

媒介传播伦理

案例与争论

第四版

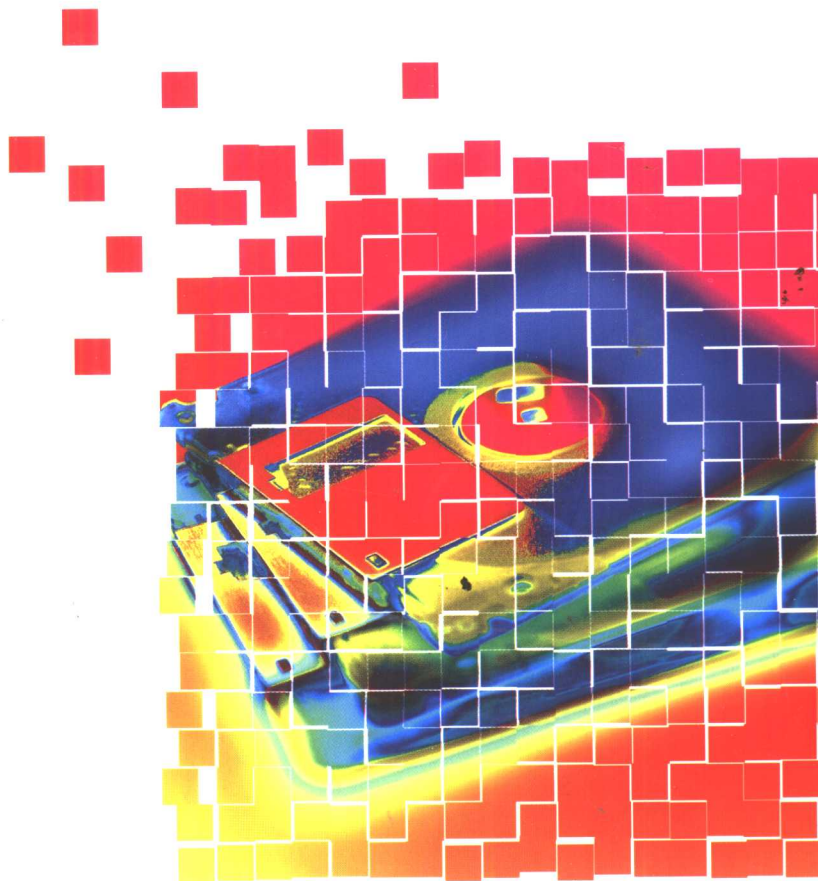
ETHICS IN MEDIA COMMUNICATIONS CASES AND CONTROVERSIES

fourth edition

Louis Alvin Day



北京大学出版社
PEKING UNIVERSITY PRESS



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(第四版)

路易斯·阿尔文·戴



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本套丛书是对国外原版教材的直接影印,由于各个国家政治、经济、文化背景的不同,原作者所持观点还请广大读者在阅读过程中加以分析和鉴别。我们希望本套丛书的出版能够促进中外文化交流,加快国内新闻传播学专业教学的发展。

我们欢迎业内专家和学者对我们的工作进行指导,欢迎每一位读者给我们提出宝贵的意见和建议。

北京大学出版社政法事业部
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《世界传播学经典教材》总序

龚文庠

传播学是上个世纪诞生于美国和欧洲的一门新兴学科,引进中国只有二三十年之久。五年前国家教育部才将它列入正式学科目录。中国经济持续高速发展,带动了媒体产业的大改革、大发展,传播学就成了顺应时代潮流的热门学科。

然而由于这是一门年轻的“舶来”学科,按照一些学者的说法,尚处在从“译介”到“本土化”的初级阶段。在教学、研究的过程中,我们常感到对一些术语、概念、理论难以把握,往往是众说纷纭、莫衷一是,有时在激烈争论之后才发觉问题出现在翻译上。例如将 communication 译为“传播”,有人就方便地将传播误解为“宣传+广播”。有人将新闻与传播混为一谈,用“新闻传播学”(news communication)来涵容传播学。有人说,新闻学研究新闻媒体,新闻媒体就是大众媒体,所以新闻学与传播学没有多大区别,因为新闻学研究的就是大众传播。于是出现了将传播学视为新闻学之分支的怪现状。究其原因,一些模糊或错误概念的产生,根子还在对原义的理解。例如英文 communication 在中文里没有对等词,译为“传播”是很勉强的。communication 含有双向的意思,如: to share or exchange opinions (*Longman Dictionary of Contemporary English*),而中文的“传播”有明显的从一方传往另一方的倾向。如果直接阅读英文词典或原著中对 communication 的界定和解释,就很容易把握原义,在讨论中也可以避免因译文歧义而白费口舌。

以本人阅读译文的亲身体验为例。在读亚里士多德的《修辞学》时我查看了几种英文译本,其中最令我受益的是1926年的译本,它采用希腊文原文与英译文逐页对照的版式。其他英译本多将书名译为“*Rhetoric*”(中国人民大学出版社的最新中文译本也译为《修辞学》),而1926年英译本却译为“*Aristotle's 'Art' of Rhetoric*”。这是按照希腊文原版本直译出来的,中文对应译文为《亚里士多德的讲演“读本”》。希-英对照译本传达了其他译本中“损失”掉的一个重要的意义:“art”在希腊文中是多义词,此处的 art 意为 handbook(读本、手册),也就是讲演手册。亚氏写此书的背景是,他不满于当时“智者派”(Sophists)们撰写的多种读本(art),于是自己写一部读本来正本清源,因而书名为《亚里士多德的讲演“读本”》。如果不是读到1926年的希-英对照译本,笔者就无法了解原著书名所具有的如此重要而丰富的信息。

我们当然不能一概否定和取消翻译,因为没有翻译,不同文化之间就无法交流,艺术家、科学家、思想家的智慧就不可能为全世界共享,人类文明也不可能像今天这样灿烂。

然而目前我们的翻译作品,尤其是学术著作的翻译中,存在着浮躁、不负责任的风气。我们需要大力提倡认真、严谨的译风,像严复那样,“一名之立,旬月踟躇”。对于学术译作,如果有条件,我们还应当尽量提供方便,让读者在遇到疑问时能够查对原文。

基于以上理由,北京大学新闻与传播学院决定编选这套《世界传播学经典教材》书系,分为英文版和中文版两类。英文版为原著影印本,加上我们的导读和部分译文;中文版为全文翻译,而每部英文中译本都有原作可以对照。

这套书系选取下列类型的著作:1. 传播学中有影响的名著,如曾10次再版的《说服:接受与责任》(*Persuasion: Reception and Responsibility*)。2. 传播学的重要分支学科,如《组织传播:理论学派与传播过程》(*Organizational Communication: Approaches and Processes*)、《跨文化交流》(*Communication Between Cultures*)、《媒介法原理》(*Major Principles of Media Law*)、《电子媒介经营管理》(*Management of Electronic Media*)等。3. 综合性研究,如《媒介研究:文本、机构与受众》(*Media Studies: Texts, Institutions and Audiences*)、《影响的互动:新闻、广告、政治与大众媒介》(*The Interplay of Influence: News, Advertising, Politics, and the Mass Media*)等。书系中所有影印本和中译本都将依据我们获得版权的原著最新版本。

书系的编选将采取开放式,除已经取得版权的十几种著作,还将陆续纳入新的选题。传播学理论的译介是一项庞大的工程,我们欢迎并希望更多同行、专家 and 有志者参与其事,互相切磋,共同推进传播学在中国的发展。

书籍的前言中经常流行一句套话:由于时间仓促,水平有限,错误在所难免,请读者见谅。有人批评说,时间仓促就不要急着出书,水平有限就应当等水平够格再发表,怎么反过来要求读者原谅呢?这话说得真好。我们将以严肃负责的态度,尽力把好本书系的质量关。读者诸君如发现问题,恳请不吝赐教。

导 读

谢新洲 王金媛

伦理学(Ethics),又称道德哲学(Moral Philosophy),是哲学的一个分支,是研究道德问题的科学。道德现象作为伦理学的研究对象,也是人类社会的重要社会现象。它通过风俗习惯、社会舆论、内心信念,使人们按照一套善恶标准进行行为抉择。一般来说,道德的社会价值是通过道德的认识、调节和教育等功能来实现的。社会的道德状况、道德群体、道德规范、道德观念等等,在一定程度上影响和制约其社会成员的行为秩序,同样也会影响和制约传播行为秩序。媒介传播作为人类社会生活的一部分,同其他人类行为一样,也要受到道德的约束和规范。而媒介传播的伦理属性,体现在其传播行为的整个过程中,这包括传播环境、传播主体、传播行为、传播内容、传播对象以及传播效果等方面。

因此,媒介传播伦理就是媒介传播过程中涉及的道德关系,包括道德观念、道德行为、道德责任、道德评价等方面。媒介传播伦理既有职业道德属性,同时也具有社会道德属性。它不仅涉及媒介从业人员的道德部分,即职业伦理;也涉及受众的道德部分,即非职业伦理。媒介传播伦理既是新闻伦理学的研究对象,也是传播伦理学的研究对象,都从属于应用伦理学的范畴。

19世纪后半期,西方资本主义国家的报刊事业有了广泛的发展。但是在资产阶级新闻自由体制确立后不久,新闻从业人员滥用新闻自由的情况十分严重,各个报刊为了获取更多的利润也采取了种种不正当竞争手段,例如19世纪末美国报刊上出现的黄色浪潮,大量凶杀、色情、耸人听闻的报道充斥报端,引起社会的强烈不满。新闻职业道德问题的日趋严重,引起了新闻界和其他各界有识之士的担忧。因此,19世纪70年代开始出现了以新闻自律为核心的职业道德观念。20世纪40年代后,由西方一些新闻与传播学者提出的社会责任理论,更为西方新闻职业道德建设打好了基础。20世纪中期以来,传播技术的日新月异,使得传播媒体走进千家万户。当代的媒介不仅包括报纸、广播、电视、网络等大众传播工具,也包括广告商、公共关系公司等从事传播活动的媒介组织。媒介传播的范围已经远远扩大,所造成的影响也更为巨大。在媒介传播推动人类进步、社会发展的同时,也带来了许多社会道德问题,有的甚至引发了法律上的纠纷,这些现象不能不引起研究者的重视。因此,分析、研究媒介传播中的道德现象,揭示其中的规律性,总结媒介传播的伦理规范,也是媒介传播的实践要求。

媒介传播伦理的研究也是传播学研究发展的需要,媒介传播伦理研究的直接理论基础

是新闻伦理学和传播伦理学。无论是新闻伦理学还是传播伦理学,目前国外的研究都已相当成熟,这方面的研究成果比较多,如艾略特·D·科恩(Elliot D. Cohen)与戴尼·艾略特(Deni Elliot)合著的《新闻伦理学》(*Journalism Ethics*)、马修·基尔兰(Matthew Kieran)的《媒介伦理学:一种哲学的方法》(*Media Ethics: A Philosophical Approach*)、罗伊·L·穆尔(Roy L. Moore)的《大众传播与伦理学》(*Mass Communication and Ethics*),以及路易斯·阿尔文·戴(Louis Alvin Day)的这本《媒介传播伦理:案例与争论》(*Ethics in Media Communications: Cases and Controversies*),等等。有的还被译介到了国内,比如罗恩·F·史密斯(Ron F. Smith)的《新闻道德评价》(*Groping for Ethics in Journalism*)、克利福德·G·克里斯蒂安(Clifford G. Christians)等的《媒体伦理学:案例与道德论据》(*Media Ethics: Cases and Moral Reasoning*)、杰克·富勒(Jack Fuller)的《信息时代的新闻价值观》(*News Values: Ideas for an Information Age*),等等。我国系统的新闻伦理学研究开始于20世纪90年代,目前研究成果已比较多,例如周鸿书的《新闻伦理学论纲》、陈桂兰主编的《新闻职业道德教程》、黄翔的《新闻伦理学》、蓝鸿文主编的《新闻伦理学简明教程》,等等。我国的传播伦理研究正在开展,系统的研究成果不多,这方面的著作主要是戴元光的《传播道德论》。我国的新闻伦理和传播伦理的研究侧重于新闻记者的职业道德规范的概括和阐释,突出了对社会主义制度下新闻记者的职业道德的阐释。此外,中外媒介传播伦理的研究都十分重视相关案例的伦理分析,国内研究多使用新闻、网络方面的案例,国外研究应用案例涉及的领域就广泛一些,不仅限于新闻、网络,还有危机公关、广告、政治竞选、医学等方面。

本书的作者,现执教于美国路易斯安那州立大学的路易斯·阿尔文·戴教授,是美国媒介法律和媒介伦理研究的专家。他于1973年在俄亥俄大学获得大众传播学博士学位,拥有作为电视新闻记者、电台记者、作家、编辑的丰富经验,并在公共信息方面与美国军方合作过两年。在《媒介传播伦理:案例与争论》一书中,戴教授从传统的道德哲学出发,同时应用大量的媒介案例,深入浅出地向读者介绍了当不同的媒介面对两难伦理困境时,如何从媒介真相、隐私、社会公正、刻板形象、广告的处理、公共关系、媒介法律、网络等诸多方面进行考虑,经过媒介内部激烈的道德辩论之后,在两难伦理困境中艰难地作出道德决策。

本书分为两部分,共十三章。第一部分利用三章的篇幅介绍了伦理学的基础与原则,是本书重要的理论部分,并介绍了一种实用的道德推断方法。在第一章中,戴教授首先回顾了伦理学研究的概述,认为伦理学作为知识领域的一个正式学科,包括相互联系的子类别:元伦理学、规范伦理学和应用伦理学。然后介绍了媒介伦理学教育的价值,就是:1)介绍媒介从业人员在工作中可能面对的各种伦理问题;2)为未来的媒介从业人员揭示道德判断的全过程;3)介绍道德判断模式以使媒介从业人员充分意识到自己的行为带来的后果。第二章论述了伦理学与社会的关系,戴教授认为媒介是承担社会责任的

组织,需要在道德义务中做出抉择,并介绍了道德体系的要件。第三章阐释了伦理学与道德判断之间的关系,介绍了道德理论的哲学基础和道德判断中的伦理学基础。在第三章中,戴教授提出了 SDA(取 Situation, Analysis, Decision 的首字母)方程式,这是第二部分中的每个“案例分析”都要使用的道德分析与决策模式。该方程式是以往传播伦理研究中所没有的、一个全新的道德判断模式。

第二部分的十章中,在每一章的前半部分,首先介绍与本章所附“案例分析”有关的理论基础、媒介现状、寻求建议或基本的解决办法。在每一章的后半部分,就应用 SDA 方程式,对媒介传播中的假设案例进行分析。这些案例与现实中已经或可能发生的事件极其相像,内容涉及网络色情、虚假广告、校园暴力、安乐死、危机公关、军队中的性别标准、政治竞选、学生报、种族和少数民族问题、有偿新闻、宗教问题、电视形象的刻板形象化、性取向问题等等,基本覆盖了当代美国社会生活的各个层面,这也是本书的一个特色。这些假设案例简要陈述了事情经过,然后将媒介从业人员内部之间的道德争论进行了全面展示,使读者如同身临其境,但并不强迫读者接受某一观点,而是在每个案例结束后留下思考题:如果你是该媒介的道德决策人,将如何处理?最后,作者通过“结语”分析了从本书可获得的一些经验教训、当代媒介道德的状态,以及媒介所面临的来自赛博空间的挑战,并且对改善媒介的道德环境提出了希望和建议。

媒介中负责进行道德决策的人员,往往没有太多的时间去患得患失、优柔寡断,此时听取同事之间不同道德取向的争论,对决策人员在两难伦理困境中对道德义务作出最后的抉择无疑是有大帮助的,更可以避免因考虑不周而造成无法挽回的不良伦理后果。读者在这本书中将会遭遇大量精彩的、充满智慧碰撞的、富有启发性的争论。本书提出的道德判断 SDA 方程式,建议媒介从业人员的道德决策应经过场景的定义、场景的分析、决策这三个步骤,谨慎地做出道德判断,寻求最妥善的解决办法,从而摆脱两难的伦理困境,在道德义务中做出最佳抉择。

最后,这本《媒介传播伦理:案例与争论》,是作为教材而编写的,也是一部系统地介绍和论述传播伦理学的学术著作,至 2003 年已发行至第四版。经过精心修订和内容的增补,本书是媒介传播伦理研究中较新、较全面的著作,必定会对未来的媒介从业人员帮助良多,也会吸引更多的人关注媒介传播伦理的研究。

P R E F A C E

Whenever the term “media ethics” is introduced into polite conversation, someone is sure to ridicule the reference as an oxymoron. Teachers of media ethics are painfully familiar with the looks of amusement or even disbelief when they acknowledge their complicity in what appears to be a frivolous academic pursuit. A sense of purpose can easily be replaced with a feeling of futility, as reflected in this cynical remark from Howard Good, the coordinator of the journalism program at the State University of New York: “You ought to feel sorry for me. I teach an undergraduate course in journalism ethics at a time when ethics seems to matter less and less in the conduct of professional journalists.”¹

At first glance, it does appear that we are engaged in a hopeless enterprise. Public opinion polls continue to show that media professionals are held in low esteem. Confidence in the press, according to the Gallup Poll, remains low.² Advertising executives are criticized for manipulating a vulnerable public. Public relations practitioners are depicted as representing special interests and disseminating disinformation to the detriment of the public interests. The entertainment industry stands accused in the court of public opinion of marketing gratuitous sex and violence to the nation’s emotionally susceptible youth.

However, I must respectfully dissent from this cynical view of the value of ethics instruction within the public academy. Skepticism about moral education produces skepticism about moral responsibility, and this in turn produces leaders who lack a moral vision. In fact, the need for a renewed emphasis on ethics education has never been greater. Evidence of a general decline in ethical standards is all around us: political candidates who abandon any pretense of civility and launch “attack ads” to destroy their opponents, athletes banned from competition because of the use of performance-enhancing drugs, students expelled from school for cheating, and once respectable news organizations denounced for tabloid journalism in pursuit of ratings and profits.

After thirty years of teaching, I am convinced that most students leave school without a meaningful understanding of the ethics of their profession or ethics in general for that matter. This depressing state of affairs calls for a more aggressive posture in the teaching of ethics, not cynical sighs of resignation by those who spend their time chronicling the media’s frequent ethical lapses. My sense of optimism is fueled by the fact that, within the academy, professional schools—law, business, and journalism, for example—have reinvigorated their

curricula with a renewed commitment to the teaching of ethics. And ethics, which was once the concern primarily of scholars, philosophers, and theologians, has even taken on a populist quality as the ethical dimensions of virtually any issue of substance are publicly debated. Or to state it in the vernacular, ethics has become a “hot button” issue.

Ethics in Media Communications is one small contribution to this pursuit of ethical knowledge. It offers a systematic approach to moral reasoning by combining ethical theory with the practice of ethics by media professionals. A moral-reasoning method is taught in the first three chapters, and in the rest of the book students are presented with hypothetical situations and asked to reach an ethical decision based on the principles they have learned. Some cases, though hypothetical in structure, are based upon real events while others are constructed from whole cloth.

The cases in this text represent the wide variety of moral dilemmas confronted by media practitioners. For example, a newspaper’s online editor, in an article on terrorists’ attempts to gain respectability through the use of the Internet, agonizes over whether to link to the Web pages of known terrorist organizations. A university’s public relations department must decide whether to disclose a cheating scandal involving several basketball players just prior to the team’s appearance in the NCAA’s “Final Four” tournament. An ad agency must cope with the ethical implications of advertising a violent video game to children and adolescents. A search engine operator must consider the ethical dimensions of deceptive advertising on the unregulated World Wide Web. The staff of a college newspaper has to decide whether to continue to run ads promoting off-campus drinking establishments catering to college students. A television news department must de-

cide whether to pay for DNA testing to help prove the innocence of a convicted murderer. And the staff of an African-American institute debates the ethics of commercializing the images of slain civil rights leaders in ads designed to counteract the marketing efforts of the tobacco industry within the black community.

Some cynics may question the value of using classroom simulations to teach real-world ethics, especially given the fact that media practitioners operate under time deadlines in pressure situations. However, even football teams must endure hours of skull sessions before they do combat on the gridiron, and experience in moral reasoning—even hypothetical experience—will help students prepare for the day when they must make ethical judgments on the job.

A final note: I do have some evidence, anecdotal though it may be, that this approach to teaching ethics is effective. After having used the moral-reasoning model in my classes, I have been told by students that it made them more ethically aware of the consequences of their behavior. If this book accomplishes nothing more than that, it will not have been in vain.

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Notes

1. Howard Good, “We Need Ethics Examples,” *Quill*, April 2001, p. 40.
2. E.g., see *ibid*.

INTRODUCTION

The study of ethics may be new and unfamiliar to you. Although most of us are obedient disciples of the values we learned in childhood, we spend few of our waking hours pondering the importance of these moral rules and how they might lead to a more virtuous life. Prohibitions against lying, stealing, and cheating, for example, are platitudes to which we pay homage, but we don't always comply with them. Our ethical conduct is often "situational" because we have no comprehensive moral framework to guide us in making judgments. In short, we lack experience in moral reasoning.

Public opinion polls continue to reflect a general wariness of the ethical deportment of media practitioners, the consequence of which has been an erosion of credibility. Mass communication educators have responded to this public impeachment by reinvigorating their curricula with required ethics courses or in some cases an infusion of ethics instruction across the curriculum. The primary goal is to initiate a moral discourse among faculty and students. This book is designed to engage you in this conversation through the process of moral reasoning. Of course, reading this book will not make you an ethically mature individual. But it will provide a blueprint for improving your ethical awareness. Nowhere is the need

for moral reasoning more acute than in journalism and other areas of mass communications. The polls continue to show an erosion of credibility and confidence in the mass media, some of which is no doubt due to the public's perception that the media ship is sailing without a moral compass.

Because the frenzied environment of the newsroom or the advertising agency is no place to start philosophizing about moral reasoning, the classroom must serve as our point of departure. The exercises in this book represent the moral dilemmas that you will face on the job. But more importantly, the practice in problem solving and critical thinking afforded by these hypothetical cases will make you a more confident decision maker. Before confronting the dilemmas posed by these case studies, however, you must be familiar with the terrain of moral philosophy. Thus, *Ethics in Media Communications: Cases and Controversies* is divided into two parts.

Part One, Foundations and Principles, is devoted primarily to a consideration of moral development and the formulation of moral rules and principles within a social context. The third chapter of Part One also draws on a fusion of important concepts from moral philosophy, media practice, and critical thinking to

construct a moral-reasoning model that will be used as the blueprint for analyzing the hypothetical cases in Part Two.

The chapters in Part Two, Cases in Media Communications, present some of the major issues confronting media practitioners. The theme underlying this approach is that these issues affect all areas of mass communications. For example, moral principles involving truth telling and deception apply to journalists, advertisers, and public relations executives alike (as well as to society at large). Likewise, conflicts of interest are certainly not the exclusive preserve of journalists.

The hypothetical cases involve ethical dilemmas confronted by both lower-echelon employees and management personnel. In many cases you will be asked to assume the role of a management-level decision maker. Some may question the value of this kind of exercise because, as a *future* media practitioner, at least at the start you are likely to identify more closely with rank-and-file employees. However, role-playing can be an effective means of stepping into another person's shoes. By so doing, you should at least come to appreciate the management perspective on ethical issues, even if you do not agree with it. This ability might prove valuable once you enter the job market. Also, keep in mind that the real purpose of this text is to expose you to the process of moral reasoning and not just to discuss ethical issues. To this end, it makes little difference what your role as ethical decision maker is as long as your judgment is based on sound moral principles.

In the book's Epilogue I provide a final comment on the current state of the practice of media ethics. There is also some crystal-ball gazing and a look at the future of the teaching of media ethics. Ethical studies have a long and honorable tradition in programs of journalism and mass communications. *Ethics in Media Communications* is designed to help you become part of that tradition.

One final caveat before you confront the material in this text: Some ethicists and futurists have noted, correctly, the ethical challenges posed by the unregulated World Wide Web, and this text deals with these concerns. However, there is a tendency toward some hysteria each time that a new technology becomes available, leaving in its wake the mistaken impression that the ethical issues posed by that technology are unique. The digital manipulation of a news photo, for example, does not alter the fact that deception is involved, and deception is an enduring issue in the practice of journalism. Likewise, there is no doubt that concerns such as invasion of privacy, piracy of intellectual property, and the dissemination of false information are exacerbated on the Internet. But the technology has not altered the basic ethical issues. For example, the theft of intellectual property is wrong, regardless of whether it occurs in cyberspace or through more conventional low-tech means. Thus, the values discussed in this text are timeless and do not change with the introduction of new technologies.

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