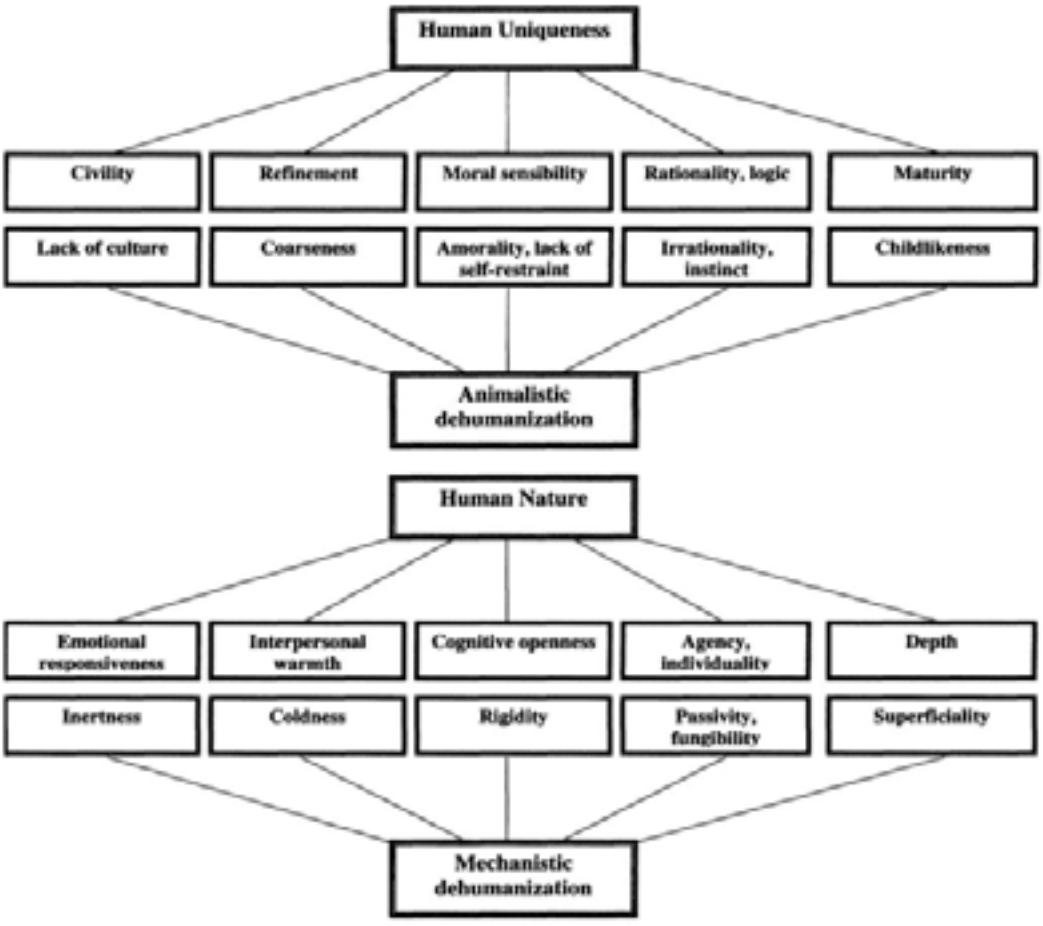
If dehumanization is the downward process described in this figure, then its opposite must be an upward process, where narratives attributing animalistic or mechanical tendencies are rewritten, remixed, or rebutted to demonstrate the humanness of the group. After a review of examples of grappling with dehumanizing media, we propose that dehumanizing media is any such media which seeks to:

1. Spread lies and negative evaluations of a group
2. Portray a group as barbaric, amoral, irrational, unintelligent, uncreative, and unfeeling
3. Inflame hostile sentiments against a group
4. Justify atrocities against a group

Considering these themes, we argue that the opposite of dehumanization through the media, and the consequence of the "upward" movement through Haslam's model, must attempt to:

1. Tell the truth about a group for everyone to see and understand who that group is. These efforts must uncover what those persons experienced, both now and in the past, and demonstrate that the group in question is, by definition, made up of individual humans and connected by their shared humanity to all others.
2. Make the individual person salient in a group's collected consciousness. Telling stories about individuals that showcase their unique human relationships, such as their familial relationships, or their role in their community enforces the idea that the persons making up a so-called outgroup are all human, and not animalistic.
3. Show how the people within a group go through the most fundamental human experiences, like love, grief, and self-actualization. Again, emphasizing the human nature of the

Haslam's illustration of dehumanization



Source: Haslam, Links between conceptions of humanness and corresponding forms of dehumanization. (Haslam, 2006, p. 257)

persons is crucial to unraveling any mechanistic dehumanization.

This process could be called "anti-dehumanization" as it would occur in service of addressing the impacts of media dehumanizing. Humanization may share similar themes and traits, but it would occur in the media not as a response to dehumanization, but as an independent enterprise.

Potential intervention points in journalism's professional standards

Teaching journalistic practice in line with these values could see tension with dated norms in journalism, as reflected in the earliest versions of the Society of Professional Journalists' Code of Ethics, but recent versions of the code allow for changes we are proposing. The original 1926 version of the code of ethics falls short of its strong start, which identifies the role of journalism as "communicat[ing] to the human race what its members do, feel, and think." Arguably the only indication of any kind of concern for the human element in this version of the Code is in the call for "sincerity, truthfulness, and accuracy," and "news reports... free from opinion or bias of any kind" (Sigma Delta Chi's New Code of Ethics, 1926). The rest of that document finds itself concerned more with upholding social norms, and maintaining the independence of the press from external pressures.

In 1996, this code of ethics was updated to the version closely resembling the current document, which was published in 2014.[2] These documents list the ethical priorities of journalists as falling into the categories of:

1. Seek truth and report it
2. Minimize harm
3. Act independently
4. Be accountable

(Society of Professional Journalists, 1996)

These are, of course, excellent ethical priorities for the practice of journalism, and as such they are taught in journalism classrooms as foundational concerns when doing the work of journalism. However, when we inquire into the anti-dehumanization alignment of these priorities, some shortcomings become apparent.

Under priority #1, a great deal of attention is paid to fairness, accuracy, and avoiding distorting sources or misleading the public – all important considerations. Furthermore, in the 1996 version there is a statement about positionality: "Journalists should examine their own cultural values and avoid imposing those values on others." Again, this is an important consideration when being thoughtful about not propagating dehumanizing tropes which may already be embedded in the norms of an ingroup. However, if we consider the practices involved in covering events where bigotry is being espoused, we must ask whether a journalist has the responsibility to provide context, rebuttal, or even a platform for harmful rhetoric. Taking the idea of "avoiding imposition" to a logical extreme, we could see the practice of uncritically reproducing harmful rhetoric being justified, for example through the wholesale airing of a horrific speech with no filtering.

The second priority in this version of the Code of Ethics has language most relevant to our concerns, and may present an opportunity to introduce the concept of dehumanization into journalism pedagogy. This item calls "ethical journalists [to] treat sources, subjects, and colleagues as human beings deserving of respect." This item calls journalists to "show compassion," "be sensitive," and "avoid pandering to lurid curiosity." These items substantiate a position that journalism should be fundamentally concerned with maintaining the humanity of its subjects who are placed in the public eye – a practice which arguably needs to be reprioritized as political division and polarization continue to dominate the public discourse.

The third priority: "act independently," is meant to warn against the involvement of business interests in the journalistic enterprise. However, we would also argue that from an anti-dehumanization lens, this priority should also be read as a call to examine the norms and narratives of the groups to which a journalist claims membership. The idea of avoiding uncritical reproduction comes up here – an anti-dehumanizing journalist must be able to identify a message or piece of media as being harmful. This ability can, in some cases only come from intentionally identifying personal biases. Social scientists concerned with information processing point out that these biases are so hardwired into us based on our identities that we selectively recall memories and information to arrive at pre-determined conclusions (Kunda, 1990). Additionally, publics and journalists are likely to fall victim to the gathering and interpretation of information in such an identity-dependent way that it helps them maintain a positive evaluation of their associations and sense of self (Kahan *et al.*, 2007; Zollman, 2013).

An anti-dehumanization reading of the fourth SPJ priority leads us to similar concerns. Being accountable as a journalistic practice generally refers to

the idea that journalists must act in the best interest of their audience and be willing to course correct when they fail to do so. The work of well-established newspapers to do anti-racist self-inventories is a strong example of accountability from an anti-dehumanization point of view. But more can still be done, especially at more micro-levels. Journalists have the ability to ask the question of to whom they are accountable. Similar to the discussion under the third priority, journalists ought to unpack whether they are accountable to unstated norms and values, or to actual people. Previously in this article we highlighted examples of egregiously bigoted headlines being recreated across the country – and such a phenomenon is not siloed to the past. While economic need may make recycled headlines and narratives a necessity for understaffed newsrooms, journalists have an ethical responsibility to recognize when they are being accountable to a dehumanizing trope, instead of to actual people.

What could anti-dehumanization pedagogy look like?

Earlier in this article we suggested that journalism and mass communication educators aiming to train anti-dehumanizing journalists take a three-fold approach: (1) to provide students with the tools to recognize and analyze dehumanization in the media, (2) to encourage students to interrogate the systems of production leading to dehumanizing media, and (3) to empower students to produce or amplify media, narratives, and movements that oppose dehumanizing sentiments.[3] We have already discussed how extreme historical examples can show students the ways in which dehumanizing messages were disseminated. Anti-dehumanization analysis and practice does not only have to be applied to atrocities and the concurrent propaganda though. A useful classroom exercise from this perspective may be to have students identify works from well-reputed journalistic sources and then analyze them for any language that could be considered dehumanizing. It is important that students understand that dehumanization in the media doesn't just occur in obviously terrible ways, but often also in subtler cumulative ways.

This analysis we bring to watershed historical examples can be brought to modern times too. In late 2023, then-candidate Donald Trump compared his enemies to animals: "We will root out the communists, Marxists, fascists and the radical left thugs that live like vermin within the confines of our country," Trump said (LeVine, 2023) . In recent years, Trump has repurposed an old song to make it into an anti-immigrant lesson (White, 2023). The song is about a "tender-hearted" woman who rescues a "half-frozen" snake, who then kills her. The moral of the story, as implied by Trump, is that immigrants, like snakes, can't be trusted. The example about Trump's demonization of immigrants is of rising concern as he begins his second presidential term, but the problem is neither limited to the president nor to his party. A 2014 poll by the Pew Research Center showed that more than a quarter of Democrats and more than a third of Republicans see their rival political party as a "threat to the nation's well being," creating an environment ripe for dehumanization (Geiger, 2014). Thoughtful journalism and responsible media need to call out dehumanizing language wherever it's found, and media educators can train students how to do it through classes that analyze media messages. There are lessons here for student journalists as well: avoid language that dehumanizes, don't amplify it, and note it when you hear it

When introducing students to the SPJ Code of Ethics, these discussions can easily be worked into conversation about what it means for a journalist to pursue truth, minimize harm, act independently, and be accountable. All four of these goals are, on the surface, totally innocuous and full of virtue. But it will be important for students to understand how blind devotion to "objectivity" or "balance" can create contradictions as they work towards these four goals. Teaching exercises to weave anti-dehumanization elements into these moments might include an analysis of the SPJ Code, with students being asked to develop their own journalistic code of ethics based on class discussions. Another approach might be to have students read their own writing from a few weeks prior and have them analyze where they fulfill or fall short of the SPJ Code.

Teaching students how to avoid dehumanization may be half the battle, but we need to also consider ways to humanize people. Fortunately, classic examples in journalism exist. Gene Patterson's classic editorial about the 1963 bombing of the 16th Street Baptist Church in Birmingham in which four Black girls were killed focused on a woman holding the shoe of her dead daughter. Patterson's specificity embraced the woman's individuality and common humanity. It was among the most powerful pieces written about the tragedy and Walter Cronkite would ask him to read it on his broadcast (CNN, 2013). James Baldwin's 1953

essay, "Stranger in the Village," outlines how he felt dehumanized in a small town in Switzerland, where the inhabitants had never seen a Black person (Baldwin, 1953).

And today, journalists continue to work on painting a fuller, three-dimensional picture of people. During the war in Israel and Gaza that began in 2023, the New York Times regularly profiled the lives of Israelis who were kidnapped, injured, and killed (Shaar-Yashuv, 2024). And they also wrote many articles about Palestinians who were injured, killed, and displaced (Nagourney, 2024). These profiles are not easy to read, but by presenting their subjects with depth, they reveal the common humanity of the victims. We suggest that educators find new ways to teach students how to humanize their subjects.

In a communication department's Fall 2024 upper division course on misinformation and misperceptions, one of the coauthors of this article (Anyun Chatterjee) began the term by asking students to share for 10 minutes about themselves without mentioning where they were from, what their major was, what year they were, what clubs they were in, or any other demographic mark. This process was modeled by the instructor first introducing themself, mentioning their love of comic books, and their beloved cat. The instructor told the students how their favorite sport used to be jiu jitsu until they tore their ACL and meniscus, requiring a meniscus transplant. And the instructor shared that while recovering from surgery, they stayed at a colleague's apartment to recover because their own apartment was a third-floor walkup, and that ultimately the instructor missed their cat too much and moved back earlier than planned.

This kind of introduction might feel out of place in a college course. But the goal was to expand students' perceptions of each other, and guide them towards finding similarity in each other. And it worked – students began to share about their own lives, and found common hobbies and backgrounds with each other. Two students on opposite sides of the room both grew up with horses, and another student who had initially been quiet and withdrawn began chatting animatedly with three others about practicing dance.

The core lesson for this misinformation course surrounded the power of identity in filtering the information we see, and manipulating how we process it, drawing from social psychologists previously cited in this article. It was crucial for students to understand how they could fight identity-protective cognition and motivated reasoning (see: Kahan *et al.*, 2007; Kunda, 1990) by expanding their understanding of their own identity and the identities of their classmates. Slowly, students began to reflect on how they had prejudged, disparaged, or disregarded other people based on race, political affiliation, socioeconomic status, and more.

While this course did not tackle journalism ethics or self-inventories, the topic of how misinformation is processed and propagated by publics is germane to the overall discussion of anti-dehumanization. The instructor for this misinformation course also started each class with a "misinformation moment." Episodes like the misidentification by Reddit of an Indian college student as the Boston Bomber (see Nhan *et al.*, 2017; Potts & Harrison, 2013), or the efficacy of troll farms in changing the political discourse around American elections (see Linvill & Warren, 2020; McCombie *et al.*, 2020) were analyzed by the students by asking questions like "what did the audience already believe to be true before engaging with this content?" or "what is easy for me to believe and what is hard for me to believe?" These questions drew out the idea that preconceived notions are based on the norms and values of the groups we belong to. The next layer to these exercises was to discuss how to counteract misinformation. This kind of exercise can easily be an anti-dehumanization one, as students can be probed to think about the narratives they or their community do not outright reject, how those narratives may be dehumanizing, and then finally what actions could be taken to counteract those narratives. Ultimately anti-dehumanization pedagogy must get to this point, an action that students can take after identifying and interrogating dehumanizing media.

One way media educators can teach their students how to humanize people is by getting to know them. In her 2023 book, *How Journalists Engage: A Theory of Trust Building, Identities, and Care,* Sue Robinson proposes that journalists spend more time listening to the members of the communities they cover. By the promotion of listening, Robinson writes, "we can understand how information connects communities and can be networked with journalists, policymakers, etc. With listening to learn, collaborations often happened, creating conciliatory positions between audiences and news production." (Robinson, 2023, p. 121).

Philadelphia is one of the cities leading the effort to humanize through listening. Andrea Wenzel, a co-founder of the Germantown Info Hub, has written about the sessions she facilitates in that neighborhood.

"With colored pencils and sharpies scattered across a table, residents of Germantown, a majority-African American neighborhood in Northwest Philadelphia, narrated images they had drawn as part of a focus group discussion," she writes in her introduction about these efforts (Wenzel & Crittenden, 2020).

In Kensington, another neighborhood in Philadelphia known almost exclusively in the popular imagination as a place of drugs and crime, the Kensington Voice has provided as a counternarrative (Bauer-Reese, 2019). Drugs and crime are reported, of course, but the newspaper strives to humanize the residents of Kensington, because they are – and we all are – complex. In 2019, the Kensington Voice devoted one publication to the issue of love (Kensington Health Sciences Academy Poetry Team, 2019).

In 2023, WHYY and Temple's Logan Center for Urban Investigative Reporting won top national awards for a podcast about discussions in Philadelphia around reviving the police practice of "stop and frisk" (WHYY staff, 2023). What made this podcast so notable was its use of a focus group of mainly young African American men who were foregrounded in the story. Following this Philadelphia model, we propose that educators consider sending students out on reporting assignments with a clear message to do more listening so they can help tell stories in a more nuanced and deeper way, capturing the full humanity of their subjects.

We are certain that many educators are already teaching students how to spot dehumanization and how to listen to and humanize their subjects. But what we are proposing is a more focused and deliberate pedagogy that addresses anti-dehumanization overtly and brings together likeminded scholars and instructors. Specific focus on layering anti-dehumanization interrogation onto existing journalistic practices and products has the potential to help students go beyond normative behavior that does not challenge dehumanizing tropes in the media. In particular, students should be guided towards an understanding that dehumanization is not just maligning groups of people, but also engaging in subtler practices of exclusion and reductivism. Most fundamentally though, an anti-dehumanization pedagogy must go beyond analysis, and empower students to take action, whether it be through creating their own humanizing work, or by attacking existing dehumanizing work. This focus is one that we are convinced is aligned with the spirit of modern journalism but needs to be formalized into the development of professional journalists.

Notes

1. Anti-dehumanization has a natural ally in the anti-racism movement that has been gaining steam since the murder of George Floyd in 2020 and the newsroom audits that have emerged around the country. In 2020, after the *Philadelphia Inquirer* published a sensitive article under the insensitive headline "Buildings Matter, Too," dozens of Inquirer journalists of color called in "sick and tired" (Orso & De Moya Correa, 2021). An audit followed, with recommendations about making the newsroom more diverse and broadening the scope of what type of people reporters talk with (Orso & De Moya Correa, 2021). One of the leaders of the audit, Andrea Wenzel, has written widely about the process and has published a book about anti-racism work, including audits (Wenzel, 2023).

2. To ensure our analysis is salient to the modern version of the Code of Ethics, an additional review of the 2014 version was conducted. Our findings remain unchanged with the most up-to-date version as there have not been substantial philosophical or argumentative changes in the content surrounding priorities between 1996 and 2014.

3. The reality is there are substantial barriers, both in the culture of modern pedagogy, and in the contemporary journalistic practice, to accomplishing the ideal form of anti-dehumanization journalism pedadgogy. Therefore, the presented pedagogical example, and prior analysis, is meant to provide incremental tools to influence the development of new journalists. This approach is proposed in the hopes of many new journalists will enter the field and motivate accumulated progress towards anti-dehumanizing journalistic practice.

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