Letter from the Editor

by Sorin Nastasia - Newsletter Editor

During an academic year, each of us is preoccupied by an array of issues with widespread ethical implications. For me, a large portion of the past academic year has been dedicated to co-editing, together with Amiso George from Texas Christian University, a special issue for *ESACHESS – Journal for Communication Studies*, titled "Crisis Communication and Challenges of Disinformation in an Era of Information Warfare: The Ukraine War." The recently published special issue is accessible in open format here: https://www.essachess.com/index.php/jcs/issue/view/32

The consequences of the conflict in Ukraine have been tragic, with thousands of deaths including many civilians, the displacement of over ten millions of persons, and massive damage to infrastructure. It is thus unsurprising that this conflict has become a hot button topic in the news media worldwide and in academic settings. Our special issue has sought to contribute to the understanding of the premises, patterns, and outcomes of the information warfare.

The articles included in the special issue reveal how by adopting proactive, empathetic, and transparent communication strategies, authorities can effectively navigate various crises including warfare situation, minimize the impact on affected populations, and maintain public trust. Yet, according to contributors, the war has also showed disturbing trends in regards to the scope, spread, and effectiveness of coordinated propaganda and disinformation campaigns on audiences in national and international settings. This trend needs to be further addressed, at both country specific levels and in global dialogue, through such means as education, regulations, legislative pursuits, and information ecology initiatives.

MED Newsletter

Division Head: Anita Varma
Vice Head / Programming Chair: Yayu Feng
Newsletter Editor: Sorin Nastasia

MED newsletter is published quarterly by the Media Ethics Division of the Association for Education in Journalism and Mass Communication. Direct questions to: snastas@siue.edu

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Watch for future MED Newsletter issues! Highlights will include:

- Information on the preparation and activities of future conferences
- Updates on Professional Freedom and Responsibility activities of MED
- Updates on articles included in the *Journal of Media Ethics*

The Ethics of Showing Up
See you at AEJMC!
by Anita Varma - Division Head

My favorite part of AEJMC is the energy that fills the room for paper and panel sessions, especially sessions that include graduate students.

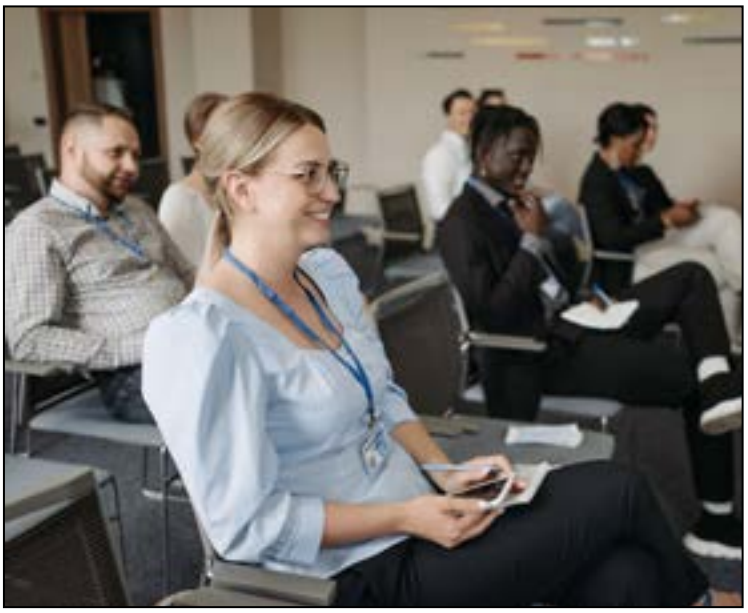
I presented at AEJMC for the first time in 2019 (Toronto) in an early morning MED session which, at other conferences, would have meant a mostly empty room where presenters outnumber audience members. Instead, the room was chock full, and each presenter received enthusiastic responses and engagement. By the end of the session, the audience was also participating in the discussion rather than sticking to a traditional question-and-answer dynamic. The conversation went deep but never became combative, which is not always a given at academic conferences.

Deciding *to* show up and *how* to show up is an area in which MED excels. The broader picture of *where* we show up has started to raise ethical questions that I think about often, particularly since moving to Texas.

For example, I joined the Association of Alternative Newsmedia conference in Dallas this July, and the association received enough concerns about hosting the conference in Texas that it issued statements and developed contingency plans if an attendee needed medical help that is not accessible in Texas. At the concluding awards ceremony and drag show, the emcee (who is a drag performer and a journalist) noted that as of September 1, drag in public will be illegal in Texas.

On July 23, the Asian American Journalists Association announced that its 2024 convention will be held in Austin, Texas. For Asian American journalists and journalism educators in Texas, this announcement is exciting news - but similar concerns about healthcare access, inclusion, and participants' safety are likely to arise as the convention draws closer.

On the one hand, I celebrate conferences as chances for building solidarity, expanding supportive networks, and developing broader recognition that dominant politicians do not speak for us all. On the other hand, I recognize the concerns that people raise about hosting conferences in places where state politics are explicitly hostile and prohibitive of genuine inclusion. A related argument is that boycotting conference contracts would affect state revenues and could lead representatives to reconsider their stances.



I can see the reasoning behind declining to attend conferences not only in Texas but in other U.S. states as well as in countries with similar policies. I also wonder, with some worry, where that may lead. What kinds of conversations will we have at early morning sessions, for example, if MED members decide not to show up? Still, ignoring the significance and risks of a location altogether isn't a justifiable approach. My hope (idealistic though it may be) is that what we discuss when we show up can start to address this tension and build momentum for better.

We have previews of fantastic MED programming ahead in Washington, D.C., so please read on! See you soon and thank you for all that you bring to MED!

Anita Varma
anita.varma@austin.utexas.edu

How Diversity Is for Everyone

by Joe Jones - Research Chair

This year's conference is just around the corner, and I am excited to see everyone who is attending! As one would expect of the Media Ethics Division, our get togethers are always convivial and our exchanges are always in good faith, even as we may spiritedly disagree on the merits of Aristotelian virtue ethics or the obligations of photojournalists. While we all bring a range of viewpoints, experiences, and priorities, it is reassuring that MED attendees always offer one another a baseline of recognition and respect.

Those values also inform part of the basis of diversity, equity, and inclusion (DEI) initiatives. These words get thrown around a lot, often without clarification, and this can lead to misunderstandings and unfounded criticism. The state of Texas, for example, banned DEI offices at state colleges. The Supreme Court's ruling against race-conscious college admissions practices will most likely lead to challenging affirmative action in the workplace. The United Nations has argued that some U.S. states have adopted policies that "deliberately undermine" the rights of LGBTQ individuals (and the Supreme Court has made this explicit by allowing discrimination against such individuals based on a hypothetical case).

Regardless of what you personally believe about such policies and actions, these moves and rulings undermine a key principle of DEI: all of us belong. While DEI strategies differ in priorities and degree, in different settings, they all share the notion that everyone deserves a moral minimum of empathy, acknowledgement, and dignity.

Having a diverse population is an ontological reality. Understanding the various perspectives of a multifarious group can lead to increased understanding, new knowledge, mutual growth, and widespread human flourishing. So diversity is an epistemological necessity for rigorous scholarship and a moral imperative for democratic worldmaking. Diversity and belonging are thus not only for racial minorities or marginalized groups, they are for everyone. Historically, the marginalized had the most need for articulating these values, but this was only to ensure fairness, not to gain an unfair advantage in a supposedly zero-sum game of dignity.

This year, some MED reviewers had concerns about the diversity and inclusion question on the scoring rubric. They argued that this criterion was unfair as it would exclude otherwise deserving papers from being accepted. As research chair (and having reviewed for three other divisions), I appreciated the diversity question because it pushes us to think more broadly about what we study.

Diversity is only one of the multiple criteria and scoring low on this section does not exclude good papers from being accepted. Quality papers, regardless of topic, may still score highly. What this requirement does help exclude is mediocre or low-quality papers about topics that have been consistently covered if these are not thought of in more expansive or innovative ways.

As a comparison, some reviewers gave low "methods" scores to theory-building papers. The higher quality theory-building papers, however, scored higher in other criteria and still met the threshold for acceptance.

What the concerned MED reviewers helped identify by expressing their concerns is that we should have broader conversations about what DEI is and who it is for. In my view, it is for everyone as it encourages us to think beyond our assumptions and presuppositions about each other and our research.

For more traditional scholars, DEI could also be something mentioned in a limitation section and would thus meet the requirement of taking such issues "into account," as the rubric asked. In other words, DEI questions and considerations can help us as scholars become more thorough and rigorous in our work. Such perspectives serve as epistemological tools to sharpen our understanding and engender more caring, just, and democratic worlds.

Thus, issues of diversity and belonging are not buzzwords or a box to check. They are certainly not issues to be demonized or feared. They are the heart of meaningful learning, the creation of new knowledge, and democratic worldmaking. They are an epistemological necessity and provide a moral imperative not only for our work, but also for how each of us can more comprehensively pursue a good life. The challenges of the current moment demand transformation through collaboration, and being attentive, inclusive, and caring offers us the best opportunity for success. Diversity makes us resilient and all of us belong. DEI is for everyone.

In caring solidarity,

Joe

"We the People" Includes All Americans - but July 4 Is a Reminder that Democracy Remains a Work in Progress

by Joe Jones - Research Chair

The United States' founders firmly rejected King George III and the entire idea of monarchy 247 years ago, on July 4, 1776.

Political power does not come from some absolute authority of a king over people, the founders argued. Rather, political power comes from the people themselves. And these people must agree to any authority governing their society.

This is why the U.S. Constitution starts with the words "We the People," and not "I, the ruler."

I am a historian, ethicist and media scholar and have studied how people build communities.

America's founders did not trust everyone's ability to equally participate in the new democracy, as laws at the time showed.

But, because of policy changes on issues like voting, the idea of who actually is represented in the phrase "We the People" has changed over time.

First Steps

In 1776, only white men who owned property had the right to vote.

"Few men, who have no property, have any judgment of their own," as former President John Adams wrote in 1776.

As activists – including some women and Black Americans – proclaimed their equality, public education spread, and social thinking shifted.

By about 1860, all state legislatures had lifted property requirement for voting. Allowing only wealthy property owners to vote did not align with the democratic notion that "all men are created equal."

While some states, like Vermont, eliminated the property voting requirement in the 18th century, this shift became more popular in the 1820s and the 1830s.

Congress passed the 15th Amendment in 1870, giving Black men and others the right to vote, regardless of race.

But that amendment still excluded some people, chiefly Native Americans and women.

An Unfinished History

Despite the 15th Amendment, violence and intimidation in some states still prevented Black men from voting.

State lawmakers also used bureaucratic measures, such as a poll tax, renewed attempts at a property requirement and literacy tests, to prevent African Americans from voting.

The fight over African American suffrage continued for decades, and many courageous Americans protested and were arrested or killed in the struggle to exercise their voting rights.

Thanks to the work of civil rights activists – including John Lewis, Fannie Lou Hamer and Martin Luther King Jr. – public opinion shifted.

In the 1960s, Congress passed additional legal measures to protect the voting rights of Black Americans. This included the 24th Amendment, which outlawed the use of poll taxes, and the 1965 Voting Rights Act, which prohibited any racial discrimination in voting.

Women's Turn

In 1920, women gained the right to vote with the addition of the 19th Amendment, following another decadeslong struggle.

Women's rights activists made the first organized call for female suffrage at the Seneca Falls

Convention in 1848.

In the following years, suffragists pushed for constitutional amendments, state laws and a change in public thinking to include women in "We the People."

Native American Rights

Having self-governed for centuries, Native Americans were not legally recognized with voting rights until Congress approved the Indian Citizenship Act in 1924.

While that supposedly gave Native Americans the same rights as other Americans, Native Americans faced the same tactics, like violence, that white racists used to prevent Black Americans from voting.

Like other people excluded from "We the People," Native Americans have continued to push for voting rights and other ways to ensure they are included in American self-government.

Making Democracy More Democratic

In 1971 "We the People" again expanded, to include younger people, with the lowering of the voting age from 21 to 18. The ongoing Vietnam War shifted public opinion, and there was popular support for the idea that someone old enough to die fighting for their country should also be able to vote.

A government once described by Abraham Lincoln as "of the people, by the people, and for the people" was now going to technically include all of the people.

But equality for women, young people and racially marginalized groups did not change overnight.

Social equality remains far off for many people, including undocumented immigrants, for example, and LGBTQ+ individuals.

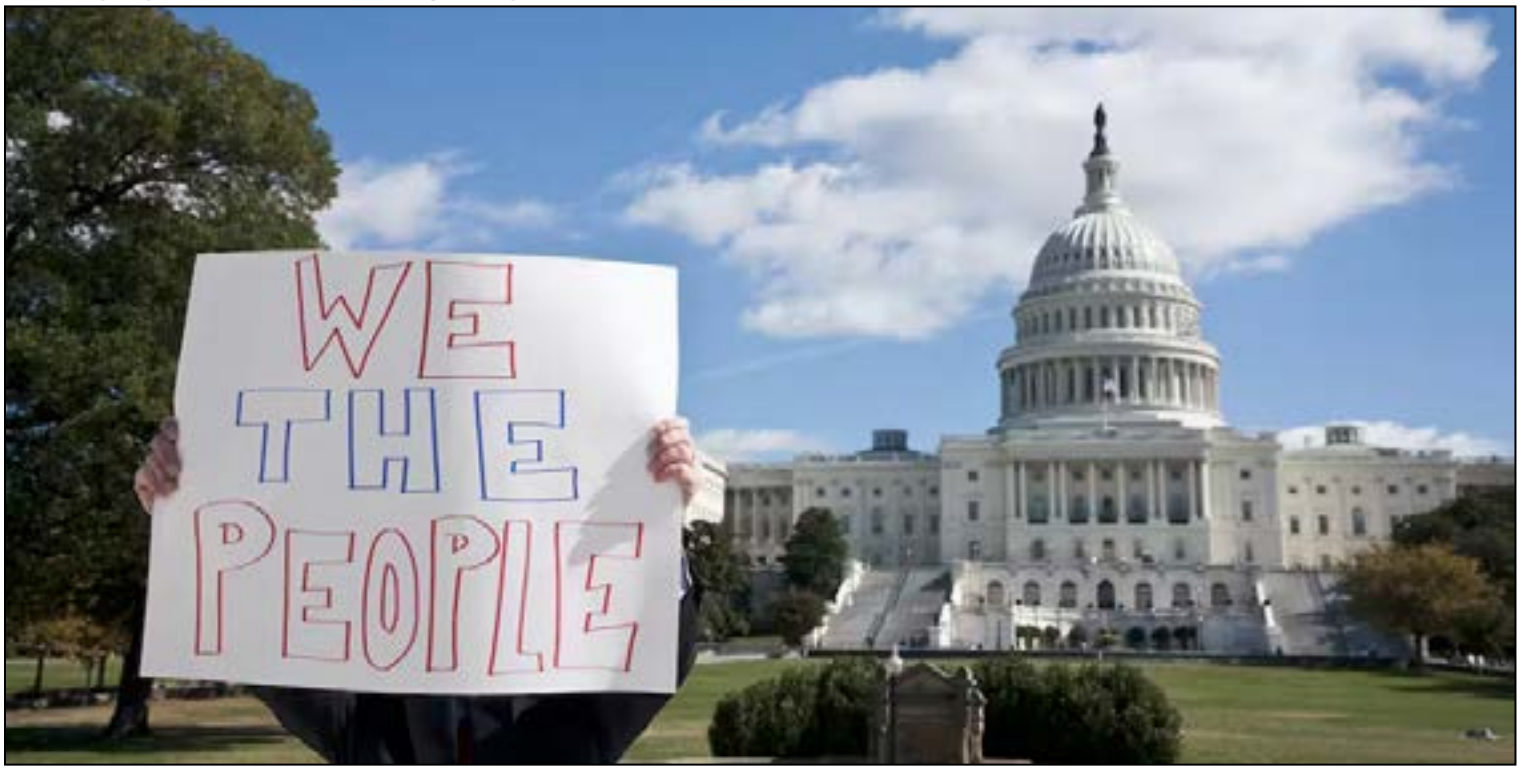
Current Limitations to "We the People"

The government has recognized that citizens over the age of 18 have a right to participate in self-government. But there are still political and legal attempts to restrict people's ability to vote.

While some states have passed new laws that make it harder to vote in recent years, other states have made it easier.

North Carolina passed new ID requirements in April 2023 that make it difficult for those without current state identification to vote.

Below: When the Constitution was written, the term "We the People" had a very limited application for voting rights. Antenna / Getty Images



Texas, Georgia, Oklahoma and Idaho are also among the states that are deleting some voters from their rolls – if people do not regularly vote, for example. Arizona has closed multiple polling sites, making it more difficult for some people to vote.

Twenty-five states, meanwhile, including Hawaii and Delaware, have passed laws over the last few years that make it easier to vote. One of these measures automatically registers people to vote when they turn 18.

There are more examples. The bottom line is, voters have fewer protections when it becomes harder to vote, and American democracy is not as democratic as it could be.

The Big Picture

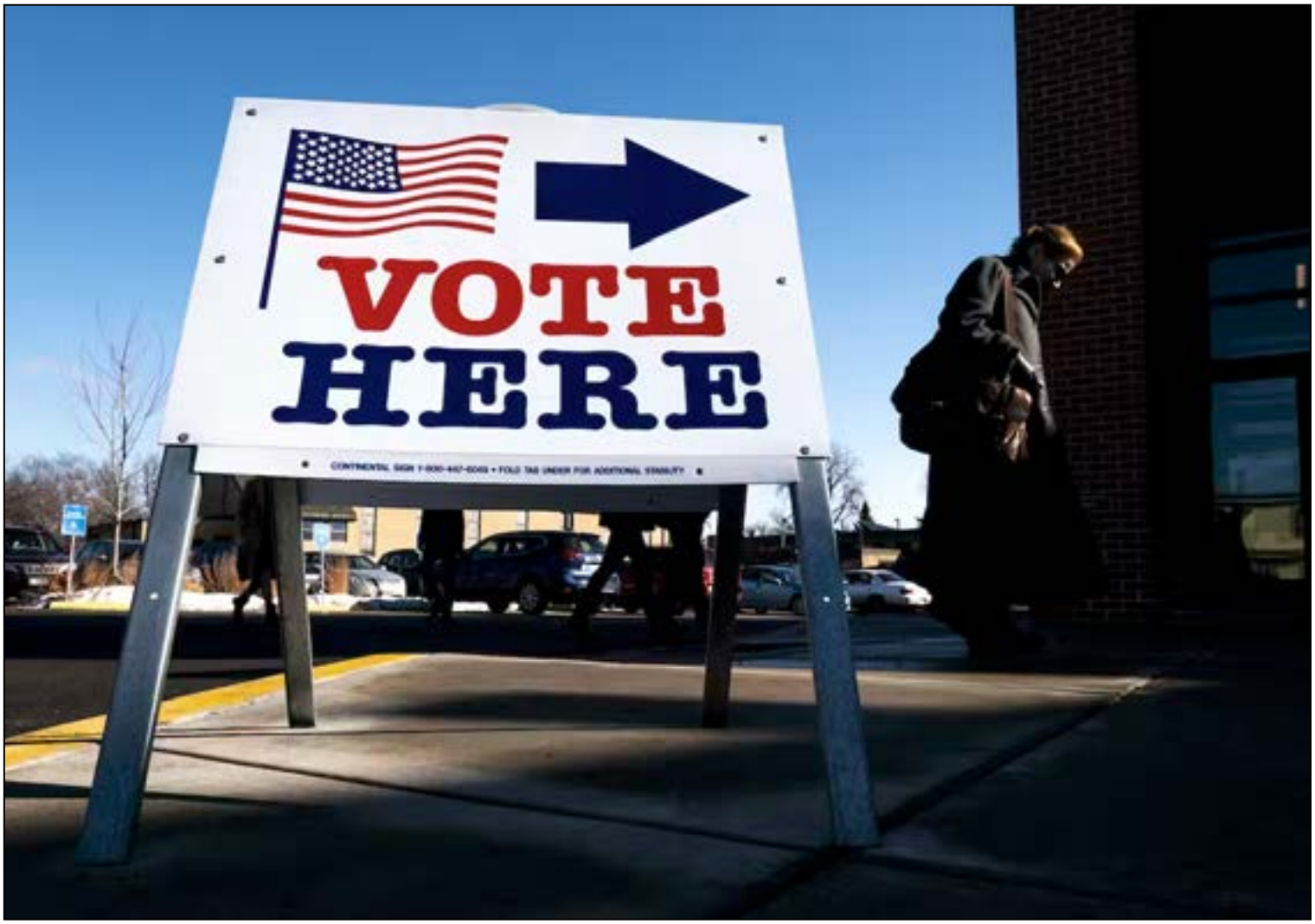
Voting is not the only form of recognition and participation in a democracy. People can be respected at work, paid what they are worth and treated with dignity. Community members can be treated fairly by police, school officials and other authorities, given an equal opportunity for justice and education to improve their lives.

People can also contribute to the social and economic well-being of a democracy in ways other than voting, doing everything from planting a tree in a public park to attending a political rally.

But the overall expansion of voting rights and a historical understanding of "We the People" shows that everyone belongs in a democratic society, regardless of wealth, achievement or other differences.

(This article was republished with permission from *The Conversation* - https://theconversation.com/we-the-people-includes-all-americans-but-july-4-is-a-reminder-that-democracy-remains-a-work-in-progress-208354)

Below: While some states have it made it harder to vote in recent years, others have made it easier. Stephen Maturen / Getty Images



Chatbots Are a Valuable Tool - and a Moral Test for Us All

It's a Test We May Fail If We Treat AI as the Wild West and Ignore History

by Patrick Lee Plaisance - Editor, *Journal of Media Ethics*

KEY POINTS

- Twenty years ago, we allowed Silicon Valley to delude us by dismissing social media's harmful effects.
- Threats now posed by generative AI tools require proactive ethical thinking about policies to confront them.
- We have lots of ethical reasoning tools to do better - we just have to use them.

ChatGPT4 and other such "generative AI" tools promise to provide us with many good things: better ways to manage information overload, more efficient use of our time, rescue from drudge work to allow us to focus more on what we care about. But they also provide us with something else: a moral test of sorts. It is only our human nature to delight in the shiny new thing. But we should know by now that our blithe treatment of these tools as the new Wild West, and our failure to seriously address right now the dangers they pose, will cost us dearly in the future.

We may well be on our way to failing the moral test posed by chatbots by ignoring the lessons of our response to the burgeoning dominance of social media that began 20 years ago.

Notwithstanding all the benefits of social media connectedness, our failure to seriously address its harms, coupled with the conceited, unrestrained culture of Silicon Valley, has arguably left us diminished in many important ways. The dark side of our digital platforms has contributed to economic disparity (Heuer, 2015), political tribalism (Bail et al., 2018), eroded concentration levels (e.g. Zhao et al., 2021), data exploitation, cyber-bullying - and the list goes on.

A Proactive Focus on Harms

Similar - and completely avoidable - harmful effects already are emerging with chatbot development and use. History will repeat itself if we ignore the difficult work of deliberating on harms and responding with nudges, guardrails, and best-use incentives to address them.

For users, chatbots beckon with a clean promise to streamline workflows and even spare us from some types of work altogether, while inviting us to gloss over questions of fairness, appropriation, and attribution. But our norms and moral responsibilities don't go away just because a gadget makes it easier for us to ignore them. When we make use of technology to circumvent our responsibilities, to claim the work of others as our own, to promote biased and discriminatory thinking, we become part of the problem and undermine the potential of technology to help us all flourish.

The moral test for system designers and engineers is arguably even greater. Already, developers have stolen copyrighted material and scraped private data to train their systems (Small, 2023), and chatbots have spread misinformation and even made things up. They are on their way to push entire categories of jobs into obsolescence. Worse, the very developers who helped build the foundations of chatbot technology warn that generative AI may soon pose an existential threat to humanity. In a single-sentence statement signed by more than 350 executives and engineers, the Center for AI Safety warned in May that "Mitigating the risk of extinction from A.I. should be a global priority alongside other societal-scale risks, such as pandemics and nuclear war" (Center, 2023). The signatories included top executives from three of the leading AI companies: Sam Altman, chief executive of OpenAI; Demis Hassabis, chief executive of Google DeepMind; and Dario Amodei, chief executive of Anthropic.

The most damning evidence of moral failure on the topic was offered by Altman this spring, who pleaded with political leaders in Washington to set policies curbing the headlong rush to develop generative AI - a headlong rush that he has been leading as the CEO of the company that has developed the ChatGPT tool (Kang, 2023).

Moral Responsibility and AI

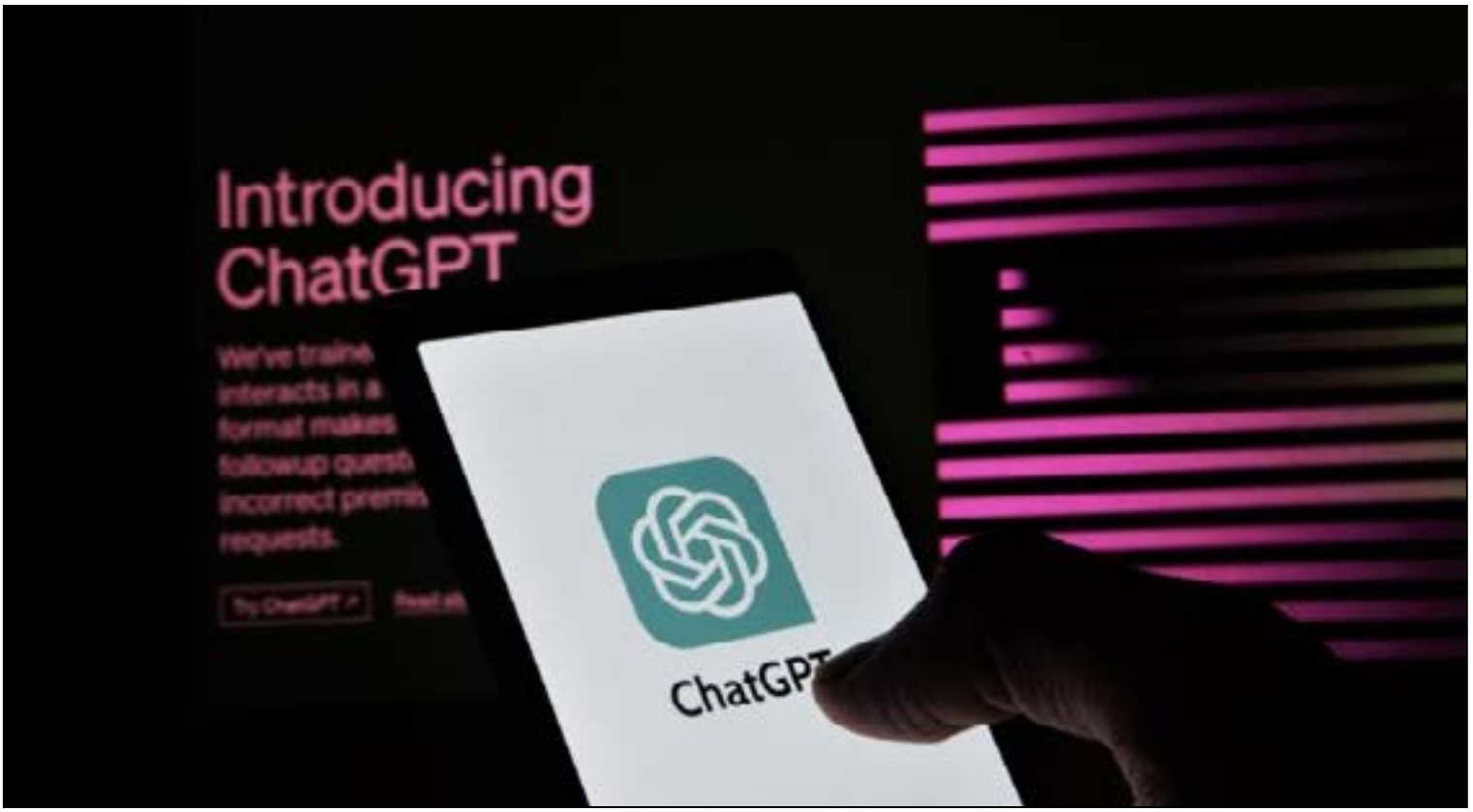
It doesn't have to be this way. And there are some encouraging signs that AI developers are increasingly recognizing the moral test posed by the industry. "The last thing you want is to get blindsided by a future YOU helped create," warns Ethical OS, a consortium that advocates caution. Amodei, heading another generative AI outfit, shows us what proactive ethical deliberation can look like. His company, Anthropic, delayed release of its own tool, Claude, as engineers sought to anticipate harmful uses and effects. "My worry is always, is the model going to do something terrible that we didn't pick up on?" Amodei said (Roose, 2023). The company made sure its tool was governed by "constitutional AI" - a mixture of foundational rules - such as the United Nations' Universal Declaration of Human Rights - and some rules Anthropic added, which include, "Choose the response that would be most unobjectionable if shared with children" (Anthropic, 2023).

We have longstanding ethical-reasoning tools and practical moral deliberative strategies that can help boost more such proactive thinking. They are not only valuable for developers; we all, as users, have a moral obligation to ensure responsible consumption of these tools - not only to help prevent harm to others, but also to resist what Tim Wu refers to as the "tyranny of convenience" (2018).

Tools to Improve Ethical Thinking

A few examples to consider:

- The global Organization for Economic Cooperation and Development (OECD) issued a statement on AI ethics in 2019, calling for businesses and developers to adopt five "principles for responsible stewardship of trustworthy AI." They include inclusive growth, human-centered values, transparency, and safety (OECD)
- In 2021, Neural Information Processing Systems, or NeurIP, adopted a scholar "submission checklist" that requires consideration and disclosure of potential harmful effects of innovations. It states, "Examples of negative societal impacts include potential malicious or unintended uses (e.g. disinformation, generating fake profiles, surveillance), fairness considerations (e.g., deployment of technologies that could make decisions that unfairly impact specific groups), privacy considerations, and security considerations" (NeurIPS).
- The previously mentioned Ethical OS provides a checklist that identifies eight "risk zones" to



Source: Mojahid Mottakin / Unsplash

consider, as well as scenarios to encourage focus on long-term effects of technology innovation (EthicalOS.org).

- Moral scholars and applied ethicists across the spectrum of topics offer helpful ways to think proactively about our moral responsibilities in technology development and use. Shannon Vallor lists 12 critical "technomoral virtues" that should shape our digital behavior and thus ensure "a future worth wanting" (Vallor, 2016). Charles Ess (2021) outlines how best to think about dilemmas we face in digital media. And my own Multidimensional Ethical Reasoning Task Sheet (MERITS) model can help improve focus on moral considerations (Plaisance, 2021).

When it comes to generative AI, both its development and its uses, we can all do better.

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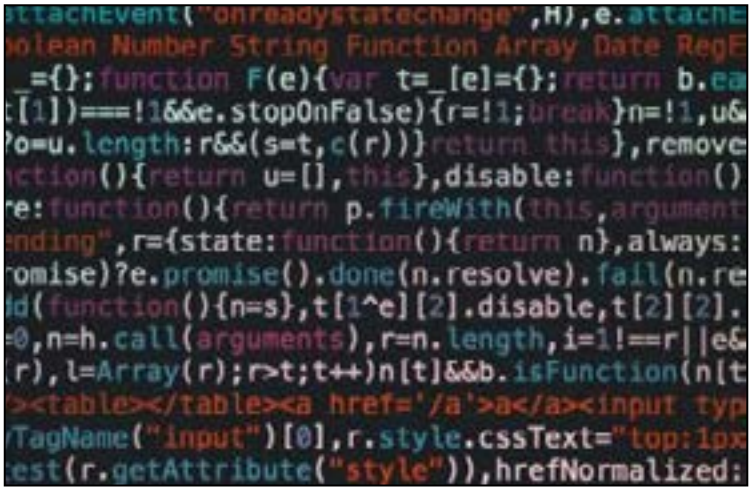

2023 MED Research Paper Schedule

Monday, August 7, 12:30 p.m. to 2:00 p.m.: Ethical Issues for a Digital Age
Moderator: Sheila Lalwani, University of Texas at Austin
Discussant: Greg Munno, Syracuse University

Virtue Ethics for Leadership and Governance of the Digital Future
Prabu David, Michigan State University
Sanjay Gupta, Michigan State University
Preeti Schroff, Northwestern University

Why Do Young People Resist Algorithm Systems: Embedded Algorithm Ethical Factors
Peiying Wu

Rise of AI and Rise of Science Communication for AI: Communicating AI for AI Ethics
Won-Ki Moon, University of Florida
Sangwook Lee, Pennsylvania State University

Algorithmic Transparency: Institutional and Individual Challenges in U.S., U.K. and German Newsroom
[EA] (Submission accepted as an extended abstract)
Hannes Cools, University of Amsterdam
Michael Koliska, Georgetown University

Cognitively Verify, Then Trust: The Association of the Cognitive Process of News Verification with Media Trust in Responding to Perceived Mis/disinformation, Joseph Yoo
The University of Wisconsin - Green Bay

Tuesday, August 8, 8:30 a.m. to 10:00 a.m.: Expanding the Ethical Toolbox and Implications for Identity
Moderator: Sydney Forde, Pennsylvania State University
Discussant: Rhema Zlaten, University of Colorado Mesa

Sound Ethics: The Perils and Promise of True Crime Podcast Journalism
(Professional Relevance Award)
David Dowling, University of Iowa

Moral Entrepreneurship as a Framework to Teaching Public Relations and Activism: University Educators' Perspectives
Elina Erzikova, Central Michigan University

The Slavery on Long Island Project: Using Experiential Learning to Teach Student Journalists How to Tap History and Community Stakeholders to Report on Race in America
Karen Masterson, University of Richmond
Zachary Dowdy, Stony Brook University
Terence Sheridan, Stony Brook University

Moral Identity Development Among Emerging Adults in Media: A Longitudinal Analysis
David Craig, University of Oklahoma
Patrick Plaisance, Pennsylvania State University
Erin Schauster, University of Colorado Boulder
Chris Roberts, University of Alabama
Katie Place, Quinnipiac University
Casey Yetter, University of Oklahoma
Jin Chen, Pennsylvania State University

Thursday, August 10, 11:30 a.m. to 1:00 p.m.: Duties, Standards, and Roles Across Genres and Modes
Moderator: Boitshepo Balozwi, University of Missouri
Discussant: Joy Jenkins, University of Tennessee Knoxville

Ethical Considerations for Community Journalism's Two Big Functions: Listening and Leading
Xiao Liu, University of Oklahoma

Evaluating Ethical Community Representation in Photojournalism Through Feature Photographs and Demographic Congruence
Kyser Lough, University of Georgia
Cassidy Moore, University of Georgia
Anna Chapman, University of Georgia

Moral Choice in Photojournalism: An Exploratory Study of Citizen Vs. Professional Roles
[EA] (Submission accepted as an extended abstract)
Tong Li, Ball State University
Kevin Moloney, Ball State University
Martin Smith-Rodden, Ball State University

Faux Pod: Documenting the Ethical Standards and Practices of Journalistic Podcasters
[EA] (Submission accepted as an extended abstract)
Kelsey Whipple, University of Massachusetts Amherst
Catherine Hurley, University of Massachusetts Amherst

Motives and Duties in Communicating about Catastrophic Freight Spills
EA] (Submission accepted as an extended abstract)
Kristen Swain, University of Mississippi

Tuesday, August 8, 6:30 p.m. to 8:15 p.m.: Moral Epistemologies, Affect, and Character Building (Top Paper Session)
Moderator: Lisa Krantz, University of Missouri
Discussant: Ryan Thomas, Washington State University

A Synthesis of Islamic and Fact-Checking Ethics
(Top Student Paper; Carol Burnett Award winner)
Ahmed Shatil Alam, University of Oklahoma

Moral Imagination in Journalistic Narratives: A Question of Moral Obligation
(Second Place Student Paper)
Lana Medina, Pennsylvania State University

Building the Moral Character of Media Profession: Confucian Communal Perspectives for Media Ethics
(Top Faculty Paper, Tie)
Yayu Feng, University of St. Thomas

"Objectivity Needs to Stay": The Role of Journalism in the Dual Process of Inclusion and Social Cohesion in Democracy
(Top Faculty Paper, Tie)
Sung Woo Yoo, SUNY Cortland

Affective Ethics: Toward a More Comprehensive Definition of Journalism
(Second Place Faculty Paper)
Perry Parks, Michigan State

Tuesday, August 8, 8:30 a.m. to10:00 a.m.: Graduate Student Research Showcase Posters

Do No Harm, Do Not Swarm: Storied Experiences of Mass Shooting Survivors with Journalists Lisa Krantz, University of Missouri

HIV and MPOX: When Health Collides with Politics in News Coverage
Boitshepo Balozwi, University of Missouri

2023 MED Panel Schedule

Lead Panels:

Monday, August 7
2:30 p.m. to 4 p.m. / M000
Media Ethics and Minorities and Communication Divisions
Research Panel Session
"I Would Much Prefer Not to Be Visible": Ethical Drawbacks of Visibility for Marginalized People

Moderator
Anita Varma, University of Texas at Austin

Panelists
Azeta Hatef, Emerson College
Rachel Grant, University of Florida
Ayleen Cabas-Mijares, Marquette University
Ricardo Valencia, California State University, Fullerton

Journalism and journalism studies often presume that visibility is inherently positive: inclusion, representation, and publicity are all positioned as a way to foster more equitable dynamics in society. Yet survivors of sexual abuse, people seeking abortions in states where it is illegal to do so, and trans people regularly attacked if their identities are publicized are all examples of people who may seek to remain invisible. What are journalists' ethical obligations when people ask to remain invisible? When, if ever, do journalists have a duty to people who prefer not to become sources, even if anonymized? How should journalists balance safety considerations for entire communities becoming the targets of hateful campaigns with the public's right and need to know?

Tuesday, August 8
10:30 a.m. to 12:00 p.m. / Tu000
Media Ethics Division and Commission on the Status of Women
PF&R Panel Session
Adopting Ethics of Care in Journalism Practice

Moderator
Yayu Feng, University of Saint Thomas

Panelists

Joe Jones, University of West Virginia
Why Care Ethics Is for Everyone: The Black Press, Lifestyle Journalism, and Truthful Reporting

Joe Mathewson, Northwestern University
Linda Steiner, University of Maryland
A Feminist Ethics of Care for Reporting on Victims of Sexual Misconduct/Violence

Erin K. Coyle, Temple University
Ethics of Care for Covering Gun Violence

Codes of journalism conduct in democratic societies include empathy & respect for victims. Care for Humanity is a core value of journalism. Should professors and practitioners prioritize it? What challenges do we face in valuing care, concern and interpersonal relationships over core values of independence and impartiality, for example? How can we integrate these? How is the ethics of care demonstrated in doing journalism in non-Western countries, Indigenous communities, and in reporting in small communities where everyone knows and is related to each other? How is journalism demonstrating an ethics of care in disasters and tragedies? Panelists will discuss the feminist and life-experience roots of the ethics of care, and the challenges of practicing it, as well as provide examples.

Wednesday, August 9
8:30 a.m. to 10:00 a.m. / W000
Media Ethics and Law and Policy Divisions
PF&R Panel Session
Covering Gun Violence Ethically, Legally, and Professionally

Moderator
W. Joseph Campbell, American University

Panelists
Yvonne Latty, Director, Logan Center for Urban Investigative Reporting
John C. Watson, American University
Oronde McClain, Philadelphia Center for Gun Violence Reporting
John Sullivan, The Washington Post

This panel will address strengths and weaknesses in news coverage of gun violence and provide guidance on how to cover this epidemic more ethically and professionally.

Wednesday, August 9
4:00 p.m. to 5:30 p.m. / W000
Media Ethics and Public Relations Divisions
Research Panel Session
The Assumptions, Ethical Implications, and Unobserved Effects of PR Research

Moderator
Erika J. Schneider, Syracuse University

Panelists
Courtney D. Boman, University of Alabama
Patrick R Johnson, University of Iowa
Katie Place, Quinnipiac University
Damion Waymer, University of Alabama
Alvin Zhou, University of Minnesota

This panel seeks to spark a discussion regarding the ethical considerations undertaken by PR research and the profession to address assumptions made about data, metrics, and observed effects of communication within the field of PR. Panelists will discuss perceptions of ethics,

transparency, and how topics within PR (e.g., corporate social responsibility and corporate social advocacy) enable organizations to align with emerging issues.

Co-Sponsored Panels:

Monday, August 7
4:30 p.m. to 6 p.m. / M000
Broadcast and Mobile Journalism and Media Ethics Divisions
PF&R Panel Session
How Will Local Journalism Change as Metaverse, Mobile 5G and Decentralized Web 3.0 Take Shape?
In Particular, What Might be Ethics Guardrails for Both Community and Local TV Media?

Moderator
Subbu Vincent, University of Santa Clara

Panelists
Don Heider, Markkula Center for Applied Ethics
Retha Hill, Arizona State University
Robert Hernandez, University of Southern California

Community media consumption, real-time video emergence, local civic organizing, and acts of democratic and disinformation agency, all tend to happen on mobile first. With 5G speeds being 10 times more than 4G, and low latencies allowing substantially more real-time interaction on demand, new metaverse apps are already taking shape. In due course, new participatory models for news making and journalism are likely to emerge. Some models may even pay better for local journalists using decentralized web and crypto tokens. It is also possible that new local news experiences including in broadcast form will become profitable on the metaverse, including local advertisers. But oftentimes, questions of ethics are raised only after the fact or after a crisis has emerged. Discussing hypothetical scenarios of news breaking, and participation in the news gathering in these new media environments will help more than hurt. Especially to avoid the perils of journalism's encounters with social media that led to many after-the-fact ethics advisories to be issued. This panel will outline a few questions and scenarios to discuss.

Tuesday, August 8
12:30 p.m. to 2:00 p.m. / Tu000
History and Media Ethics Divisions
PF&R Panel Session
Coming Clean: Truth, Reconciliation, and Reparation in Journalism
Panelists
Michael Fuhlhage, Wayne State University
Lee Wilkins, University of Missouri
Gwyneth Mellinger, James Madison University
Meredith D. Clark, Northeastern University
Keith Woods, National Public Radio

This panel will explore truth and reconciliation efforts by American news organizations in the last few years, the philosophical and theological underpinnings for such efforts, efforts that these news organizations have made to assess racist coverage patterns and practices going

back to the nineteenth century, the difference between lip service and meaningful apology and action to mend rifts between news organizations and their communities, attempts to diversify the newsroom and the obstacles that have impeded them, and the need for reparations in American news media.

Tuesday, August 8
4:30 p.m. to 6 p.m. / Tu000
Commission on the Status of Graduate Education and Media Ethics Division
PF&R Panel Session
Navigating the Personal and Professional on Social Media

Moderator
Patrick Johnson, Marquette University

Panelists
Sheila Lalwani, University of Texas at Austin
April Newton, University of Maryland
Kelsey Mesmer, Saint Louis University
Josephine Lukito, University of Texas at Austin
Lisa Lenoir, Indiana University Bloomington

Social media offers academics a place to share their work publicly in ways that journal articles do not. But social media comes with potential issues of privacy, image and likeness, and vitriol. In this panel, we will explore how faculty balance personal and professional identities on social media, and we will discuss our responsibilities as educators to train students (undergraduate and graduate) students to do the same.

Wednesday, August 9
2:00 p.m. to 3:30 p.m. / W000
Newspaper and Online News and Media Ethics Divisions
Teaching Panel Session
Telling Journalism's Story: Teaching News Literacy to Non-Journalism Majors

Moderator
Kim Walsh-Childers, University of Florida

Panelists
Janet Coats, University of Florida
Judith Rosenbaum, University of Maine
Michael A. Spikes, Northwestern University
Tamar Wilner, Arizona State University

This panel will bring together faculty who have taught these courses for a discussion of best practices, what seems to work, what effects these courses have and how to increase the number of college students who get news literacy training before graduating.

Announcement

Submit a manuscript to the *Journal of Media Ethics* for a special issue on *Moral Psychology and Media*

Special issue editor
Renita Coleman, University of Texas at Austin
renita.coleman@austin.utexas.edu

Scholarship on moral judgment continues to illuminate how we internalize value systems, how we form moral identities, and how both motivate and shape our decisions. Having developed within the field of social psychology, moral psychology has grown and broadened substantially over the last several decades, as driving questions about moral responses and motivations are of great interest across populations and professions - including media environments and audiences. We have seen increasing scholarship explore the moral judgments of journalists, marketers and other media professionals, as well as the role of moral psychological factors in media effects responses.

The *Journal of Media Ethics* invites scholars to submit moral psychology research for a special issue planned for 2024, to be guest edited by Dr. Renita Coleman of the University of Texas at Austin. With the special issue, the *Journal of Media Ethics* hopes to showcase the wide variety and promise of moral psychology applications in media ethics scholarship, from theoretical explications to empirical studies.

Submission Instructions

Submissions for the special issue, as well as questions, should be sent by email directly to Dr. Coleman, at renita.coleman@austin.utexas.edu, by January 1, 2024.

Please limit your submission to 9,000 words including references, figures, and tables.

For details on submissions, please see instructions for the journal at https://www.tandfonline.com/action/authorSubmission?show=instructions&journalCode=hmme21.