

Religious Ethics of Justice and Fairness Perspective on Media Ethics –Implication on Media Practice

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Abstract

This paper discusses the centrality of religious ethics to media ethics, practice and theory. The moral ethical codes of the Judeo-Christian faith, Islamic faith and African Traditional Religion of Ifa Oracle establish the units of analysis upon which this discuss is anchored. The ten commandments of the Judeo-Christian faith, Islamic faith, and the sixteen commandments of the Ifa Oracle are assessed; identifying specific aspects which lay emphasis on justice and fairness, and it is compared with the ethical code of journalism.

The paper concludes on the note that religious ethics provides the moral compass for both personal and professional conduct, emphasizing fairness, justice and honesty in social interaction and relations. It also enables objectivity as the media fulfills its social responsibility function.

Key words: Religious ethics, Media ethics, Judeo-Christian faith, Islamic Faith, Ifa Oracle

1. Introduction

Ethics are a set of moral rules and regulations which prescribe the code of conduct by which individuals are guided through and, by their journeys in private and public lives . It provides the framework necessary to work out one’s moral conduct in human interaction, social relations, and professional conduct within a chosen career, directing attention to the relevant areas of concern, which determine the rightness or wrongness of any act-(decision making).

In the words of Gandhi, religion affiliation of an individual provides the bases upon which moral principles are built. Although every profession has got its spelt out code of ethics, often times, individuals act based on what Gripaldo (2008 p.33) refers to the code of ethics as prescribed by their ‘religious tenets’.

Essentially, religious ethics forms the basis individual and societal morality. Ethics provides the compass for morality .The word morality and ethics are often used interchangeably, but they are distinctly different concepts. Media ethics scholars Phillip Patterson and Lee Wilkins as cited in Hanson(2005,p.412) explain that “morals are a religious or philosophical code or behavior that may or may not rational. Ethics, on the other hand, come from the ancient Greek study of the rational way of deciding what is good for individuals or society. A moral decision depends on the values held by a particular individual, but an ethical decision should be explainable to others in a way that they will appreciate, regardless of whether they accept it or not”.

Writing on the centrality of religious ethics to morality, scholars and philosophers agree that ethics, is a set of rules and regulations centered on building moral diligence. Turner (1997) as cited in Parboteeah, Hoegl and Cullen (2008 p.388), states that religion builds the basis for what is considered right and wrong through the moral values it embodies.

These religious embodiments provide the basis of human beings decision making process and professional conduct. Ali ,Camp and Gibss (2000) in their paper, “The Ten Commandments Perspective on Power and authority assert that “human hopes, aspirations, fears and insecurities [are] often intertwined with religion...people sometimes resort to religious explanations when they face difficulties in their personal and professional life” In essence, religious dogma plays a critical role in shaping individual, Institutional ,and even societal perspective to issues and,it constitutes a major influence in shaping their reality and their construction of meanings.

This paper therefore discusses the centrality of religious ethics to media ethics, practice and theory. It provides an explanation on the implications of these ethics on media practitioners decision making process. Therefore, the ethical aspects of the Judeo-Christian faith, the Islamic faith and African Traditional Religion of Ifa Oracle was used as the unit of analysis and frame of reference for this discourse. The choice of these three religious faith was informed by our desire to provide an holistic approach to our discourse, drawing from the popularity and acceptability and dominance of these faith in our environment .-The south western part of Nigeria. Arguably, it is believed by scholars that the Lagos –Ibadan axis of the Nigerian Press is not only the dominant and vibrant axis of the Nigeria media landscape ,but also, it is a representation and a reflection of the Nigerian society ,in terms of character, value, personnel and system. Hence the choice of these three faith as frame of reference is justified (See Coker,1969,Daramola 2006;Omu,1978 & Uche,1989).

2. Religious Ethics as Foundations Media ethics

There is no doubt that in many situations religious ethics are important elements in building a solid foundation for mass communication and journalism practice. Religious ethics defines the responsibility of its adherents to certain principles and action. In the same vein, media ethics guides the action of journalist, broadcasters and other media professionals.

Therefore, in this section of the paper, we examined the Ten Commandments of the Judeo-Christian and Islamic faith and the Sixteen commandments of African Traditional religion of Ifa Oracle. The commandments of the various faith- Judeo-Christian, Islamic and African Traditional religion, in this instance, Ifa Oracle provides the starting point of ethical standard of personal and professional conduct.

The Ten Commandments of the Judeo-Christian faith in Exodus 20:1-17 states inter alia:

20 And God spoke all these words:

² "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

³ "You shall have no other gods before^[a] me. [First]

⁴ "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below ⁵ You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ⁶ but showing love to a thousand generations of those who love me and keep my commandments. [Second]

⁷ "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name. [Third]

⁸ "Remember the Sabbath day by keeping it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. ¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. [Fourth]

¹² "**Honor your father and your mother, so that you may live long in the land the LORD your God is giving you** [Fifth].

¹³ "**You shall not murder.** [Sixth].

¹⁴ "**You shall not commit adultery** [Seventh].

¹⁵ "**You shall not steal** [Eight].

¹⁶ "**You shall not give false testimony against your neighbor.** [Ninth].

¹⁷ "**You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor**" [Tenth]. (New International Version, Exodus 20:1-17)

In the same vein The TEN Commandment of Islamic faith states inter alia:

1. Do not consider anything equal to God
- 2. Be kind to your parent**
- 3. Do not murder your children out of fear of poverty**
4. Do not approach indecency either in public or in private
- 5. Do not murder for no reason, anyone whom God has considered respectable. Thus your Lord guides you so that you may think.**
- 6. Do not handle the property of the orphans except with a good reason until they become mature and strong.**
- 7. Maintain equality in your dealings by the means of measurement and balance**
- 8. Be just in your words even if the party involved is one of your relatives**
9. Keep your promise with God. Does your Lord guide you so that you may take heed.
10. This is my path and it is straight. Follow it and not other paths which will lead you far away from the path of God. [Holy Quran 6:152-155]

While in African Traditional Religion, The Commandments of IFA, are :

1. You should not lie. (Accuracy, honesty, credibility).

2. You should not perform initiation/ 'ebo'/divination (anything) that you do not have basic knowledge of.(professionalism in practice, expertise).
3. You should not misled the people.(Social responsibility and accoubatability)
4. You must not deceive people. (false impression, withholding information, misleading people, deception and manipulation).
5. You should not claim wisdom you do not have.(Attribution).
6. You must be humble and not be egocentric
7. You should not be treacherous.(Public trust, and news sources identity protection)
8. You must not violate personal taboo.
9. You must not break taboo
10. You must not break societal taboo(/uphold social harmony)
11. You must not take cane from the blind- that you must respect mankind, especially the weak and feeble.(Gender representation, minority representation, respects for people living with disability and the vulnerable segment of the society)
12. You must not take a walking cane from an old person (respect the elderly).
13. You must not take a friend's wife.(fairness)
14. You must not take an Ogoni's wife.
15. You must not go behind and discuss secrets-do not betray trust.(Confidentiality of the source, frowns at all forms of Yellow Journalism – Tabloidization,sensationalism, rumour and gossip)
16. You must not disrespect or make love to a Babalawo's wife.

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A thorough examination of the corpus of these commandments (5,6,7,8,9 & 10 in Judeo-Christian faith; 2,3,5,6,7& 8 in Islamic faith and 1,2,3,4,5,6,7,10,11, 12 & 15) revealed a clear representation and manifestation of the basic tenets of journalistic ethos of accuracy attribution, fairness ,social responsibility, and truthfulness amongst others in the corpus of media ethics of most nations and the ethos of practitioners.

Therefore, we asked is/are there any relationship(s) between religious ethics and media ethics? In response to this fundamental question germane to our discourse, Claude-Jean Bertrand (as cited by Potter,2006), a professor at the University of Paris's French Press Institute ,who has examined ethics codes from many countries, posits that most[ethical codes of nations] include these three basic elements:

- Fundamental values, including respect for life and human solidarity;
- Fundamental prohibitions, including not to lie, cause needless harm, or appropriate someone else's property;
- Journalistic principles, including accuracy, fairness, and independence (p.60).

His postulations encapsulates and encompasses the central element of the commandments of the three faith highlighted and examined in the paper. The core of media ethics are fairness, justice, equality and honesty.

Therefore , we specifically pay attention to the saliency of issues in these commandments, with particularly emphasis on African Traditional Religion, why? We believe attempts have been made to downplay the significance of this faith in our clime, in view of the wave of Judeo-Christian values and the Arab Islamic Jihad that have enveloped our society, since the turn of 20th Century.

The salient issues that are central media ethics and practice in Ifa commandments include: accuracy, honesty, credibility, professionalism in practice, expertise, social responsibility , accoubatability, false impression, withholding information, misleading people, deception and manipulation, public trust, and news sources identity protection, uphold social harmony, gender representation, minority representation, respects for people living with disabilities and the vulnerable segment of the society; respect for the elderly, confidentiality of the source, frowns at all forms of Yellow Journalism –,sensationalism, tabloidization, rumour and gossip

These commandments are the ethical standards and the moral compass for individual personal and professional conduct. For instance; the Ten Commandments in Exodus 20 provide a broad basis of codified ethical rules in Christianity. Therefore, Christians are expected to order their lives and abide by the moral precepts of the commandments.

According to Muhammad, Allias, Ghazali, Abdullah, and Amin (2008 p.49), Islam also presents a far-reaching and comprehensive ethical system which is derived in the teachings of the Quran and from the Sunnah (recorded saying and behavior of Prophet Muhammed). Islamic ethics is referred to as 'Akhlak' – 'a set of Islamic moral values which have been prescribed fundamentally in the Quran and implemented by Prophet Muhammad during his life'. There are two types of Akhlak: 'Mahmudah' – 'the good', and 'Mazmumah' – 'the bad'. However, Islam emphasizes the importance of practicing good Akhlak (Mahmudah) in all aspects of human endeavor.

In the same manner, the Ifa Oracle places a demand on adherents of this faith, in terms of personal and professional conduct, In view of the spate of lack of respect for these two other faith, particularly among the political class, there has been a recent clamour in Nigeria that public office holders should be made to swear and held accountable by Ifa Oracle. To what extent this will work, we don't know. However, it throws light and raises fundamental question on the moral burden facing our society in terms of fairness, justice, equality and honesty.

3. What is Media Ethics?

Our goal here is not to review the definitions of media but to provide a conceptual clarification though the citation of a definition that we believe captures the essence of our discourse.

Media ethics, According to Potter (2006)", Ethics is a system of principle that guides action. While the law the establishes what you can and cannot do in a given situation, ethics tells what you should do. It is based on values- personal, professional, social, and moral- and springs from reasoning. Ethical decision-making simply means apply these values in your daily work (p.55)

4.1 Classical thought on Ethics

The Greek philosopher, Aristotle is credited with the, "Virtue and Golden mean. According to Hanson (2006), Aristotle argued that the ultimate goal of human effort is "the good", and the ultimate good is good happiness...achieving happiness involved striking a balance, a "just-right point between excess and defect" [and this has been]labeled this valued mid-point the **golden mean**.

Explaining the golden mean, Hanson claims Aristotle implies that to behave ethically, an individual must

- Know what they are doing
- Select their actions with moral reason
- Act out of good character.(p.412)

In essence Aristotle emphasized Individual character as the bastion of ethics.

Commenting on the Categorical Imperative of Immanuel Kant, Hanson (2005) submits that, Kant differs from Aristotle in that he suggests that morality lies in the act itself and not in the actor or the intent behind the action. He also put forward the Judeo-Christian value of seeing people as ends, never as a means to an end. Kant's ethics begin with the notion that we have the ability to reason and hence are able to base our actions on moral reasoning. Because of this, people are responsible for their own actions and are obliged to act in a moral way (p.413)

From contemporary perspective, John Rawls the Veil of Ignorance, which emphasized fairness is also instructive our discourse. "To decide on what is fair, the journalist must hide behind Rawls's **veil of ignorance**, a principle of ethics that says justice emerges when we make decisions without considering the status of people involved and without considering where we personally fall in the social system. In other words, we shouldn't ask, "How does this affect me?" Behind this veil, everyone is equal (Hanson, 2005, p.414).

4.2 The social responsibility Ethic-media practitioners and organizations' response

From Industry perspective, Hanson (2005) reported that :

In 1947, widespread concern about the ethical behavior of the press led Henry Luce, the founder of Time magazine, to form a commission to study the responsibility of the press in the United States. The commission concluded that the First amendment, by itself, might not be enough to protect the free speech rights of the available communication outlets.

It was from the Hutchins report that the social responsibility theory of the press arose. ..This theory holds that the press has an ethical obligation to society. The Hutchins commission listed five requirements for a responsible press:

- The media should provide a truthful, comprehensive, and intelligent account of a day's events in a context that gives them meaning.
- The media should serve as a forum for the exchange of comment and criticism (i.e. the press should present full range of thought and criticism)
- The media should project a representative picture of the constituent groups within the society.
- The media should present and clarify the goals and values of the society.
- The media should provide full access to the day's news.

From perspective professional, these are the basic principles of the U.S. Society of Professional Journalists, a voluntary journalism organization:

- Seek truth and report it. Journalists should be honest, fair, and courageous in gathering, reporting, and interpreting information.
- Minimize harm. Ethical journalists treat sources, subjects, and colleagues as human beings deserving of respect.
- Act independently. Journalists should be free of obligation to any interest other than the public's right to know.
- Be accountable. Journalists are accountable to their readers, listeners, viewers, and each other.

On the surface, it may seem easy enough to abide by these principles. Of course, journalists should seek the truth and treat their sources with respect. But oftentimes, the principles themselves are in conflict. Journalists who seek (Potter,58)

4. Religious Ethics of Fairness and Justice

The word justice is mostly used in social contexts with the predominant meaning of fairness or equity. More specifically, it represents the integrity of a society's legal system – the fairness of the courts as it renders verdict and determines penalty. The notions of justice and fairness are quite difficult to disentangle. Various scholars argue that the two share a synonymous relationship of fairness as justice. Rawls (2001 p.2) states that the most fundamental idea of the concept of justice 'is the idea of society as a fair system of social cooperation'. In essence, Justice begets fairness.

On the other hand, Cooke (nd, p.1&6) tries to draw a distinction between the two (fairness and justice). He defines justice as a process of doing what is 'morally required' as opposed to what is 'morally commendable', while fairness is about people's position in society being determined by factors within their control.

In today's political dialogue about economics, conservatives argue that justice is equality of opportunity, while liberals argue that justice is not achieved until there is also some level of equality of wealth (redistribution of wealth). What then should be the bases for ethical fairness and judgment?

The Bible is considered to be a unique and important guide to moral practice. It is the reference point for discerning the will of God and of great significance in shaping Christian thought and action on fairness and justice. According to Marshall (2012 p. 12), as far as biblical writers are concerned, justice derives from God and not merely a product of social consensus as seen in Deuteronomy 32:4 "He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he" Also in Psalm 89:14; "righteousness and justice are the foundation of your throne; love and faithfulness go before you"

The concept of fairness and justice in Christianity can be viewed from two perspectives of: 'retributive justice', and 'restorative justice'. The retributive concept of justice is a system of 'corrective justice'. The word "retribution" (from the Latin *retribuere*) simply means "repayment" – giving back to someone of what they deserve, whether in terms of reimbursement, reward, or reproof. As a justification for inflicting punishment, retributive justice requires that the recipient must be guilty of wrong doing, and the pain of the penalty must be proportionate to the seriousness of the crime (Marshall, 2012 p.13).

The inevitable consequence of all human actions is evidence of Gods retributive Justice as seen in the following texts:

- Galatians 6:7 – "Do not be deceived: God cannot be mocked. A man reaps what he sows"
- Ecclesiastes 10:8 – "whoever digs a pit may fall into it; whoever breaks through a wall may be bitten by a snake"
- Proverbs 1:32 – "for the waywardness of the simple will kill them, and the complacency of fools will destroy them"
- Psalm 7:15-16 – "He who digs a hole and scoops it out falls into the pit he has made. The trouble he causes recoils on himself; his violence comes down on his own head"

Furthermore, biblical accounts of Gods divine judgment on sin, both within history and at the end of time, may also be regarded as demonstrations of retributive justice. The biblical story ends with an affirmation of retributive judgment as seen in Revelation 22:12: "See, I am coming soon; my reward is with me, to repay according to everyone's work" (Marshall, 2012 p.14).

The restorative character of biblical justice on the other hand is a form of 'recovery justice' – doing all that is necessary to return humanity to a rightful behavior and repairing the damage inflicted. It is a form of justice that comes after the offender has received the consequences of his/her crime. The account of the fall of man perfectly

exemplifies God's restorative justice at work. God created a perfect, harmonious world where humanity was to live in right relationship with one another, and with Him but this relationship was severed as a result of sin. In the words of Marshall (2012, p.16), Adam and Eve committed a crime against God when they yielded to the serpent. As a result, they alienated themselves from a relationship with Him, and with each other (Genesis 3:22-24) but God, the righteous judge (Genesis 18:25; Romans 3:5-6), sets in motion a process of recovery. Through the preservation of Noah, the call of Abraham, the election and liberation of Israel, the choice of Judah and the house of David as bearer of the messianic seed, and the return of Israel from exile and defeat, God patiently works to restore justice to the world.

In like manner, the Islamic religion also places emphasis on ethical values in all aspects of human life. Muslims are expected to lead their lives according to the Islamic legal code of 'Shariah' – the divine guiding principles/Islamic law which regulates all matters pertaining to the lives of Muslims. These laws are based on the Holy word (Qur'an), the deeds and sayings of the prophet Mohammed (Sunah), and the consensus of Islamic religious scholars (Anas and Mounira, 2009 p.124).

The most important of the basic Islamic values of life are the believe in the existence of God-the creator, temporary life on earth, and accountability of all actions (Judgment). According to Muhammad et al (2008 p.49), the concept of justice in Islam means to treat people equally or with fairness. It is 'the sum-total of all recognized rights and duties'. Justice is more than a mere characteristic by which Muslims must strive for in their entire life. The Qur'an is emphatic on the objectivity of justice, so much so that it defies any level of relativity and compromise in its basic conception. Below are some quotes from the Qur'an on fairness and justice:

- "Allah commands justice, the doing of good and liberality to kith and kin. He forbids all shameful deeds and injustice and rebellion; he instructs you, that ye may receive administration." (16:90).
- "Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and established the evidence for the sake of Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out." (65:2)
- "To those who believe and to deeds of righteousness hath Allah promised forgiveness and a great reward." (5:9)

(Muhammad et al, 2008 p.49).

5.1 Journalistic Ethics of Fairness and Justice

Ethics is the guiding principle for all media worker and managers which encourages journalists to examine their basic moral and political principles; their responsibilities and rights, as well as their relations with the employer (Keeble, 2001 p.1). Igbiniedion in World Press Freedom Committee (1996 p.65), states that 'high standard of professional conduct are crucial to journalism everywhere, and most certain in Africa where journalism is often under suspicion'. Daily, journalists are faced with the challenge of performing their responsibilities in such a manner that will reflect what Nigerian Press Council (1998 p.9) as cited by Momoh (2004 p.20) refers to as 'a as essential 'ethical concepts' of – trust, objectivity, honesty, privacy, freedom, fairness, accuracy, accountability but to mention a few as they disseminate information to the society.

Journalistic ethics emerged as a response of crisis of confidence in journalism. The earliest sign of journalistic ethics appeared at the turn of the twentieth century as part of the social responsibility theory of the press. Historically, this theory succeeded the libertarian /free press theory, and one of its characteristics was the rise of journalistic associations with codes of ethics designed to encourage responsible behavior by their members (Okunn as cited in Idowu 2001 p.77).

The function of the press and how it is performed has a lot of ethical implications for both practicing journalist and the press as an institution in the society. Having explored ethical issues in mass communication Helselden as cited in Johannesen (1996 p.101), suggests that there is need for journalists to ask themselves certain questions such as: are we concerned about the effect of the medium on people or are we concerned about its effect on things secondary to people? Indeed, this question is most often asked by journalists who have a conscious and are genuinely concerned about upholding the ethics of their profession. Suleiman (2002 p.20) citing Mevil in Pratt (1988 p.20), states that journalists who express this concern obviously cares about good or right actions which indicates an attitude of personal responsibility and commitment.

The Nigerian press is governed by 4 codes of conduct- Nigerian Union of Journalist code of 1995, Guild of Newspaper Editors (1962), Nigerian Press Organization (1979), Newspaper Proprietors association of Nigeria and NUJ and Nigerian Guild of Editors. However, in March 1996, a universal code of ethics was drafted at Ota Ogun State to be a vital pillar for journalism, which was to be applied to enhance standards (Momoh, 2004 p.78).

Fairness in journalism entails objectivity in news reporting. According to Ferguson, Pattern, and Wilson (1998 p. 35), objectivity is a state of mind that journalists must have in order to make fair (impartial, balanced and honest) observation of events and issues. In the same vein, Hackett as cited in Johannesen (1996 p.140) states that objectivity in journalism implies ‘that journalists and the news ... are detached observers separable from the social reality on which they report. Hence, it implies that the press is to assume its watchdog responsibility in the interest of the people as crusaders of social justice, public morality, civil liberties, and human progress. Justice on the other hand refers to the full awareness of the basic tenet of the law especially as regards fairness and equity. Igboanusi (2006 p.40) explaining the legalistic approach to media ethics states that it is the:

Use of positive legal prescriptions to engender ethical conduct and greater social responsibility in media practice. The individual’s right to free speech ought to be balanced with the idea of proper respect and deference for the right of other individuals and people course to self-fulfillment...

According to Fab-Ukozor (2000); Nwodu (2006 p.165) and Udeze (2012) as cited by Open University (nd p. 20), the ethical code of conduct guiding the journalism profession in Nigeria prescribes that journalists should:

Exhibit high level of responsibility in deciding news contents; be fair and accurate in reporting issues of public interest; respect individuals’ right to privacy; protect the confidentiality of their sources of information; maintain decency in their reportage of issues; avoid discrimination of any kind; protect national interest; and shun the act of soliciting for or accepting bribe and all forms gratifications as precondition for publishing information.

Belsey as cited in Kieran (1998 p.1), addressing the question of the possible co-existence of journalism and ethics opine that journalists are regarded in much the same way as politicians, as disreputable, untrustworthy and dishonest. Therefore to restore credibility, there is absolute need for journalists and media owners to lay emphasis (more than ever before) on ethical principles of credibility, accuracy and objectivity.

5. Conclusion

Potter (2006) submits that “Journalism associations and federations around the world have established codes of ethics to guide the work of member journalists. Ethics codes can cover everything from plagiarism to privacy and from corrections to confidentiality (p.60). Our goal in this paper is to provide a systemic linkage between the ethics of fairness, justice in the (Commandments) of the Judeo- Christian, Islamic and African Traditional religion (Ifa) and media ethics, and explain how these synergised values constitute the core of individual morals and professional conduct. Hanson (2005) concludes, “in short, ethics consists of the way in which we make choices between competing moral principles (p.412). In line with John 8:32 , “You shall know the truth and the truth will set you free”, Martinson(2000) A virtuous journalist is one who communicates truthfully in a manner which will enable the reader or the listener to better understand the reality of the community, nation, and world in which he or she lives. In that communication, the journalist will show respect for human dignity and individual circumstances. Ethics enables journalist to resolve the pressures and dilemmas they faced from owners, advertisers, competitors, government, critics and the general public. It provides the moral compass for personal and professional conduct, emphasizing fairness, justice and honesty in social interaction and relations. We have tried to provide an overview of how religious ethics shape media ethics,. Our goal is to provide a starting point for discussions on the implication of religious ethics on professional practice in media industry, we believe ,further studies in this dynamic and germane area of media practice will open up other areas and issues not addressed by this paper.

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