The Ethics of Dialogue: Moral Responsibility and Social Justice in the News Media

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Abstract: Ethical receptions of messages, with emphasis on personal relationships and ethics of care, can lead to the value of human relationships and social responsibility of society members. The development of human ethics, especially the ethics of care, can be accompanied by characteristics such as care, compassion, benevolence, fostering kindness and responsibility towards the same kind. The dimensions of dialogue ethics are focused on moral judgment and acceptance of the individual's moral and social responsibility towards the society. Since the components of media literacy include cognitive, emotional, aesthetic and moral dimensions; Therefore, the relationship between dialogue ethics and social responsibility is placed under the ethical dimension of media literacy. Because ethics is one of the constructive aspects of social responsibility. The ethics of dialogue is meaningless without considering the human being and his actions, and moral judgment is a kind of human action in relation to the messages that a person gets from his surroundings. When talking about the media, it is not only about a series of special media such as the press, books, radio, television, satellite, virtual space and their messages, but everything that is around us can act as a media. Because every person can be a media. The main purpose of this article is to examine the ethics of conversation, moral responsibility and social justice in the news media; To be able to show some angles, horizons and challenges facing these concepts through logical analysis. The basic rule of this discussion is to pay attention to the security, health and comfort of everyone, which is the social responsibility and the ability to properly manage it. Keeping in mind that the concept of ethics with the understanding and knowledge of social responsibility, under the title of moral literacy and as one of the aspects of media literacy (cognitive, emotional, aesthetic and moral domains) can be equated with other human needs of the 20th century. And he assumed one for life. Just as ethics is concerned with the personal and individual dimension of decisions and communication behaviors. On the other hand, social responsibility is related to the social aspect and transpersonal issues; And media literacy needs both approaches.

Keywords: Dialogue Ethics, Moral Responsibility, Social Justice, News Media

1. INTRODUCTION

Everything that is done is a communication. Correct communication means doing things that are right, wrong communication means doing things that are wrong (García-Marzá, 2005). Language is one of the important tools of communication and sending messages. How the message is delivered is always effective in how the message is received. Most of our communication mistakes are about expression rather than practical behavior. Communicating effectively with others, especially through dialogue, requires training and applying ethics and dialogue skills that include different groups from family to society and the international world system (García-Marzá, 2005). Dialogue is one of the important interpersonal, collective and group communication tools, today the role of dialogue in diplomacy, marketing, advertising, psychological effects on the audience and establishing effective communication with others, etc. is not hidden from anyone (Gardiner, 1996). Today, every movement of an individual in one corner of the world can have an echo in other parts, and it has become common for the citizens of a country to read the news about themselves before they hear it from the mass media related to their country. They have heard the worlds that are on the other side of the world (Deng et al., 2023). Today, the circle of verbal communication is not exclusive to the society in which we live, but with the advancement of technology, it has covered the whole world, and with verbal and written communication through the Internet, etc. (Deng et al., 2023; Gardiner, 1996), the circle of communication has expanded greatly, and this is a necessity and it increases the importance of dealing with the ethics of conversation. Because the lack of awareness and non-observance of dialogue ethics can cause irreparable damage to culture and society (Deng et al., 2023).

2. TWO-WAY RELATIONS BETWEEN MEDIA AND ETHICS

Mass media do not only give us the necessary information to live in modern society, but also determine what knowledge people need to have and what things are valuable. Therefore, in line with the media's mission of informing, the task of educating is also one of their main goals (Edmond, 2023). Within the framework of this role, the media may consider itself a guide and instructor of the society to moral affairs. Therefore, it is necessary for the audience to use mass media as a source of knowledge and education, that the media is based on a set of principles and values of the

society. Paying attention to moral principles is one of the topics that not only increases the audience's attention to the media, but also organizes the consequences of the programs that the media presents. For example, the type of programs offered by television or the ethical rules that journalists assume for society (such as: democracy, freedom, etc.) And ... they are all based on moral principles that can always remain stable, that is, fixed values accepted by the general society (Bock, 2023; Hanlon & Jones, 2023). The second dimension of the discussion of media and ethics is the fact that the media itself is a result of social forces and conditions. Therefore, in a society where value principles are ignored, mass media cannot be expected to consider themselves obliged to comply with these principles. In fact, the media can act as a moral teacher and guide people towards moral values, and they can also take and reproduce common moral principles in the society and make their only goal pleasing to the audience. Therefore, the media has a dual mission in relation to moral values. Therefore, ethics (as a value system), in a world where everything takes the color of business and instrumental rationality, can no longer be presented in society as a theoretical (mental) system. In such a world, people need practical and practical moral values in order to cope with the responsibilities and duties and even the adversities of the modern world (Lievrouw, 2023).

2.1 Media Ethics and its Scope of Influence

The range of mass media is very wide. The media not only affects individual people but their meanings and practices even affect the relationships between people in society. Depending on the purpose that the media defines for itself, it finds a relationship with moral values (Hove, 2023). Mass media have so much power that they are used not only to inform people but also to determine what is important and what is unimportant and what is desirable and undesirable. Robert Lohan (the founder of the "Global Village" theory) believes that to obtain a clear and clear understanding of a culture, one must study the tools in which culture is used to exchange ideas and exchange messages. This makes it clear to pay attention to how the media works on weakening or strengthening moral values. Mass media has three main audiences: children, youth, and the elderly. Therefore, to be able to satisfy all three spectrums, they choose from a multitude of information and data, and programs. This selection is based on the main purpose of the media. Of course, the mass media, in a capitalist and commodity-oriented system, offer more programs that push the three mentioned spectrums towards consumerism more and more, and vice versa, the media in the society that central right and central justice are

among its supreme values, with the necessary mechanisms, it offers programs based on a greater preservation of human nature and nature than the former. Then the media has the power to lead society to two sides of secular ethics or ethics based on folkways and positive values (Bhargava & Velasquez, 2021).

2.2 Ethics in the Media

Human perception is both valuable and selective; That is, people can perceive phenomena that are prominent for them and are somehow presented in the form of a desirable value, and on the other hand, perception is also something that can be learned; That is, people learn to think in a certain way and behave accordingly. What the media has done so far in Western culture is to use media tools to direct public thoughts and votes towards the will of the power holders and the economic goals of capitalism (Gerrard, 2021). The mass media that were created to confront capitalism seek to produce and present programs that strengthen moral values based on social meanings, although these same media also make mistakes in their performance. Instead, it undermines moral values (Gerrard, 2021). For example, if we consider the various programs that are broadcast or presented in our public audio and video media, naturally, part of these programs will be entertainment and humorous programs. These programs, which are presented to fill free time or make the audience laugh, sometimes reach useless content and become an anti-value, or advertising programs that are abundantly presented in mass media, sometimes, they advertise goods that are inconsistent with moral teachings (Aitchison & Meckled-Garcia, 2021). The most important issue in the media is the content of the programs. Moral values are not separate from the foundations and meanings of family and culture. For example, in Islamic societies, the Qur'an itself has beautifully depicted the most precious moral values; But unfortunately, they use it only in a small part of their mass media programs, and that too on special occasions and in the form of completely direct messages (which are usually low yield) (Place, 2021). Moral values are closely related to other teachings of the religion of Islam, and this naturally obliges those involved to engage in programs based on religious teachings that, at the same time, have a great attraction for the audience. Certainly, as seen in this example, the mass media, represented by Islamic societies, do not intentionally weaken moral values themselves; But it seems that sometimes inattention and carelessness in the presentation of some programs provide this possibility. For example, formalism in the media and neglecting practical aspects and conveying a

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deep and stable understanding has caused the media to fail in seeing through the phenomenon to its essence (Lipschultz, 2023). What is spread through the media as moral values is only in the dimension of form and opinion, and less attention has been paid to the objective, practical and content aspects. It is hoped that mass media, with their power, can turn moral values into a general and dominant culture in the society and by applying it, strengthen it day by day.

2.3 Moral Responsibility and the Media

Corruption is one of the manifestations of behavior outside the framework of law, customs, and ethics, which can form an influence in any society, at any time, and in any organization. One of the most important features of corruption is its organization and planning; An issue that makes dealing with this issue even more difficult. The simplest definition of corruption is personal use of public position and power; This abuse can be raised in the media field when individuals and media presenters announce and publish news or highlight news that seeks to gain personal interests or a specific trend in this stream; Of course, there is another side to this story, and it happens when these special personal and organizational interests prevent the publication and announcement of news that may disturb the interests of some people (Chouliaraki, 2016). As a result, in a complete definition, corruption, when it occurs in the media, derails and misleads the free and correct flow of information. Based on this, although certain people and their respective organizations benefit from this trend, the general public and the public conscience of society are deceived and stop receiving the truth (Tait, 2011). This story also has other consequences, and that is the general public becoming pessimistic and distancing themselves from the official media and the increasing tendency towards unofficial media; media that do not necessarily have a commitment and mission in the direction of spreading healthy and accurate news, thereby misleading their audience; Separating the good from the bad because of these trends and this way of getting information is a difficult task in many cases because people have lost their ability to distinguish in the meantime (Tait, 2011). All this while if society is free in terms of the flow of information, which provides the possibility of clarifying and criticizing the flows, both corruption or in other words the moral deviation of the media will be reduced and the ground will be provided for reducing other types of corruption; Because the clarification reveals the hands of the elements behind the curtain and destroys the organization of corruption (Brown, 2013). Due to the sensitive position of the media in informing and directing

the minds of the people, if they are corrupted and deviated, the effects and consequences will be far worse. Based on this and while one of the most important channels for fighting corruption and exposing it (through clarification and providing clear information to the people) is the media, today some critics consider this lack of clarification and accompanying the corrupt trend as one of the They read the manifestations of the formation of media corruption; This category refers to issues such as the bombardment of commercial applications that are repeated on television and radio channels, or advertisements that are constantly reflected in newspapers, as examples of this corruption mixed with economic and political issues (Brown, 2013; Vincent et al., 2011). Meanwhile, some other critics call this type of exposure to the media incorrect and consider the term corruption to be a distortion of interpretation and definition; This means that in the opinion of this group of critics, the word corruption is not aligned with the deviation of the media from its mission due to its semantic load and quality of action, and the title of malpractice and deviation of professional ethics seems more appropriate here.

2.4 Social Responsibility and Media

Are the media free to publish news? Who decides what information people have access to? What is the scope of media freedom? How can people's rights be protected against the free flow of information? These are part of the communication challenge fueled by the growth and development of media. To solve this challenge, media ethics came into existence. The draft rules of international professional ethics have been prepared by the Economic and Social Council of the United Nations and as a result, there are currently a variety of regulations related to media ethics in various branches of communication, which have been established under the title of ethical standards and are followed (Cahan et al., 2015). will be Accordingly, the media should act to ensure that the information received by the public is correct. They must ensure that no truth is deliberately distorted or deliberately kept secret. Achieving a high standard of professional conduct requires a strong belief in achieving the public good (Zyglidopoulos et al., 2012). Seeking personal privileges and encouraging private interests contrary to public welfare, for any reason, violates professional conduct. Defamation, defamation, intentional defamation, baseless accusations, and plagiarism are serious professional misconduct. Those who make information or interpretations available to the public must take full responsibility for what they have published. People's records should be respected, and information and interpretations related to private

lives that may harm their records should not be published, unless it is in the public interest. If allegations are made against a person's background or moral character, they should be allowed to respond. The condition of caution and accuracy should be observed for all sources. Confidentiality of confidentially expressed content must be respected and this privilege must always be documented within legal limits (Capriotti, 2011; Zyglidopoulos et al., 2012). Media ethics has focused on three issues (Capriotti, 2011; Zyglidopoulos et al., 2012):

1) Accuracy and fair representation in reports and other activities
2) Reporters' behavior, especially about their sources
3) Avoiding conflicts of interest

In conjunction with the previous examples concerning the Islamic world, in these countries, since Islamic rules are the basis of their law-making, they will pay more attention to the Islamic approach when it comes to media ethics. This approach is based on principles, as the following points are particularly prominent and emphasised in these countries:

1. Information as a trust: The members of the media should keep the information with them as a "trust". Imam Kazim (a.s.) says: "Among the rights of your brother over you is that you do not hide from him what is in his interests in this world and the hereafter." So if there is the benefit to another person in saying something, it is a human duty to tell him.

2. Awareness and choice: Without awareness, the choice is meaningless. A person will not make the right choice until he is aware of something. In principle, "choice" is correct in the light of knowledge and awareness, and this is the duty of the media to inform.

3. Reporter-witness: The trustworthy view of the news comes from the fact that the reporter is considered a "witness". In the Qur'anic view, a witness is someone who has trust in him and should not hide it by practicing piety and giving testimony. More precisely, a journalist who does not report the news or does not state the facts is guilty.

4. Speaking the truth and seeking the truth: these two are among the most prominent features of the Islamic approach. In this approach, any statement against the right is invalid, whether it is a lie or slander, or an unreasonable fault-finding. One of the important missions of the media is to inform. In telling the news and events to the people, there should be a criterion for selection, the criterion in the religious approach is right-oriented, truth-telling, and seeking the truth. According to this approach as well as the international rules governing media ethics, what becomes more important is the social responsibility of media members in the field of information, and this is exactly the issue that has been taken into

consideration by the ISO organization. Social responsibility is a group of obligations that a person or an organization is forced to act in the direction of those obligations and support and raise it. The concept of standard and social responsibility can be considered from three perspectives:

a) The individual, in the information society, must recognize the importance of information for a free society. A person who has social responsibility must have access to information by observing the concepts of information and basically for the foundation of democracy. This person acquires external information and realizes that fair access to information is the foundation of freedom. The indicators presented in the point of view A: 1- Seeking information from various sources, concepts, systems, and cultures 2- Respecting the principles of fair access to information

b) The person in the information society adheres to the ethical behavior of information and communication technology. A socially responsible person applies high ethical standards to access, evaluate and use information. This person recognizes the importance of fair access to information in a free society. The standard indicators presented in the point of view B: 1- Observance of the principles of intelligent freedom 2- Observance of honesty 3- Use of information technology responsibility

c) In the information society, a person actively participates in groups, looks for the generated information, and adheres to it. A socially responsible individual is inquisitive in information work and collaborates with various people to identify information problems and seek solutions. The standard indicators presented in perspective C: 1-Sharing knowledge and information with others 2-Respecting the opinions of others and the fields and knowledge of their partners 3-Cooperating with others, to identify information problems and find solutions 4-Cooperating with others, to design, develop and produce information solutions. A review of these three points of view and the indicators presented in them shows that the social responsibility standard can be effectively and pioneeringly applied in the field of communication and media. This standard is designed to be compatible with all types of organizations in the private, public, and non-profit sectors, both large and small, whether they operate in developed or developing countries (Carroll, 2011). The social responsibility standard or ISO 26000 defines social responsibility as the responsibility of an organization for the effectiveness of its decisions and activities on society and the environment, through transparent and ethical behavior that includes the following: taking into account the expectations and expectations of stakeholders, matching and conforming to Executive law and norms of international behavior and its generalization throughout the

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organization and applying it in all its relations (Capriotti, 2011). The development of the international standard of social responsibility started with the World Environment Congress held in Rio de Janeiro in 1992. In this congress, the relationship between social responsibility and the sustainability of organizations was discussed, then this issue was also discussed in the World Congress of Sustainable Development, which was held in South Africa in 2002. At the beginning of 2003, ISO organized a group of strategic consultants on social responsibility. This group included representatives from all over the world and included a wide range of interested and related groups; including governments, organizations, workers, consumers, non-governmental organizations, industry, and commerce. Then the technical board of the ISO organization suggested the formation of a working group to prepare the initial draft of the international standard and took charge of its leadership. In January 2005, 37 ISO member countries voted positively on the issue of social responsibility, and 32 countries declared their readiness to actively participate in this matter and nominated experts. Since then, there has been a discussion about this standard, and interest groups are trying to get the best result from the social responsibility standard (Carroll, 2011). Although there are still ambiguities in this regard and this standard is only limited to providing guidance, regardless of the circumstances, the fact that the ISO 26000 standard includes social responsibility in its broadest sense and applies to everyone, gives value and importance to it and creates the hope that with its application it can be witnessed in all fields, especially in the world of media, the realization of people's rights in the field of communication and information and the realization of media ethics (Chu et al., 2020).

3. SOCIAL JUSTICE AND MEDIA

The existence or lack of justice in a society largely originates from objective issues, but this is an important social value that is always subject to the judgment of the citizens, and the attitude and belief of the people of the society in this field shows the degree of feeling of justice or injustice in that society. The sense of justice results from objectivity and subjectivity. People in society are not fully familiar with the theories of justice; But each person, based on the experiences and teachings he acquires in life, reaches certain conclusions in his mind about the fairness or unfairness of various aspects of society (Chu et al., 2020). Today, the media has a complete

influence on human societies, and in such a way that the current era is called the age of communication dominance, which now has the biggest mission of information in the world. Mass media includes all communication tools available to a large group of people at the level Widely distributes news, information, ideas, and opinions. There is no information about the impact of the special role and position of the mass media in the development and progress of human society. Thus, the media have a special role in the process of socialization and education and learning of cultural, social, and political norms and as control and monitoring tools and carriers of the cultural, political, social, and economic values of a society, value and legal axes from a transferred from one generation to another and help the system survive and prevent generational disconnection and go through the stages of socialization. In recent years, crimes and deviations, and social harms have increased. Social pathologists warn every day in mass media that the age of criminals is decreasing and the vector of age groups is moving toward young people. Mass media is one of the most important tools and is recommended by experts and social pathologists to reduce crimes, deviations, and social harms. Mass media is like a double-edged sword that must be carefully and delicately looked at because it has both negative and positive uses (Zhang & Yang, 2021). The issue of justice has long been one of the main concerns of man, and the nature and method of its realization is one of the essential and fundamental questions of history; The beginning of the discussion of justice, like many philosophical, political, and social categories, goes back to ancient Greece (Cho et al., 2017). Plato considers justice to be one of the four virtues that were respected by the Greeks; Those three other virtues are wisdom or mercy, courage or courage, self-control or discipline, and chastity. In Plato's view, justice is a kind of talent and internal desire in man that stops his strong feelings and motives that seek private benefits and prevents him from doing things that appear to benefit him; But his conscience forbids them. Aristotle's view of justice is influenced by his general theory about the hierarchical nature of the world. According to him, since creatures are different in terms of ability and merit, justice is to treat everyone as they deserve. Justice in social life has two special effects: the implementation of justice and the feeling of justice; The implementation of justice is what is sometimes mentioned in the definition of justice. This stage of justice has a clear presence in the stage of legislation, drawing the structure and executive and judicial system, proceedings and litigation, and in general in all real estate matters; But another aspect of justice, which may not be less important than the previous aspect, is the feeling of justice; That is, on the assumption that

justice is implemented, it is the people who must see justice with their own eyes and understanding. In this section, it is not just about establishing a just law or issuing a just verdict; Rather, we are talking about the general perception and general belief that the executive branch and rulers and judges in the courts and arbitrators have observed the perfection of justice in the arbitration, and certainly many factors affect the level of people's sense of justice; But according to the theories related to the influence of mass media, among these factors, mass communication tools play a special role (Cho et al., 2017; Zhang & Yang, 2021). This issue is particularly important in contemporary society and culture; A society that is affected by various processes such as globalization or the world - localization, customaryization, democratization, informationization, visualization, virtualization, technologicalization, and especially mediaization. Today, the media are so mixed with our daily life that the media consumers understand the external realities through their depiction. Today's mediated lifestyle shapes human experience by producing images and models of reality; Patterns that increasingly take the place of reality. How do we know what reality is? We watch TV and read newspapers and books. These media only reflect patterns of reality and, in this way, create subjectivity for us (Reilly & Larya, 2018). Mass media is a social institution that includes devices such as radio, television, and the press, which, by providing information, make large parts of the social world understandable in the eyes of people, and they do this by influencing the attitudes and beliefs of society members. On the other hand, the ever-increasing expansion of these devices causes people to be more exposed to various information; Because today mass communication tools are present in a wide area of the social system and transmit information to their audience at high speed and satisfy their information needs. Considering the great importance of the sense of justice in various areas of social life and also the important role of mass media in shaping beliefs and ideas and patterns of collective thought and action in today's societies, social justice and media are very dependent on each other (Atkinson & Dougherty, 2006; Pooley et al., 2011). Perhaps the best example to express the influence of the media is the people's revolutions in the Middle East and Africa. Many journalists and experts call these revolutions Facebook and Twitter. With Facebook, you can start a revolutionary wave, but you cannot guide this wave after reaching the shore. They believe that social networks and new media have appeared as an accelerator to the wave that has been created in the Middle East and Africa for various reasons. With the beginning of the first sparks of the revolution in Tunisia, the role of the media, especially the local satellites, in

accompanying them was quite evident. Many domestic satellite networks of these countries portrayed images of protests and changes in people's lives during the revolution and then the establishment of stability and security. The role of these networks became more prominent when the political leaders and revolutionary leaders tried to explain their plans and positions and issue their important statements, and these networks became the main source of providing news and developments and awareness of approaches and public opinions. In addition to the evolution of media approaches during the recent popular revolutions in some Arab countries, the number of Satellite networks and their activity and influence also doubled. It should be noted that the media cannot be considered as the source of changes by itself, but what happens is the speed of proliferation of these phenomena in new media and the role of these media in highlighting these phenomena. In such situations, the medium becomes as important as the content. These media have challenged the way of production, distribution, and the main forms of the usual media. The production needs of these media are too small to need a centralized organization or specific location (such as radio and television) and they are not centrally controlled. New media can return the balance of power to the benefit of the recipient and make many types of content available to users, without the need for mediating or controlling systems. Of course, it should be noted that social networks are not a tool for political change in a society that can revolutionize that country; Because the revolution and any political change happen in the real space of a society, and according to the capacities of that society, not in a virtual space (Bouvier, 2020; Melkote & Steeves, 2015; Stovall & Morales-Doyle, 2022).

4. CONCLUSION

The development of media literacy and the expansion of dialogue ethics and social responsibility is a prerequisite for any activity and until we cannot institutionalize media literacy, we cannot take advantage of the opportunities available in the message. Media literacy is a multifaceted topic that focuses on the audience's ability to understand how the media works and the ways of creating meaning in them and tries to turn this analysis into a habit and duty for the audience. At the same time, the most important component of the media in creating social relations is the issue of ethics, because the ethical living of citizens in the media world provides them with the possibility of a peaceful, safe, and calm life so that all human talents

can be brought to life in the shadow of collective participation and peace. actualize and realize a developing and improving world; A world where there is a win-win relationship between its inhabitants and there is no loser in it who is a victim of the greed for power. This point should be kept in mind that the stem cut from the tree can never have the identity of the tree because it is cut off from the other parts of the tree; In other words, the existence of the service tree is to facilitate the flow of vital energy, which is possible only in the form of participation and coordination of all parts. It is the same in human society; That is, society is nothing but being with each other and taking care of each other. In this view, the performance of a person who does something for his benefit is his death. In today's world, where every individual can be a media, a journalist and an observer, or a member of the human community, he cannot simply be a scientist or a subject who only observes an identification or an object, and ultimately only one sound. Rather than being neutral, he should be involved in issues and social communication actively in monitoring objectivity, neutrality, and being ethical, for the common good, fairness, and social responsibility, and start producing and spreading messages.

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