Media Laws and Ethics: Its Universality on Humanitarian Grounds

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Abstract:

Throughout ethics has been categorized in three groups: teleological ethics, as consequential in sub part utilitarianism, egoism, pragmatism; deontological ethics as inconsequential: divine command, Kant's duty ethics, natural law theory, intuitionism; virtue ethics as golden mean, self-control, good and bad, right and wrong approaches of ethics were found. The media ethics in developed countries were found public oriented and in under developed found power elite oriented. Media ethics, literature review, official and organization ethics, press and media laws, were analysed in the light of public interest and right to know in journalistic perspective and public ethics approach seek trust and report it, to strive good and bad; right and wrong with societal ethical approach. The theorical approach "Power of Elite of Wright Mills were applied qualitatively analysed and concluded. That the code of ethics accountable to public as public trustee, truth base, to minimize harmful in society, the developed countries were found truth, responsible, faithful, seeking truth and report it, while, under developed countries found more power elite oriented and less public trustee and responsible. The media ethics universally becoming quickly independently, responsible and public trustee in the light of global charter of ethics for journalists.

Key words: media, ethics, laws, truth, universality, culture and elite power.

Introduction

Worldwide ethics is complex approach in nature while easy to understand. This is a philosophical approach of good and bad; right and wrong, on the base of aesthetic and beauty to know the think and things without hate materials. Ethics is a self supported collective control over entry into profession or culture with special skills, knowlwdgee, client relation with the public. All cultures are local, all communication is global due to technological revolutions as new media, moreover, media favouring the dominent class reproducing the hegemony relation cause by advertisment and major source of news reporting. In this article the cited authors are understood and agreed that ethics is a Greek word of "ethos" means custom, usage or character, moreover, it is inner-administrative decent moralities, ideas, opinion that people use to analyze or interpret a situation and then decide that what is the right way to behave (Tilak, 2020). It is the continuation of Aristotle's "Golden means" a systematic general approach of right or wrong behavior. Ethics suggests the moral principles to the issues regarding society.

The three parts of esthetic: 1) Aesthetics is the study of beautiful and how a person analyse it but without relying only subjective evaluations. 2) Epistemology is the study of knowing, the

learning process that what knows to the human mind. It is the study of what is good, for individual and for society. 3) Practical exercise is concerned with the individual virtues of courage, justice, temperance and wisdom as well as with societal virtues such as freedom. Ethics developed by humans cares from self and family gradually in to group, community, nation and humanity. Understanding of collective life and individual behaviour of good advice on humanity is called etics entring in to the human world to interact with each other as human with good emotions, relationsip etc (Jenkins, 2003). Ethic is learning to make rational choices between what is good and what is bad, what is morally justifiable action and what is not. Ethics is distinguishing among cohoices of morally justifiable, but more than others. Rationality is the key factor, people must able to explain their ethical decision to others. The ability to explain ethical choices is an immportant for journalists.

Principles of the morility, behavour, equality in society is the core principle of ethics found in every culture, society, professional groups always, but with different name and the same philosophical approach of good and bad for individuals and groups. Ethics not only effects mass communication, media and society, but everyone effects in public life. In the interest of public: objectivity, impartiality, fairness, neutrality and advocacy in media is key factors which provide a wide range to media workers to report and publish the existing reading, watching and listening material to the public for information, education and entertainment.

There are few theoretical approaches are keeping by media workers in their mind to produce anything in shape of image, video, audio and text. Via online, print media, electronic and new media. The agenda setting, gatekeeping, media effects on society and society on media realized always in human life. Moreover, Moral thinking is a systematic process discouraging yellow journalism Mahesar, Qazi, & Jamali (2018) fake-news, propaganda" while encourage peace-oriented reporting, objectivity, impartiality, news worthy, balance, nearness, freedom and democracy of media. In the beginning of war on terror the CPNE, PFUJ, APNS, as on right time that media owners, editors, practitioners and professional journalists paid their attention and prepared a comprehensive "code of ethics" considered: ethics as balance, fairness, accuracy, objectivity and truthfulness by (CPNE, 2022), moreover, Council of Pakistan Newspapers Editors (CPNE), All Pakistan Newspapers Society (APNS) Pakistan Federal Union of Journalists (PFUJ) Drafted "code of ethics" committed to professional principles of honesty, fairness, credibility and respect for the truth, number wise 25 ethics were drafted to follow as ethics, similarly Pakistan Electronic Media Regulatory Authority (PEMRA) developed as rules to follow but implementation contextually remained weak connection,

while, CPNE code of ethics regulated by PEMRA (PFUJ, 2022), CPNE 2022 and (PEMRA, 2022).

Historical background of ethics

Immanuel Kant (1724 – 1804) is a great thinker of moral philosophy, *categorical imperative*, metaphysics etc. his work in ethics, credited by Jeremy Bentham (1748-1832), Sir William David Ross (1877 – 1971), John Stuart Mill's (1806 – 1876) utilitarianism differences (Scarre, 2002), Hegelianism of GWF Hegel (1770 – 1881) based on logic as history, spirit as mind and nature further Geetali Tilak (2020) reviewed more readings historically and currently explored the understanding, approach, knowledge and conception of ethics and analysed the old work. Ethics classified by Sir William David Ross as foundation of ethics in to "teleological & deontological" ethics.

1. Teleological/Consequential Ethics Teleological or consequential ethics focus on the outcomes of actions. An action is considered good if it produces a favorable result, aiming to provide the greatest good for the largest number of people. This category includes:

i. Utilitarianism: This subcategory is relevant to universal or mass ethics and seeks to produce the best outcomes for the most people. Utilitarians prioritize the welfare of the masses over individual interests.

ii. Egoism: This focuses on self-interest and individual benefit. Egoists believe that individuals act primarily for their own benefit. Egoism has two subgroups:

iii. Universal Egoists: They expect everyone to act in their own best interest.

iv. Personal Egoists: They believe that individuals should pursue their own desires.

v. Pragmatism: Pragmatism is quantitative, asserting that practical, real-world applications are the right approach.

2. Deontological/Inconsequential Ethics Deontological or inconsequential ethics, a term coined by British moralist Jeremy Bentham (1748-1832), is derived from the Greek word "Deon," meaning obligatory. It emphasizes the morality of actions based on duty rather than consequences. Key principles include:

i. Divine Command: Asserts that God's commands define what is right or wrong. Believers accept this, while non-believers question the reasoning.

ii. Kant's Duty Ethics: Immanuel Kant's theory posits that a good action is one performed out of a sense of duty to moral law, independent of empirical data.

iii. Natural Law Theory: Based on reason, this theory appeals to both believers and non-believers, forming a common ethical ground. It underpins many international documents and charters.

iv. Intuitionism: Suggests that moral knowledge is based on an individual's innate sense of right and wrong, which varies from person to person.

3. Virtue Ethics Virtue ethics focuses on character and personality, aiming to cultivate virtues such as self-control, as advocated by Aristotle's "Golden Mean." It emphasizes finding a balance in emotions and actions.

Ethical Approaches

i. **Descriptive Approach**: Involves analyzing principles without making judgments, focusing on perspectives and conclusions in media ethics.

ii. **Normative Ethics**: Investigates what is morally right or wrong and prescribes how one should act. Applied ethics applies ethical theories to real-life situations, including bioethics, human ethics, legal ethics, and business ethics.

iii. **Descriptive Ethics**: Examines values, beliefs, and cultures within societies, also known as comparative ethics.

iv. **Absolute and Relative Ethics**: Provide a code of conduct guiding individual behavior in society.

v. **Inductive and Deductive Methods**: Inductive reasoning involves moving from specific observations to broader generalizations, while deductive reasoning starts with universal truths leading to specific conclusions.

Mass Media Ethics

In Pakistan, the "code of ethics" for journalists includes maintaining professional and ethical standards, fairness, accuracy, and adherence to laws (Dawn, 2022). Ross Collins discusses the American Society of Newspapers Editors (ASNE) principles, emphasizing responsibility, freedom of expression, independence, truth and accuracy, impartiality, and accountability (Collins, 2002). Other organizations, like the National Press Photographers Association

(NPPA) and the Public Relations Society of America (PRSA), have similar codes of ethics focused on honesty, loyalty, professional development, and objectivity.

The Global Charter of Ethics for Journalists (GCEJ), adopted by the IFJ in 2019, emphasizes the right to information, freedom of expression, and truth, guiding journalists in ethical conduct and professional standards (IFJ, 2022). Media ethics, also known as journalism ethics, play a crucial role in public, private, and professional life, promoting positive communication and societal welfare (Tilak, 2020).

Official and Organizational Ethics:

Ethics is a philosophical understanding of good, bad and fair behavior, ethics has different dimension in different societies. Popularly ethics is fairness, balance, objectivity, accuracy and truthfulness allowed to indicated to ethics and laws, in media studies CPNE considered it the preparation of a comprehensive code of responsibility that media owners, editors, practitioners and professional journalist must pay attention to the issue (CPNE, media-ethics-in-pakistan, 2019). Media owners, editors, practitioners and journalist's comprehensive attention to the issue as watchdog provide credible information to strengthen the social structure. Sensitive issues, sensational journalism, vulgar ways mass media being an educator, reforms guide and trend setter is more accountable to ethics. CPNE, APNS, Pakistan Federal Union of Journalists (PFUJ) and issue the code of ethics and PMRA issued rules to follow media organizations, media workers and media owners, while, ethics and rules controlling media in its own favor. Journalists, officials and society elite making media more vibrant and torch-bearer of truthfulness, moreover, keeping in the social norms and traditions of Pakistan's cultures. CPNE committed on "code of ethics" principles of honesty, fairness, credibility and respect for the truth.

Press and Media Laws:

Laws which effects press in Pakistan promulgated in British Imperialist epoch as Acts: 1) Press and registration of Books Act. 1867, 2) State (Protection Against Disaffection) Act. 1922, 3) Official Secrets Act. 1923, 4) press (Emergency Powers Act. 1931, 5) Foreign Relations Act. 1932, 6) State (Protection) Act. 1934, 7) Pakistan (Indian Penal Code 1860, 8) Code of Criminal Procedures 1898, 9) Sea Customs Act. 1885, 10) Telegraph Act. 1886, 11) Post Office Act. 1898, after the division of India the same practice were repeated with positive behavior and negative attitude to rule the Pakistan's public 12) Provincial Public Safety Act. 1949 and 13) Security of Pakistan Act. 1952. Few years later Pakistan's Governor General designation in 1956 was changed in to the President of Pakistan the practice was changed from *Act* into

Ordinance. Because Pakistan's was ruled as independently by its elites. The president General Ayub Khan enforced: Press and Publication *Ordinance* No XV of 1960 was amended 12 major parts and 74 sections in 1963 and 1964 under the influence of commonwealth friends. Working Journalist (Condition of Service) *Ordinance* No. XVI of 1960, Registration of Pres and Publication *Ordinance* (RPPO) 1988 by General Zia-ul-Haq this ordinance converted by caretaker government in to Act. in the same year. After the 9/11 the US promulgated the war on Terror the Council of Pakistan Newspaper Editors (CPNE) demanded press laws, therefore, Press, Newspapers, News Agencies and Books Registration *Ordinance* No. XCVIII of 2002 (PNNABR) was promulgated on 26th October 2002 by General Musharraf, for the encouragement of free flow information and freedom of expression without infringing on *national interest*. CPNE and All Pakistan Newspapers Society (APNS) consulting as legal framework, the ordinance of 1963 and 2002 were amended on 3rd November 2007 and Defamation *Ordinance* of two forms (*Slander and Libel*) on 26th October 2002 promulgated in Pakistan. Contempt of Court Act. 1976, and New Contempt of Court Ordinance of 1998, for the regulation of Electronic Media Regulatory Authority (EMRA) of 1997, Pakistan Electronic Media Regulatory Authority (PEMRA) Ordinance No. XIII on 1st March 2002 promulgated to control the TV and Radio and amended on 3rd November 2007 (Aziz, 2020). The PEMRA rules are more accountable and determent for broadcaster, channel, chairman, licence, area, services and frequency. Cyber laws as "prevention of electronic crimes ordinance, 2008" (Siraj, 2017) PEMRA's "formation, mandate, regulatory framework" under the ordinance 2002, amended as PEMRA Act 2007, rules 2009, code of conduct 2015 it is sustained regulatory authority collected fine Rs 23,100,000/- from 34 TV channels in 2019-20 means deals all the matters of TV, Radio, Telephone, cable TV etc. (Tahir, 2021). PEMRA major objectives are: "to improve the standards of Information, education and entertainment; in the larger interest of Pakistan's public: 1) the media for news, current affairs, religious knowledge, art, culture, science, technology, economic development, social sector concerns, music, sports, drama, and other subjects of public national interest. 2) facilitation of decentralization of responsibility and power to the gras roots by improving the access of the people to mass media at the local and community level. The surety of accountability, transparency and good governance by optimization the free flow of information (Tahir, 2021) and (Nasir, 2014).

Public Interest or Right to Know:

Public Interest allow media worker and individuals to detect and expose crime or serious impropriety, public safety, corruption and wrong doing in public office and protect public safety and freedom of expression (CPNE 2019). The press laws opposing by Freedom of

Information (FOI) *Ordinance* promulgated by Musharraf in October 2002, the same replication promulgated and enacted in provinces Balochistan 2005, Sindh 2006. Later on, the Khyber Pakhtunkhwa Right to Information Act 2013 and the Punjab Transparency and Right to Information Act 2013 as laws. The defamation ordinance 2002 provide defense in the matter of public interest, public good and absolute or qualified privileges while, Pakistan Penal Code (PPC) 1860, sections 499-502 deal with defense section 6 and 7 defines the privileges. Moreover, the "famous Memo Gate Case" against national interest (PLD 2012, SC 292) declared Article 19A of the constitution by supreme court of Pakistan. dawn leaks issue. Cpid-Pakistan.org recommended that Media related laws must revisit in the light of Article 19A of the constitution. (Alam). The Article 19 of UHRD 1948 and Article 19A of the constitute ensure the right to know is universally accepted as ethics and law of the constitute of Pakistan.

Literature review

Korsgaard (1985) analysed John Stuart Mill's differences and Hegelian's two Objections with Kant's logical, teleological and practical are contradiction with the "universal law" of Kant. Kant's "maxims universality" with the broader meritorious in two-way contradictions "conceptual and well" he agreed with Mill and Hegelian's arguments. i) Logical contradiction interpretation: problem about violence, natural and conventional actions; ii) teleological contradiction interpretation: i) practical contradiction interpretation. Contradiction in conception and in the will and the problem of the natural action (Korsgaard, 1985). Moreover, the critiques of Kant disagreed with Kant approach of "formula of universal law" but ignored the Kant's difficulties which identified by (Vidal & Delahaye, 2018).

David Orentlicher (2002) accepted the important principles of universal standard of ethics for human research with no exploitation, while differently for local circumstances studies might be unethical in the US nevertheless be ethical in other countries, unethical in other countries may be ethical in US. Local circumstances were essential to pay strong safeguards that prevent exploitation and provision of protection from exploitation on the host country were ensured (Orentlicher, 2002), while it is relatively originated in cultural or societal ethics not in professional ethics. Therefore, Universal Declaration of Psychology Organizations worldwide unanimously passed a 4 pages declaration of ethics: to evaluate ethical and moral relevance codes of ethics, to use a template to guide the development, encourage global thinking, sensitive and responsive to local needs and values, to speak with a collective voice on matters of ethical concern. With four principles: I) Respect for the dignity of persons and peoples II) Competent caring for the well-being of persons and peoples III) Integrity IV) Professional and

scientific responsibilities to society (IUPS, 2008). Ethics universality in the favor of humanity and public interest is mandatory.

China's most venerable ethical philosophy "learn from the past and changes must be based on past" (Levenson, 1958) cited by Olga Bailey and Chin (2010) identified redefinition of Confucian tradition, important values, family ties as hierarchical society based on monogamous family units, protection of family prioritized, ethical philosophy of "Everyone knows" their role, obligations, duties, for the peace and harmony in society, responsibilities as social order and public morality in China was reformed by Chinese Communist Party (CCP) chairman Mao Zedong in three decades from 1949 to 1979 and (Dr. Olga Bailey & Chin, 2010) in 1980s economic and social reforms were based on these ethical philosophical approaches.

Constance Goh (2010) analysed East Asian Politics "Cinema in the New World Order with aesthetics and politics" he cited William Callahan's "Logic of Governance, framing colonization in reverse, multiculturalism, integration, rights and responsibilities, social cohesion, unity in diversity, associated with western liberal democracy in East Asian contexts (Goh, 2010). In Pakistan "Media-government differences over ethics" considered a complex situation historically influenced, censored. The PEMRA and government was found with inability are more challengeable to the credibility of the government and media in Pakistan need to framework ethics. the state and private channels of media as press, radio and TV private media emerged after the 9/11 and war on terror were considered the main cause (Ahsan Akhtar Naz & Rizvi, 2010) and Malaysia's new media was analysed by the (Zulkifli & Firdaus, 2010) that new media has positive role to support democracy, politics during election campaign: transparency of election, human rights, justice and economy and leadership in Malaysia.

Rafael Capurro and Johannes B. Britz (2010) UNESCO and the information society's recommendations were analysed that internet for social, political, cultural., economic development and empowering the public, moreover, universally people's possibilities were identified in good interest of public (Capurro & Britz, 2010).

Tang Mui Joo (2010) analysed the Carool (1979 and 1991) Pyramid of CSR as a Corporate Social Responsibilities (CSR) in to four components as 1) economic be profitable; 2) legal be obey by law; 3) ethical be responsible to ethics and 4) philanthropical be a good corporate. The Malaysian development was considered on three concentric circles 1) Economic function, 2) Awareness of changing social values and priorities, 3) Improving the social environment in to a good base (Joo, 2010). Social responsibility considered few basic fundamental rules, regulations, ethics and laws of media as social responsibility theory were found that social responsibility theory strengthens and ensuring the privacy and dignity of the public in the light

of right and wrong. Social responsibility *functions* are codes, rules and guidelines, protection of journalists and its interests, upgrade standards of media, action against damager of code, rules and customs. Fulfillment of the social responsibility Freedom of expression, professional ethics, recognition of private rights, security of public services (Hussain, Shukkar, & Shahzad, 2021). The 1st Asian Conference on Media and mass communication was held on 28 – 30 October 2010, 34 research papers of different countries were proceeded on media laws, ethics, censorship and regulations influenced the media organizations and its workers (Haldane, 2010). Borgmann (2012) studies empirically German and South African university student of journalism, interpretation of "***Protonorms***" was explored in the principles of media ethics on the universal approach. *Protonorms* as concept of ethics understanding: 1) Respect for human dignity, 2) Truth-telling and 3) Non-violence as new conceptual and theoretical approach. The study was philosophical base explored culture, national culture and regional differences were found in south Africa. The Western principles of media on base of 1) Truth-telling, 2) Independence, 3) Minimum harm and accountability were found. The study was found considered to complete image of ethical perspectives on the Protonorms on the challenges base that ethics and deriving from various cultural backgrounds were suggested to identify and solve timely on study base (Borgmann, 2012).

Minkang Kim (2012) criticized Kantian strong "Universalism" resisting by "relativism" professional education and professional ethics and research becoming globalize while principles of honesty, justice and autonomy are not comprised fixed because, legal system and cultural norms are actively engaged with each other as alternative (Kim, 2012). In the detail discussed ***Hate speech*** provoking violence among races, ethnicity, national origin, gender, religion etc. loyalty of the state and obedience of the constitutions contracted with the dictatorship (Yasmeen, 2012).

Muhammad Riaz Raza, Muhammad Wasim Akbar, Wajeeh ud Din Numan and Naheed Ali Zia (2013) analysed 15 authors research and found some essentials in a democratic society and mass media: freedom of press, freedom of speech, right to know, liberties of the citizens, open society, free and independent views and news. No media can exist for long time without public confidence, accuracy, honesty and believable communication. Therefore, media responsible for news reporting for people's rights, common standard of decency, impartial accountability, farness and accuracy, confidentiality to news source must be honored at all costs, uphold the confidence and identification of information source (Raza, Akbar, Numan, & Zai, 2013). A project on "Media Integrity Matters" reclaimed public service values of media and journalism in South East European a multi authors book recommended "media strategy" in the interest of

Serbia public were ensured "media policy, media ownership, finances, public service broadcasting, journalist and journalism, civil society, academic research and international support for the development of Serbian pubic (Petković, 2014).

Abid Zafar and Faisal Shahzad (2017) explored ethical issue in three TV channels of Pakistan's media Geo, Express and Dunya News; the three incidents of "Bhoja Airplane Crash, Jinnah Avenue Incident and Wagah Border Lahore blast" were analysed. Ethical issues in live coverage were found irresponsible, unauthentic and sensational during crisis reporting as the three TV channels showed violent content: firing, weapons, fight and scuffle; dead bodies, injured people, victims' luggage, law enforcement agencies movements, detail of possible actions, exploration of grief of victim families, spreading of chaos among public (Zafar & Shahzad, 2017).

Christians et.al. (2017) published "Media Ethics" with societal model approach is a major contribution historically the book historically based on Aristotle, Plato work of cardinal virtues: temperance, justice, courage and wisdom. Accordingly, Islamic ethics, justice, human dignity and *truth* is as pillar of Islam are divine commands, Kant called it duty ethics the research linked with current and analysed 1) News: truth-telling, reporters and source, social justice, privacy, dead body photo. 2) Persuasion in advertisement: commercialization, advertisement, media culture, professional culture. 3) Persuasion in public relations: public communication, telling truth in organizations setting, conflicting loyalties, the demand of social responsibilities and 4) entertainment: violence, profit, wealth and public trust, media scope and depth, censorship. The book understands us that the ethics was/is based on right and wrong; good and bad (Christians, Fackler, Richardson, Kreshel, & Woods, Jr, 2017).

Mahesar, Qazi, & Jamali, (2018) in library method reviewed 25 studies analysed that German philospoher Immanuel Kant of 1700s presented his categorical suggestions that he evolved such principle understanding of good and bad for society and himself at the mass level his ideas were applied for the development of media ethics, the public right to know and press freedom predected as labelled as universal principles. English philospher of 1800s JS Mill's ethical behavior which is operable to the society, Machiavelli's justification of grasps well in the light of gladness and bad in the light of its sadness". The modern american philosopher Rawl's views that "all the individual must treat in the same way without any regard, rich and poor must treat in equal manners. A judgment was/is made and action was taken, moral decisions projecting by journalists, look-for being crystal clear. The argument is long but the understanding is short that the concept of justice for equal rights, the bad and good approach without any discrimination is the main aim of the media workers, academicians, lwayers, and

politicians trying their best to provide right to know, equality, objectivity and advocacy. Concluded that Media has its social responsibility to fulfill it, while, Media organizations playing their individual role in general and could not taking ethical role, while working on about few issues awarness. Universal ethics proposed by (Vidal & Delahaye, 2018), that existed invariant values in humans and provision of better understanding in such commonalities on the base of negative as destructive and positive as constructive like: murder, theft, rape, lying and more are negative; health, wealth, friendship, honesty, safety, freedom and equality are positive. It is difficult but need to attempt for ethical universality. On TV Abtak, Journalist Ansar Abasi asked to General Amjad Shuaib if Civil servant proved in corruption were jailed, while ISPR itself told to journalists that their fuji were found guilty in corruption but there is no single day jail were approved to retired the same case as for judiciary's judges, while Zardai for 11 years, Nawazshrif, Beenazir were jailed NAB were found impartial, unfair and right is might (Abtak-TV, 2019), while the politicians' imprisonment were refused by General Amjad Shuaib.

The ethics literature review concluded and presented as a small essay found that developed countries are more contributed in practical responsibiliites and less presented their communication work, but Pakistan less practical responsible and ethical while, presented their communication workd more more and moore. Pakistan's institutions are more rehtoric and less prectical in the requried fields. Kant's universality becoming world-wide practical in the shape of universal declarations of ethics, Article 19 of UN, freedom of expression, freedom of speech, freedom of press, freedom of union and international organizations work for the prevailing of peace, freedom, responsibility, justice, humanity and morality in advance world.

Theory and method

The theoretical approach "Power of Elite" kept in mind that ethics and laws in Pakistan found a regionalized top-down, center and periphery, against facts, elite oriented in the light of Wright Mills "The Power of Elite" (Mills, 1998). The method of Tilak, (2020) reading or library oriented analytical mechanism adopted that the previous published studies were analysed with ignorance of similarities, pointed into own terms. Moreover, qualitative covert method of interviews and FGDs of the key informants, selected talk-shows in media debates as primary data were analysed and concluded the study in academic way.

Data Analysis

Many popular news stories were identified by the FGDs and key informants during the interviews that Media ethics in Pakistan majorly regulating by ordinance base laws and acts, and minorly culture and society base therefore, PEMRA collected Rs 23,100,000/- from 34 TV channels as punishment in 2019-2020, while ignore public perspective and support elite oriented approach. Print and media laws during british ruling time were found Act oriented and ordinance oriented after 1947. Ordinance always facilated the elite, therefore, Anker person Ihtisham asked question from PTI's Walid Iqbal: on the ordinance! facilitation of Rs. 300 billion to corporate companies is not NRO? The concernd amount was 40% of annual collection taxt amount of Rs. 734 billion. The respondents discussed that social structure of the society constructing by norms, values, folk ways and mores are not completely found in written form or identified by government or institutions. While as individual every person know that what is good and what is bad, what is right and what is wrong. Taboos is a cultural or societal acts which contradicting by law, folkways are makes habit of an individual. Therefore, laws in Pakistan are ordinance base power elite oriented.

Every individual has self-censorship in their mind, there are three level of cultural participation central, regional and peripheral. The self-censorship observation "On periphery level in the sports of children that the adolescent young throwing the ball in slow motion to a little colleague on their level, to enjoy the game, on the periphery level the little child enjoyed the game among the elder adolescent" it shows the fair and balance in the children on street level, while, on the central level the discrimination was found on the state level that journalist and Anker Arshad Sharif of ARY analysed the three different meetings of Chairman, National Accountability Bureau (NAB), Chief of Army Staff (COAS), and Prime Minister (PM) that "the poor people in the country accountable while the elite are not" this is unethical while the ethics want accountability fair and unbiased. On the same day this statement as "news" considered by media as breaking news as banner headline, moreover, it is discussed by the majority ankers in the current affair's talk shows and key informants on social media. Hamid Mir off-air case considered by the respondents as unidentified influence of power elite. Accordingly, the federal and provincial ministers' behavior in talk shows reflecting that the military in Pakistan is more efficient and functional, in soft corner all the parliamentarian accepts that media influence by the power and its elite, while in a hard corner the question of alternative considering as crime.

Majorly Ethics and Laws in Pakistan are rules, ordinance, acts and regulation oriented while academically ethics are philosophical and cultural base. Pakistan media fettered by laws and regulations answerable to government historically. The "code of ethics" as credible, effective peer accountability, self-regulation by journalists and media professional considered as editorial independence and high standard of accuracy, reliability and quality in media were considered by FUJ, CPNE and APNS. Ethics in Pakistan concentrated in the beginning of war on terror the CPNE, PFUJ, APNS, agreed as right time that media owners, editors, practitioners and professional journalists paid their attention and prepared a comprehensive code of ethics few years later CPNE code of ethics regulated by PEMRA. To establish norms for good and fair behavior to bring maturity in the attitude of the people toward politics and the social responsibility (CPNE, 2019). In media debate General Amjad and Ansar Abasi's debate NAB were found impartial, unfair, and right is might the same mechanism accepted by current Chairman NAB, COAS and PM that the law and ethics are elite oriented therefore, the punishment and rewards system were found worst situation. On 10th February the PM Imran Khan honored ten ministers as good performers as cabinet members, the mainstream media and social media in Pakistan debated especially the 1st position holder minister were discussed, therefore, journalist Hasan Khan on 11 February posted on Facebook requested to be ethical and stop the "character assassination" of Ministers, the public commented the difference of "good and bad; right and wrong" cause to that the ministers delivered post-truth politics.

Findings and recommendations

1. Norms and mores changing culture to culture, while few laws, taboos are contradicted with the international law, like women rights, children rights, judiciary, healthcare, education therefore few laws suggesting to re-visit by UN and international organizations.

2. Media ethics in Pakistan more rules and regulation base, impartial in to business interest, blackout in to ethnic and regional public problems and its politics, therefore, ethics were ignored and influence by power elite to strengthen the government power.

3. The alternative journalist, media worker, politicians, bloggers are more answerable to laws and regulations while, the government power elite less responsible to ethics and society, open to accountability and answerable to rules.

4. Media Ethics is a provision of reliable information, newsworthy, responsibility of journalist, supporting of real democracy, good governance, strengthening of norms for good and fair behavior were suggested for media ethics.

5. In contras in media commercial interest, braking news syndrome, anchors making news saleable, bias, partial and manipulate reporting, broadcasting of uncensored violence storis, live coverage of terrorist attacks, promote sensational material, mocking of alternative, negative portrayal of opponent, consideration of others as bad were suggested as unethical in media.

6. Over all data raised answer that everyone wants ethics and refuse un-ethics, but what kind of ethics need to specifies the professional ethics in to public interest.

7. State needs to develop their country and its public on all levels, to remove and counter the causes elite power, the conversion of state policies in to public interest is mandatory.

Conclusion

The studies finding is that the relativism as cultural norms, religions, authority and elite power resist in ethics universality for a limited time, the professional ethics world-wide becoming universal in education, laws, media, science and research on practice base. International organizations working on the different professional to facilitate the people. Standard living, freedom of speech, freedom of expression, freedom of press, new media, smart phone technology, international productivity making people universally connect to each other. Scientific invention playing a significant role in professional universality on the base of humanity. Ethics made by humans on the balance of good and bad, right and wrong, experiencedly understood good and bad and consider it ethical and unethical individually or accumulatively as by self, family, group, community, cultural, nation or human. The UN member states are responsible for the protection of their public, journalists, professional according to their law more surety and safety were ensuring like: Article 19: Freedom of speech etc. Article 19A: Right to Information, Universal Declaration of Human Rights (UDHR) on 10th December 1948 as Article 19 is universally accepting by CPNE, PPC, PLD, UHRD, UNO, UNESCO, PEMRA and Constitution of Pakistan. PEMRA is a sustainable regulatory authority regulating the formation, mandate, regulatory framework as their laws and Laws about cyber (internet) crimes also deal to electronic crime. Characterization of the institutional, cultural and ethical governance in East Asia, EU founded by the all publish studies. After the World War II, the UN member countries UK, EU, USA, Russia, Asian, colonial and non-colonial like, Japan, China, Malaysia, were based on their ethical standards developed their countries. While underdeveloped countries failed to make environment for universal acceptable ethics to their multi-cultural, multi languages, multi-nations as integrated society.

The main reason of dominant influence of "power elites" were found in the good governance that the development, democracy, and cultural development may be under determinism. While, the commitment that media aims to educate, inform and entertain the public like: TV viewers, radio listeners, newspapers and magazine readers having their different choice as per their tastes of religious, news, current affairs, drama, film etc. News selection in the "public interest" is accepted norm of media ethics. truth, objectivity and subjectivity are contras from one country to another country. Ethics is the understanding and knowing of value, principles and purposes as reason, all the parts of ethics across any biasness are committed that ethics is a conceptual understanding of humans good and bad, right and wrong if someone disagree to it depended on the results and they accept it that right and wrong, good and bad this is calling ethics. moreover, hate speeches provoking violence in any society need to answer.

American code of ethics found primarily and accumulatively accountable to public: as public trustee, significant, faithful, responsible, seek truth and report it, to minimize harm, Act independently, be accountable to public is a core ethics of American media. In contras acceptance of gift, favors and compromise influencing coverage's credibility and independency of the media workers. The Global Charter of Ethics for Journalists universalized the media ethics universally in the support of large text media determinism in third world countries must be give space to universal media ethics. The power elite must keep on top priority public trust worthy policies to protect their countries from universal separation, sanctions and economic uncertainties.

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