MEDIA, ETHICS AND CONSTITUTIONAL LAW

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CHAPTER 1

EXPLORING THE IMPORTANCE OF ETHICS AND ITS TYPES

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ABSTRACT:

Ethics play a crucial role in various aspects of our lives, including personal, professional, and societal realms. This paper explores the importance of ethics and the different types of ethical frameworks that guide human behavior. By understanding and practicing ethics, individuals and organizations can foster trust, integrity, and moral responsibility. The paper delves into the significance of ethical decision-making, the impact of ethical conduct on relationships and reputation, and the role of ethics in promoting a just and sustainable society. Furthermore, it highlights the types of ethics, such as consequentialism, deontological ethics, and virtue ethics, elucidating their fundamental principles and applications. By recognizing the importance of ethics and familiarizing ourselves with their types, we can navigate complex moral dilemmas with wisdom, empathy, and fairness.Science's field of ethics is concerned with morality, with what is good or bad in human action, and with what is right or wrong. It clarifies the rules that govern how people behave.

KEYWORDS:

Accountability, Compliance, Conscience, Decision-making, Equality, Honesty.

INTRODUCTION

When the roots of the words right and good are studied, it becomes more obvious. The word "right" is derived from the Latin word "rectus," which means "straight" or "in accordance with law." This implies that we are obsessed with the ideas that dictate how we act[1], [2].One aspect of ethics is illuminated by the meaning of the word "right." Rules are a tool for achieving a goal, and whenever there is a tool, there must also be a goal. What should be the final result if Right is the means to that aim? Only by examining the word "good," which is derived from the German word "gut," can this conundrum be resolved. Gut describes anything useful or functional for a certain goal or use. When we describe a school as excellent, we are implying that it is advantageous for kids' education[3], [4]. As a result, in our everyday lives, we define good as the purpose or excellent itself rather than as something that serves a purpose. Consequently, we draw the conclusion that ethics is concerned with the outcome or goal of life. As we are all aware, there are an unlimited number of things in our lives and the lives of others that may be seen to be positive. The ultimate aim or target that a person's whole existence is directed towards is the "Summum Bonum," and ethics as a science is not concerned with the wellbeing of the individual[5], [6].

Ethics' Nature

The word "ethics" refers to the norms that guide human behaviour, usually in terms of rights, obligations, fairness, and particular virtue. It has to do with issues of appropriateness, including what is right and wrong, ethical conduct, and unethical behaviour. Occasionally, the words "right" and "ethical" are substituted by the words "appropriate," "fair," and "just".A layperson would say that "pleasure is good" or "national prosperity is advantageous." When we associate pleasure or riches with virtue, the problem gets severe. It is acceptable to recognize that happiness or wealth are desirable aspects of life. However, no sane individual

would assert that pleasure alone defines good or that riches alone define good. According to Plato and Aristotle, an ethical or virtuous man is a good citizen[7], [8].

One may argue that ethics is a theoretical investigation of moral conundrums, which pertain to the practical aspects of the study of ethics. A statement like that may not imply much to the typical individual. It is believed that no amount of academic knowledge can possibly enhance a person's ethical standard; only experience can expand the ethical component of the human mind. Socrates said that knowledge is a virtue a long time ago. He was making an argument that no one can be moral by accident or without having a thorough knowledge of what moral behaviour entails. Knowledge must come before compassion, according to Jaina ethics, which is described as the practical application of non-violence as the ultimate virtue. These claims alone show that virtue requires intelligence in order to be practised. Therefore, the theoretical justification of an ethical issue forms the basis for its application in practise. Science and religion, as well as metaphysics and ethics, have been kept apart in Western civilisation, which has a stronger emphasis on material progress. Dualistic thought in the west has destroyed people's daily lives and brought man to the brink of death. Man's power over nature is enabling him to fulfil his ambition of visiting other planets. The typical individual, though, is not content[9], [10].

The world of today is filled with uncertainty and fear. The moral principles that Indian sages developed thousands of years ago are universal norms that may be followed at any time and are a long-lasting remedy for the ills that have crept into contemporary society. This is true because these ideas were never seen as just moral teachings but rather as a mode of spiritual being that may promote the peaceful development of both the individual and society.The succinct description of ethics's nature makes it clear that it is concerned with human life and normatively assesses human activity. For this reason, several philosophers have developed numerous definitions of ethics. According to Mackenzie, ethics is a thorough investigation of the values at play in human existence. Dewey claims that the goal of ethics is to make clear what is right and appropriate in conduct. The greatest good is what ethics is all about, according to G. E. Moore. These formulations all imply that human social activity is included in the discussion of ethics. Our grasp of ethics won't be complete until we describe what normative science.

Ethics Is a Normative Science

It is more focused on what ought to be done than on what actually happens. It differs from positive science. While ethics is concerned with morality, positive science is concerned with facts and their causes. It evaluates the norms or guidelines by which we may judge whether human conduct is right or wrong. The normative sciences also include logic and aesthetics.

The science of character is ethics

Ethics is a normative science, as opposed to scientific and factual science. Each science focuses on a certain area of knowledge. Thus, ethics has an own domain inside science. It is focused with certain conclusions we draw regarding the behaviours of people.Ethics, according to intuitive, is the science of right. Ethics, according to Muirhead, "is not only concerned with temporal behaviour; it serves as the foundation for legal decision-making." The underlying idea is true. It must always be adhered to. Acting against the law is bad, while acting in accordance with it is right. Man has a responsibility to uphold the law; this is known as duty prevailing above ethics. Formalist ethics holds that moral rules stand on their own. They are not meant to serve as aspires to other ideals. Immanuel Kant asserts that compassion is the one and only jewel. He was implying that only good intentions are actually good in this world or perhaps another. The conscience is innate and quickly picks up on good and wrong.

The highest ingredient, according to Teleologist, is good; the task is performed for ethical emancipation rather than for the sake of duty. Laws are passed to improve the welfare of the community, not only for the sake of law. It is required to follow the law because it encourages moral conduct. According to the moral code, all action is either good or bad. There is no practical science of ethics.Ethics just serves to guide us towards a certain goal; it is not a science of application. It follows a different route than applied science, which is a tool for achieving a goal or set of ideals. For instance, medical science is a method for eliminating the root causes of sickness. Ethics thus aims to ascertain the ultimate goal of life and how it could be fulfilled.

DISCUSSION

Ethics is motivation-driven, while art is outcome-driven. According to Mackenzie, the ultimate attraction of morality is inner serenity, while the ultimate appeal of art is the work completed. The development of skill in the creation of things is a major issue in art. Because goodness is a fundamentally inherent objective, ethics is different from art in this regard. Mackenzie reiterates that ethics cannot be regarded as an art form since it contains two distinctive qualities that are irrelevant to art. First, virtue calls for action. We cannot see a man as morally upright unless we also see him upholding moral principles in his daily life. When it comes to an art, skill is more important than real action. In other words, a good painter is someone who can produce beautiful works of art, but a decent man is someone who upholds moral principles. A skilled painter can work well when resting or touring. A guy is not a good man while he is sleeping or travelling. Goodness is thus an action rather than a capability or potentiality. It is the habit of making the right decision that leads Aristotle to claim that "virtue is a form of habit." In other words, virtue is the result of the fusion of habit and knowledge, awareness and action, and mind and will.

Ethic's Range

The field of ethics is in and of itself. A normative study known as ethics studies moral principles or what is right and proper in human conduct. Being a moral science, it avoids looking at the causes of human conduct in favour of concentrating on the components and many challenges of moral awareness, such as motivations, intents, and free will.There is a specific area of study for each science and subject. It continues to fall within the bounds of the topic. Additionally, study is done on ethics. The issue of ethics has an impact on how we conduct our lives. Today, no human organisation can grow without morality, making it a crucial topic of study. Ethics is the study of the important ideals and principles required for the development and advancement of human civilisation.

People are regrettably fascinated with power and wealth and have lost sight of the greater ideals of life. Prof. Mackenzie claims that "the materialisation of value has eroded the morals of human society". Morality is thus a crucial component of the human psyche. This is because there are several forms of ethics, Euro-American ethics, ethics in other areas of the globe, and historical effects. Although the field of ethics is extensive, its primary focus is on the values or reasons behind behaviour, such as the following:

1. a feeling of responsibility and accountability.

2. Individuals as well as society.

3. The whole thing fits within the ethical umbrella.

Let's look at people both as individuals and as societies. Every community has its own collection of traditions, customs, ethos, and other things. People are required to follow certain

customs and traditions. A key topic in ethics is the interaction between the individual and society. Some academics contend that morality is a personal trait. Some contend, however, that morality ought to be dictated by society's overall welfare. Aside from that, every person has to live by their own moral principles. We refer to them as life principles.

Such a rule of behaviour should be self-imposed. When drafting this code, ethics may be a useful tool. Second, there are certain social duties and obligations. Our awareness of them may be aided by ethics. So, ethics is a guide to moral values.People have a special capacity for pure reason. They are aware, but they also have a conscience. Aristotle said that since man is a "social animal," maintaining social behaviour requires human involvement. And he is forced to wrestle with the conflict between selfishness and compassion continually by their conflicting survival and dominance instincts. As a result, ethics has helped people with moral superiority build friendly connections with others both now and in the future. Any time human activity is in play, ethical questions might come up. Four major categories may be used to group these spheres:

1. Moral

2. Religious

3. Social

4. Political

Sphere of Morale

The goal of ethics is to critically analyse the many theories that have been put up and sometimes supported by different philosophers. It clarified the many virtues and vices that men displayed in their relationships with other people. A man who lives a life of virtue will also be a good citizen, it has been said; living a life of virtue may help both people and society. A sensible life is often used to describe a life of virtue. So, morality and reason have been moralists' main concerns. Only until this unity is completely manifested in its members' actions is moral development conceivable.

Social Sphere

Every community has its own set of institutions, traditions, and standards, as is widely known. Over time, however, they start to have a negative impact on the public's perceptions. Ethics enlightens us on moral issues and shows us how to correct them. The family has a responsibility to aid in the moral upbringing of the child as another social institution. It is also prone to a variety of biases, which might negatively affect its members' brains. It could persuade its members to adopt bad moral traditions and practises rather than fostering good ones. All of these worries about moral and immoral influences, attitudes, and behaviours that have an impact on man's social aspect may be addressed with the use of the strong weapon of ethics. The foundation of ethics is the idea of value.

Religious Sector

Every community has its own set of institutions, traditions, and standards, as is widely known. The existence of God, the immortality of the soul, and religious awareness are among the topics it mostly addresses. Indian ethics has long been seen of as a religious practise meant to bring about salvation. Even in the west, certain philosophers, like Kant and Spinoza, saw ethics as a practical field that explains human life's fundamental existence. The moral and spiritual standards that have been set in advance limit the influence of religion. Morality

and religion go hand in hand. Morality encourages better characteristics and ideals in the context of religion. It is thus very helpful in removing religious dogmatism.

Political Perspective

Politics underlies moral action. The people's moral standards serve as the ultimate yardstick by which all political matters are assessed. The rule of law must be applied to all institutions, including democratic, fascist, and communist ones, and ethics must come first. After all, a person's personality is reflected in their ethical way of living. As a result, it is clear that ethics is concerned with issues relating to the pursuit of the ultimate good on a social, religious, moral, and cultural level. It addresses contemporary challenges that have arisen as a consequence of the development of new technology, which has put more pressure on ethical philosophers.

Ethics Styles

Realism in morals

The foundation of moral realism is the conviction that there are immutable moral facts or truths in the universe. Empirical support for such truths is provided by moral claims.

Subjectivism

According to subjectivism, ethical formulations do not include objective facts about good or evil but are only subjective reflections of an individual's sentiments or views. Subjectivists describe moral claims in more detail as manifestations of an individual's or a group's attitudes, sentiments, and emotions in relation to a certain issue. When someone describes something as good or dreadful, they are expressing their thoughts towards it, either positively or negatively. As a result, when someone says "murder is bad," they are expressing their dislike of the crime. If the person has a sui attitude or sentiments, then these claims are true. If the person does not, then they are not true.

Emotivism

This sounds like subjectivism, but in emotivism, a moral assertion expresses rather than provides information about the speaker's sentiments towards the subject. Moral statements are nothing more than emotions of approval or disapproval. When an emotivist says "murder is wrong," it's the same as saying "down with murder" or "murder, yecch!" or simply saying "murder" while making a horrified face or giving the thumbs-down sign. So, when someone has an emotional reaction to anything, they are expressing it via a moral judgement. Some theories also contend that when someone communicates a sentiment, they are guiding others in how to react to the topic.

Prescriptivism

Prescriptivists see ethical pronouncements as instructions or suggestions. Therefore, when I recommend anything, I'm telling you to do it. When I recommend something is bad, I'm telling you to avoid doing it. Any ethical statement that applies to the actual world almost always includes a prescriptive aspect; for example, "lying is wrong" might be rephrased as "people should refrain from telling lies".

Supernaturalism

Ethics become intricately tied to religion under supernaturalism. It teaches that the only source of morality is God. So, if God says something is good, it must be good, and the only way to live a moral life is to follow God's will.

Intuitionists

Those who subscribe to intuitionism think that good and evil are indisputable, unchangeable qualities. Something is great just because it is; it doesn't need reason or evidence to be great. According to intuitionists, adults are capable of detecting good and evil. They contend that people have an innate moral sense that allows them to recognise the reality of moral truths. They believe that anybody who applies their ideas to moral issues would recognise the basic moral truths of what is good and evil. Therefore, something is excellent if a logical individual acknowledges it as such after giving it some thought.

1. Moral truths are not found by deducing them from evidence. Moral truths are not discovered based just on intuition.

2. Moral truths cannot be gained via emotional activity.

3. It's more of a moral 'aha' momenta realisation of the truth.

Consequentialism

The majority of non-religious individuals think they live their lives according to this ethical code. Instead than establishing morality based on the acts themselves, it bases morality on the effects of human activities.Consequentialism holds that individuals should act in a way that generates the greatest amount of positive outcomes. It's common to state, "the greatest good for the greatest number of people." The most common forms of consequentialism promote actions that optimise pleasure, including different utilitarian ideologies. Despite its obvious appeal to common sense, consequentialism is a complicated theory that does not provide an answer to every ethical conundrum. Consequentialism has the following two drawbacks: This might result in the idea that some genuinely awful activities are advantageous. Frequently, predicting and assessing the effects of one's actions is quite challenging.

Virtuous conduct

In fact, some adherents of the virtue ethics school dispute the existence of overarching ethical principles because they are more concerned with moral character or virtue than with ethical responsibilities, norms, or the results of acts. The focus of virtue ethics is on how people live their lives rather than on judging particular behaviour. By focusing on the ways virtuous individuals reveal their inner goodness via their actions, it deepens the idea of good deeds. A virtuous person is someone who has excellent character, according to virtue ethics, which asserts that an action is good if and only if it is an action that a virtuous person would do in the same situation.

Conditional ethics

Prescriptive standards are opposed by situation ethics, which maintains that moral judgements should be determined on a case-by-case basis. The decision-maker should be driven by a desire to do what is best for the persons involved rather than by following the rules. Every situation is different and calls for a different course of action; there are no moral standards or rights.

Ethics and ideology

Some philosophers contend that ethics is the codification of political ideology for the purpose of stating, upholding, and preserving certain political views. They typically go on to say that the political elite in power manipulates society's rest by using ethics as a weapon. Cynics

contend that elites in positions of power put moral standards on others to help them maintain control, but do not hold themselves to the same standards.

evaluate your progress

1) Discuss the significance of ideology and ethics.

2) What is virtue ethics?

3) Identifying Intuitionists

European-American Morals

Americans are significantly more inclined than Western Europeans to think that using armed action to maintain international peace is sometimes essential. Additionally, more Americans than their Western European counterparts think that dealing with a global threat would be excessively complicated if the UN had to approve the use of military action. Additionally, Americans are less inclined to help other countries than those from Western Europe, with the exception of the French.Global value systems are contrasted in this section. We will examine the value systems of Europe, Asia, North and South America, and Africa. Then, we'll contrast several value systems on a global level. We now embrace a paradigm that is based on descriptive moral relativism, following "an empirical thesis that may be confirmed or rejected in principle by psychological, social, and anthropological research".

When considering a definition of "value system," we refer to the following: "A value system is a way of conceptualising reality that encompasses a consistent set of values, beliefs, and corresponding behaviour and can be found in individuals, businesses, and societies" and "when a number of critical or pivotal values pertaining to organisational behaviours and state-of-affairs are shared across units and levels by members of an organisation, a value system is formed. As has long been the case, American values diverge significantly from those of Western Europeans. Americans, in particular, are more independent and less supportive of a strong safety net than their counterparts in the United Kingdom, France, Germany, and Spain. Additionally, Americans are significantly more religious than Western Europeans and are more conservative in their attitudes about homosexuality. Value systems are claimed to exist inside all types of organisations, including businesses, interest groups, and political organisations.

European Moral Principles

Numerous attempts have been made to demonstrate major value systems in Europe and/or the world. Europe is characterised by a diversity of value systems associated with religious and ideological denominations. To begin, the largely protestant continent of Europe is considered having a separate value system, with a strong emphasis on self-expression and secular-rational principles. These ideals are more modest in the primarily Catholic region. Another significant division in Europe is between ex- communist and non-communist countries. The implementation of a political system such as communism has an effect on people's value preferences; this is partly due to the social- economic constraints imposed by such a system. The English-speaking area of Europe is seen as having a distinct value system because of its comparatively high self-expression values but low secular-rational values. Arguably, the European enlightenment shaped the prominent characteristics of the European value system. The enlightenment ushered in a transition away from traditional values and toward secular rational values. A development happened in response to this cultural shift in thought, culminating in the concept of human rights, which was heavily influenced by thinkers such as

Kant and Locke. A critical concept in this regard is the centrality of human dignity in the European value system, defined as the capacity of humans to self-regulate morally.

According to the Eurobarometer survey, the qualities most valued by EU citizens are "tolerance, respect, and a sense of responsibility." The ESS scale identifies seven fundamental European values: security, self-direction, stimulation, hedonism, and coupled values of tradition/conformity, universalism/benevolence, tradition/conformity, sustainability, and equality/equality, dignity/dignity, citizen's rights, liberties, and sustainability.

African Moral Principles

The United Nations Statistics Division divides Africa into five geographical subregions: 1) Northern, 2) Western, 3) Central, 4) Eastern, and 5) Southern Africa. Africa is large, with 54 separate nations, a population of 1.02 billion, and over 3,000 ethnic groups. The continent also speaks over 1,000 indigenous languages in addition to French, English, Portuguese, German, Spanish, and Italian.While the history of Africa in the north of the Sahara has been inextricably linked to that of the Mediterranean basin, the south developed its own traditions that remained largely unaffected by external influences until the age of European geographical explorations in the 15th and 16th centuries. However, a significant distinction should be made between countries north of the Sahara and those that comprise what is referred to as sub-Saharan Africa.

Political and cultural values, on the other hand, are cognizant of the aforementioned split. There is a contrast between Afrobarometer, which examines sentiments in Sub-Saharan Africa, and the Arab Barometer, which monitors events throughout the Arab world, including North Africa. African morality is humanitarian, societal, and duty-driven. Humanism - as an ideology that prioritizes the welfare, interests, and needs of humans is central to Africa's moral system. Such a morality, centered on concern for the welfare and interests of each community member, would logically be a social morality dictated by social life. Because each human being is born into an existing human civilization, sociality is considered natural to the human person. As a result, each individual has a social and moral role to play in the form of obligations, commitments, and duties to other community members. The African moral system elevates the concept of obligations to a level comparable to that accorded to the concept of rights in Western ethics. The African Charter on Human and Peoples' Rights expressly mentions duties, in contrast to comparable agreements that emphasise primarily rights.

Latin America and its member nations

Latinobarómetro, an annual public opinion survey conducted in 18 Latin American nations, identifies two primary Latin American sub-regions as a) Central America and b) South America and Mexico. The AmericasBarometer, a comparable poll that seeks to quantify democratic value, divides the continental region of Latin America and the Caribbean into three geographical subregions: a) the Caribbean, b) Central America, and c) South America.

Asia's Moral Principles

A significant portion of North East Asia is culturally defined by the "Confucian" value system, making it the only region defined by the influence of a single thinker, Confucius. However, Confucian traditions are extremely diverse, and the common denominator of this value system is reportedly found in Confucian education and the spread of Confucianism.Confucianism is a secular ethical framework that has adopted elements of Western enlightenment thinking at various stages, which may explain why Asian Confucian

civilisations score highly on secularrational values. Furthermore, the Confucian tradition is defined by a hierarchical social structure and reciprocal obligations between superior and subordinate. Japan is an anomaly in terms of self-expression ideals when compared to other Confucian countries, however.Israel is an exception in this region, due to the fact that a sizable portion of its population has recently immigrated from Western countries. While a large portion of Russia's geography is considered to be Asian, it also maintains an outlier position on the cultural scale.

CONCLUSION

In conclusion, making morally right judgements and doing the appropriate actions is made easier by using ethics as a compass. The value of ethics is found in their capacity to promote societal cohesiveness, responsibility, and trust. Stronger connections, more trustworthiness, and a favorable reputation are produced by ethical behaviour, and these factors are essential for both personal and professional success. Furthermore, through fostering justice, equality, and respect for human rights, ethics help to build a just and sustainable society. Different viewpoints and methods for making ethical decisions are provided by the various forms of ethics. Consequentialism emphasizes the greatest overall benefit by focusing on the results and effects of acts. Regardless of the results, deontological ethics places a higher priority on obedience to moral laws and principles. The development of moral virtues and character qualities to direct ethical behaviour is emphasized by virtue ethics.

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CHAPTER 2

NATURE OF TRUTH OF RELIGIOUS ETHICS

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ABSTRACT:

The nature of truth in religious ethics is a complex and multifaceted topic that has been discussed and debated for centuries. This paper explores the concept of truth within the context of religious ethics, focusing on how different religious traditions perceive and understand truth in moral matters. By examining the interplay between religious beliefs, moral values, and the pursuit of truth, the paper sheds light on the intricate relationship between religion and ethics. It also explores the challenges and implications that arise when interpreting and applying religious truths to ethical dilemmas. Ultimately, this analysis seeks to deepen our understanding of the nature of truth in religious ethics and its significance in guiding human behavior.Also conceivable is the truth of one or more religious worldviews. Another justification for studying religious ethics is this. The majority of faiths see the cosmos as a place where we have duties to one another, to protect the weak, and to uphold moral principles. According to every major religion, sin and evil should not exist

KEYWORDS:

Authority, Compassion, Conscience, Duty, Faith, Forgiveness, Justice.

INTRODUCTION

What is right or wrong, good or evil, virtuous or wicked, from a religious perspective, is the subject of religious ethics. The term "religion" is not clearly defined. Any practises that resemble Judaism, Christianity, Islam, Hinduism, or Buddhism are considered to be religious. Although the Supreme Court prefers this definition, not all of these instances are supported by it. More precisely, religion is a tradition and way of life founded on the conviction that something like God, Allah, the Tao, or Brahman is real and significant, as well as the conviction that vice and sin may be resisted via grace, meditation, practises, and living in accordance with what is real and significant. Jesus' radical teachings, such as how to love your neighbors or be friendly to individuals who are harmful for you, may motivate people who identify as Christians[1], [2].

The vast majority of individuals claim to practise some kind of religion. Despite the fact that the U.S. Supreme Court ruled that individuals cannot be compelled to pray, it also said that "it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the progress of civilization." People who don't study other faiths miss out on learning about a crucial period in human history and contemporary global culture[3], [4].The majority of Americans are mostly ignorant about other faiths. In the US, just 38% of Americans are aware that Shiva and Vishnu are Hindu gods or other deities. The Four Noble Truths of Buddhism and the Five Pillars of Islam are unknown to the majority of people. In the US, just 50% of Americans can identify one of the four biblical gospels. If you wish to work in international relations or in a place where there are many different faiths, you must have a solid grasp of those religions in order to succeed. There is no proof that religious affiliation is becoming less common among individuals worldwide. Even though Islam is expanding more quickly, despite Christianity's decline in

several European nations, it remains the most prevalent religion worldwide. Africans make up 40% Christians and 40% Muslims. The world's population is made up of around half Christians, half Muslims, and one billion Hindus[5], [6].

Sociologists predicted that modernity would usher in a secular period in the middle of the 20th century. Studies disprove the claim made by some "new atheists" that most religious individuals lack education. On the other hand, religious persons tend to have higher levels of education than the general population[7], [8]. They also claim that there shouldn't be any delusion, greed, or cruelty. If this religious understanding of values is accurate, there is justification for investigating the logic, resources, promises, and difficulties of religious ethics. Because secular naturalism doesn't appear to be a strong enough basis for ethics and it's unclear if it can be, religion may be an essential source of morality. Both Buddhism and Jainism lay great emphasis on reason. The first of the three gems of Jainism is right faith. Before following the rules, one should use logic to assess their value and validity. In Buddhism, using human reason is neither banned nor disapproved. While the Buddha insists that the four noble truths must be upheld, he also says that wherever there is a disagreement, enquiries may be raised to allay any worries[9], [10].

In contemporary Hindu thinking, notably in the ideas of Vivekananda and Gandhi, the reason is given a more prominent position. They don't believe that moral notions come from reason, but they do think that reason plays a crucial role in moral dilemmas. As a consequence, the Vedas and Smrtis are given priority as the core sources of morality in Indian tradition, however all of the aforementioned writings also had a hand in determining the subject of morality and immorality in Indian tradition. Given the significance of interfaith discourse in our democratic system and in our day-to-day contacts with one another, studying religious ethics is also a good idea. Ethics does not need God.Both theists and atheists hold the belief that, in the absence of God, decisions about what is good and evil are up to the maker. "Nothing is forbidden in the absence of God." In the novel The Brothers Karamazov, the Devil tells Ivan that. This seems to be endorsed by individuals like J.L. Mackie, Michael Ruse, Bertrand Russell, and Jean-Paul Sartre. If there is no God, then "there are no moral facts."

Imagine you just considered what would benefit natural selection. You wouldn't be able to base your ethics on anything that is genuinely authoritative if you considered what would be best for evolution. We would see this as noble, decent, and just, according to evolutionary scientist and philosopher Michael Ruse, if it were beneficial for us to dwell in the dark, consume each other's waste, and consume the dead. Charles Darwin concurs that: If, like worker bees, our unmarried women felt it was their job to murder their siblings and mums tried to kill their reproductive daughters, no one would step in to stop them. However, a feeling of good and wrong, or a conscience in our instance, would arise in the bee or any other social animal. The animal should have followed one instinct over the other, rather than both. The decision to take one action over the other would have been right. The year 99 is mentioned in Darwin's book from 1882.

People like Darwin and Ruse think that cooperation, caring for one another, etc., will improve survival. They would be truthful if they did so because of how good things ultimately turned out for them. Any kind of justice must be advantageous to the creatures it serves if it is to be good. Many of us lament Darwin's conviction that society would benefit if the strong let the weak to perish so that the strong may get stronger.We feel driven to help individuals who are unable to help themselves because we have an innate need for compassion. Originally a part of our social instincts, this inclination has evolved through time to become more subtle and pervasive. No, we could not stop being nice even if we were ordered to do so for a

compelling cause without impairing the best qualities of our nature. The fact that the less wealthy and weaker members of society marry less often than the more prosperous members of society is at least one check in the box of accepting that the weak will survive and pass on their genes. If the mentally or physically weak did not get married, this check may be much more successful. This is covered by Darwin on pages 168 and 169.Even Nevertheless, a non-believer might nonetheless hold ethical ideals to be real since they developed via natural processes, just as human thought's ability to develop objective mathematical reasoning did. None of the following arguments support the notion that ethics need a theistic foundation:

Christianity and the majority of other faiths do not have this view. People who don't believe in God, atheists, and agnostics can discern right from wrong. One must believe in God in order to be genuinely good. Others contend that even those who reject God's existence may distinguish right from evil and act morally. You must study the Bible or another religious source that explains what is good and evil if you want to know what is good and bad. According to the Bible, humans may discern right from wrong without any special assistance.

DISCUSSION

Some moral issues in the philosophy of religion

When someone claims that there is a God, they often use a deductive or a probable line of reasoning. Deductive rationalists assert that it is impossible to believe in God and yet have evil. Probabilistic arguments state that it is doubtful or unlikely that God is real if there is a lot of terrible in the world since there is so much harm. The question of why there is evil in God's universe is addressed in theodicies. Is X have to be true because the gods approve of it? Or is X prefered by the gods because X is the truth? The Euthyphro by Plato raises this problem. He believes that since something is nice, the gods like it. Does the taking of a foetus violate the sanctity of human life? The Roman Catholic view holds that the moment a foetus is born, its personality is constituted. Religious believers have wildly divergent opinions on the matter.

Moral Justifications for Theism

You should be able to handle certain parts of your moral experience better if you believe in God than if you don't. Contrary to popular belief, moralrealism does not necessarily need theistic philosophical or epistemological foundations. Moralrealism is the belief that there exist objective or mind-independent moral truths.Hastings Rashdall and W.R. Tozer responded to Immanuel Kant's assertion that if there is no God, then there are some moral conditions that cannot be fulfilled, such as the necessity that the moral good of virtue and the natural good of enjoyment should meet and perfect in a "highest good." Sorley, two early 20th-century Idealist philosophers, claimed that for an objective moral rule to have complete ontological reality, it must have an infinite mind in which to exist. A more well-known iteration of this argument was made by C.S. Lewis in a series of speeches he gave for the BBC during World War II. Later, he included it in his book, Mere Christianity. According to Lewis, we are informed by our conscience of a moral code that does not exist in the natural world and that, therefore, was created by a supernatural lawgiver. According to philosopher Robert Adams, the greatest way to understand moral duty is to consider the laws of a loving God. One may argue that moral principles in general demonstrate what God is like. The philosopher J.L. According to Mackie, metaphysical naturalism would prevent us from understanding objective moral truths and how we know them.

He thus placed greater emphasis on philosophical naturalism than the reality of moral realities. The following argument might be modified: If we believe in moral facts, then we

should not believe in naturalism but rather in something like theism. Some claim that strong moral realism and philosophical naturalism are incompatible. A naturalist may develop moral scepticism if he or she is dedicated to the Darwinian history of morality. Theists believe that moral faculties vary from naturalistic theories in that they are intended to aid humans in understanding moral truths. One may argue that a naturalistic worldview is not compatible with any decent normative ethics framework. One may argue, for instance, that our moral judgements are related to our belief in inherent, unalienable rights. The metaphysics of naturalism would make this "nonsense on stilts." A theistic perspective, in which a person is the ultimate axiological and metaphysical item, may help you appreciate the inherent worth of humans.According to Richard Dawkins, "there is, at the bottom, no purpose, no evil, and no good. There is nothing but blind pitiless indifference." It seems unlikely that moral qualities would have developed naturally without being created by an all-powerful deity. Since Mackie is an atheist, he doesn't believe in God and thus doesn't believe in moral principles. Our morals developed along with us.

The foundation of ethics is evolutionary theory. The issue with this is that evolutionary theory does not appear to explain why a form of life that survives natural selection must be better or more moral than other forms of life that do not. Darwin argued that justice and compassion in people would help them survive, but he also suggested that they may not. Darwinian and neo-Darwinian evolution, according to some environmental ethicists, might provide individuals a cause to feel that non-human creatures deserve greater moral consideration than if they believe that species were all formed independently. For instance, Richard Dawkins believes that Christian ethics and evolutionary theory are incompatible. In contrast, Michael Ruse believes that there are no real differences. It concerns how individuals see truth, religion, and the veracity of religion.Any sort of religion, not only monotheistic ones, should be considered when the issue of whether or not a religion is true is raised. Religion, truth, the truth of religion, and the study of religion must all be represented by at least four different organisations. It is almost hard to discuss all the potential uses for them since none of them are obvious or unambiguous.

The concept of religion

People in western cultures use the word "religion" in daily conversation, and at the core of this use lies a universal human perception of the universe. But it doesn't seem that we have a philosophical or scientific definition of religion that would include all contexts and methods of describing religion and religious events.According to sociology, religion is a complex cultural condition that includes a cult, a dogma, and a manner of doing affairs. The doctrinal component of a religion is particularly challenging to understand since it consists of a complex and extensive body of doctrine that has been produced over many years by successive generations of adherents. Because there exist disagreements regarding the veracity of religion and how religious truths ought to be perceived among adherents of the same religion as well as among those of other faiths. This makes everything much more challenging.

The notion of reality

It's difficult to articulate what truth is, exactly. When considering the philosophical theories and definitions of truth, both classical and non-classical, those who study religion have a wide range of options to select from. The classical correspondence theory holds that truth is when your mind and the world are in harmony. A statement is true, in accordance with the coherence principle, if it fits in with a collection of other assertions. The pragmatic view holds that the norm for truth is human behaviour, and that truth is what we wish to do. There

are more widely accepted "deflationary" conceptions of truth today, which contend that neither the classical theory nor the importance of truth in theory are true. When examining religion, one may adopt any one of these definitions of truth, but each one has its own issues. Finding a universally applicable definition of religious truth is the aim.

The notion that religion is authentic

We're going to look at the many ways we may define "religious truth" for the first time, and they are all challenging. The term "truth" has many diverse meanings in the realm of religions. Religious truth may be seen as a characteristic of all religions or simply one particular faith. When we discuss a propositional truth, we are referring to religious truth. In this instance, the church uses rigid theological logic to prove that religious claims are valid. The issue at hand is how to approach the truth of religion as a doctrinal system in a manner analogous to how one approaches the truth of a scientific hypothesis. In the study of religion, we discover that there are two different types of truth: truths that are contained inside and truths that are external to the religion. The extra-religious truth concerns historical occurrences that, even if you reject that religion, can be shown from the outside, such as the reality of Muhammad and Jesus Christ. The supernatural aspects of religious beliefs are covered by interreligious truth. It can only be discovered from inside a particular religion by a follower who has had a personal encounter with God or who looks to the founder's authority. Don't our beliefs about God and Christ reflect what we say about the past?

When considering whether or not religions are true, many faiths have varying interpretations. The word "religion" is quite broad and may be used to describe a wide variety of faiths, including those practised by tribes, illiterate people, ancient civilizations like Babylon and Egypt, China, Judaism, Buddhism, and Islam. It may also be used to describe monotheistic, polytheistic, or henotheistic faiths as well as eclectic and syncretic ones.Monotheistic faiths may simply apply the idea of truth. In contrast, this idea cannot be applied to old religious tales. What do you think of the comparison between Babylonian star and moon worship and the ancient Greek and Roman religions?Is this a reference to Zoroastrianism and Mazdeism, two faiths practised in Iran, or the worship of Mithra? How can the idea of truth be applied to modern atheistic "religions" that don't have a supreme being to worship or are only for show? The topic of religious truth is further complicated by esoteric faiths like Buddhism, Vedanta, and Christian Gnosis. These faiths teach that there are two kinds of truth: superficial truth and deep truth. Then there is a reality that can only be understood by those who possess knowledge and cannot be expressed in any language. Furthermore, discussing supernatural religious truth might be challenging due to the reference point's distance and the need for analogy.

Religion's Main Types of Truth

There are many distinct presumptions surrounding the topic of whether a religion is genuine, particularly Christianity. These assumptions include ideological, philosophical, theological, and religious ones. Additionally, it may refer to a variety of things, including cultural, epistemological, sociological, psychological, historical, substantive or functional, objective or subjective, and a host of other things. Religious truth was defined as having credibility, authenticity, wholeness, and meaning, in addition to being historically and doctrinally accurate. I define these terms in the sentences that follow, but I don't explain how they interact.

1) The historical veracity of religion. Each religion that has been around for a while does indeed have a history. More specifically, historical veracity refers to the origin, identity, institutional continuity, and doctrinal consistency of a religious tradition as well as the

historicity of its founder and its Holy Scriptures, which give it its distinctiveness and maintain its integrity. Typically, a religious organisation begins with a charismatic leader like Moses or Buddha. The leader then attracts followers who make an effort to adhere to the leader's teachings. Only a limited subset of traditions with clear beginnings and documented histories may be said to have this type of historical truth about religion.

2) The reality of religion. When individuals discuss the reality of religion, they often refer to its doctrinal component. This is the area of a religion that is covered by written or oral tradition and takes the form of religious declarations concerning the natural and supernatural worlds. People in all religions have expectations for the world that will exist after this one. In this context, religious truth is seen as information pointing to the deepest, most profound reality, which is sometimes referred to as God, Dharma, Tao, the Sacred, or some other name. Because religions assert that there is a transcendental, supernatural, or holy object that is real, many think that religions are true.

The use of truth is complicated by the fact that the object of beliefs isn't a typical object in a subject-object relationship and cannot be verified by other individuals. Religious truths are also believed to be everlasting and infallible, which distinguishes them from scientific assertions that are only speculative. Truths that make hypothetical claims about science are substantially different from those that make promises that can only be realised in the hereafter. Orthodoxy and the standards by which it is evaluated also present issues. When it comes to religion, being orthodox involves holding the proper views that originate from a revered, essentially authoritative source. Orthodoxy is a concept that is recognised by all major religious traditions, despite the fact that they may refer to it in various ways. Each tradition has established its own guidelines for approving orthodoxy and rejecting non-orthodoxy since each is concerned with maintaining its own orthodoxy. Most faiths utilise the Bible and the Koran to outline what is acceptable and what is not. People who consider the Bible and the Koran to be infallible, for instance, as well as those who think the Bishop of Rome is the primary authority.

Some religious groups have extremely rigors guidelines on compliance and chastity. On the other hand, certain religious traditions, such as Judaism, Hinduism, Confucianism, and Islam, do not have a formal creed. There are other traditions that place more of a focus on ritual and morals than on orthodoxy. As long as they follow the rules, all major religions permit individuals to have diverse views. The traditional Chinese did not find it strange that he practised many religions concurrently. Furthermore, since the key ideas within a given tradition vary over time, the degree to which unorthodoxy is seen as a significant problem differs among traditions as well as throughout the course of that tradition's history.

3) The trustworthiness of religion. "Credibility" in this context relates to claims made by religions on what occurs after this world. Religion's age alone does not imply that it has always been true. It is yet unclear whether or not that religion will be able to fulfil its claims about personal rebirth and existence after death. The issue of whether Christianity is genuine is at least partly resolved by "eschatological verifiability" in existence after death. This fact derives from its capacity to forgive our sins and make us straight with God, thereby ensuring our eternal happiness. Religiously specialized reasoning and theological approaches are used to evaluate those who hold to religious truths. People who adhere to a certain religion might demonstrate how steadfast their faith is by putting their lives on the line and even dying for what they believe in.

4) That religion is a genuine phenomenon. How can one distinguish between religious beliefs that are genuine and those that aren't? The concept of genuine religion is present in this

differentiation and may be utilised to identify religious items. An unauthentic religion may have certain characteristics that give the impression that it is genuine, but for other crucial factors, it is not. Regrettably, experts disagree on what constitutes a real religion. This is particularly true given the significance of religion in the society. The central topic in the debate over how to define religion is what distinguishes religious practices from those of other cultures. In western societies, culture and religion are two distinct concepts, while other cultures don't always make this distinction evident. Consider religious teaching as being faithful to a particular religion rather than being unorthodox, heterodox, or heretical as another method to consider the validity of religion.

5) Religion's exclusivity. There is a perspective on religious truth that gives it the appearance of being distinct and exceptional. All other faiths are fake, or at least not true, in the eyes of those who think their religion is the only one. Christianity, Judaism, and Islam all practise this form of exclusivity, although Judaism and Islam do it to a greater degree. Because it regards Jesus Christ as the revelation of God, the Catholic Church believes that she contains the whole truth. It claims that there is no salvation apart from the church. The Catholic Church has historically waged war on other faiths from this location. The "historical-religious" school, on the other hand, claimed that all religions include some aspect of God's revelation and that the relative absoluteness of Christianity can only be shown via historical comparison. This school emerged from liberal Protestant theology towards the end of the nineteenth century.

6) Soundness and integrity of religious conviction. Since religious beliefs play a significant role in nearly every religion, whether or not they are true depends on whether or not they make sense. Being reasonable is shown by the constancy of one's views. A religious system, however, may be entirely consistent yet lacking any feeling of coherence. But how can one consider a particular religion's doctrines to be a complete and coherent system? In closed deductive systems, it is simple to satisfy the standards for consistency and coherence, but not in open systems, such as more open religious beliefs.

Depending on how one views it, religious constancy may be seen as either intra- or extra-religious. When religious beliefs are in accord with one another, religion is said to be implicitly consistent. The external consistency of religion may be divided into two categories: how well religious ideas accord with human reason and how well they accord with widely held scientific or philosophical views. Many individuals struggle to come up with methods to apply the concept of consistency to all the many faiths. Christianity, a highly well-thought-out religion, places a lot of importance on consistency, both inside and outside of the faith. It sometimes disagrees with a scientific worldview that excludes the supernatural when it attempts to present a broad perspective of the universe. The argument between the science of evolution and the religious idea that everything started with a single person is an excellent illustration. If you want to argue for religious consistency among various religions, you must keep in mind that not all religious content is expressed in propositional language, that a religious creed also includes truths that are mysteries and are accepted as gifts from God, and that not all religious propositions can be understood because of the specificity of the religious language. However, given all of these factors, it is unclear how to achieve consistency and coherence within the framework of a particular religion.

7) Religion has practical applications. People nowadays aspire to understand religion's reality in a manner that extends beyond its doctrinal and historical foundations. How a person feels about the holy and how devoted they are to it might reveal the truth of their faith. Religion's descriptive aspects are irrelevant; what matters is that it directs a person's life towards the "ultimate reality" he seeks to escape. Because religion teaches them things that are true about

the world, people don't become religious. They turn to religion because it assures them of bliss for all time. When religious customs and beliefs result in saints who are revered for their moral and spiritual excellence, they are significant if they can be shown to be real.

CONCLUSION

Religious ethics' treatment of the essence of truth is a complex, thoroughly philosophical topic with wide-ranging ramifications. Different religious traditions have different approaches to truth, often drawing from their own holy texts, ethical precepts, and theological frameworks. These facts are regarded as authoritative and act as standards for moral behaviour in the religious community. However, it might be difficult to apply religious principles to moral conundrums. Religious literature may be interpreted and understood in different ways, which might result in different viewpoints on moral concerns. Furthermore, it may be difficult to reconcile religious truths with more general ethical principles like human rights or social standards.

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CHAPTER 3

EXPLORING THE TRUTH ABOUT
DIFFERENT TYPES OF RELIGION

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ABSTRACT:

The truth about different types of religion is a subject of immense significance and scholarly exploration. This paper aims to shed light on the diversity of religious beliefs and practices across the world by examining various types of religion. It explores major religious traditions such as Christianity, Islam, Hinduism, Buddhism, and others, highlighting their core beliefs, rituals, and ethical teachings. By understanding the truth claims and unique aspects of each religion, we gain insight into the complex tapestry of human spirituality and its impact on individual lives and societies. Through an objective examination of different types of religion, this paper aims to foster mutual respect, appreciation, and interfaith dialogue.Even while many assertions, such as those made by philosophers, are generic, it is challenging to develop a single definition of truth for every style of religion. This is due to the wide variety of religious traditions. The way phenomenologists discuss religion is that they discuss it broadly, which implies that they also discuss each religion specifically.

KEYWORDS:

Justice, Morality, Responsibility, Transparency, Trustworthiness, Values, Virtues.

INTRODUCTION

The issue of whether a religion is true or not is vague in its meaning. No one can respond to this query until they have discovered a solution to the universals puzzle. People assert that there is only a general response to the subject of religion if there is a means to discuss the veracity of a particular religion. This notion originated with J. Wach. A different approach is to focus primarily on the veracity of certain religious teachings. In his opinion, if you examined all of the many theological ideologies, you would discover that no religion is complete without truth[1], [2].

Religion based on revelation

At the beginning of that religion, does God appear and do you adore him then? God's followers make their own decisions on whether or not to accept God's revelation and whether or not there is a transcendent object of devotion. There are various religions that uphold their own versions of reality. A religious expert can only state that this is true for certain religions. When seeking to determine the authenticity of a religion, it is crucial to keep in mind the sort of religion in question. How reliable do you think the religion's teachings are, for instance? Some religions, like Christianity, have a developed doctrinal side that outlines the fundamental principles of the faith. For instance, compared to other faiths, Islam has a greater ceremonial and practical aspect. People who practise religions that put more emphasis on how they behave than how they think nonetheless have the same worldview, believe in God or gods, and perspective on their role in the universe[3], [4].

Because we're talking about faith, it's only partially viable to discuss the reality of religion in philosophy and theology of religion. A person who makes a circular argument believes that a

certain religion or its theology is the best place to begin when analysing the theological doctrine of other faiths. As a result, if we believe that other faiths are often erroneous due to their theology, we must also consider this reality. When seen as a matter of the presence of a transcendent object of worship, the issue of the veracity of revealed religion belongs to both philosophy and theology. On the other hand, it is resolved theologically in the context of a particular religion, often one's own religion, and in the context of one's own religion with regard to all other faiths[5], [6].

inherent religion is considered of as the intuitive knowledge of God that arises from the human spirit and is discovered via the inherent capacity of reason, in contrast to positive religion. For instance, studying the "book of nature" may be beneficial. The task of determining if natural religion is true is one that philosophy of religion must do. If you approach natural religion from a normative perspective, all positive faiths are illogical. They are outdated and corrupt types of natural religion. The reality of natural religion is that humans may hold onto the notion that there is a supreme being who preexists all else and who is the object of human adoration.

Fourth on our list of things to know is Christianity. Claim: The validity of the Christian religion must be shown. Christianity, particularly Roman Catholicism, has a highly well-thought-out doctrinal aspect in the form of dogmatic theology. The Christian religion is real because it is founded on the truth of God. Christians who study and practise theology concentrate on their own beliefs. Orthodoxy and heterodoxy are quite clearly and formally distinguished in Christianity. A Christian is expected to adhere to both doctrine and morality. He must thus adhere to Christian doctrine and live a Christian lifestyle. This individual believes that the Church's official doctrine upholds the continued transmission of the Apostles' teaching to us. There isn't just one perspective on things, not even in Christianity. There are several diverse Christian Churches and sects, as well as more or less orthodox and nonorthodox religions including Eastern Orthodoxy, Roman Catholicism, and Protestantism[7], [8]. In certain aspects, the truth of Christianity may be seen as an exception to the rule, in which case the reality of other historical faiths is analogous. Christianity is regarded as a real religion and is treated as such because of this. Religious experiences are common among Christians, but the Bible is not a historical book that has nothing to do with it. A Christian is more concerned in the distinctive reality of the Christian message than in the universal religious truths. People claim that Christianity is the only real religion since it is one that God gave to humanity, which implies that it is founded on the historical truth that Jesus Christ lived and also has religious significance. It is referred to be a revealed religion. Whether Jesus Christ is genuine is the key factor in determining whether Christianity is true. This is due to the fact that the man who claimed to be God entered the earth, died, and then rose again[9], [10].

The "empirical" reality of what we hold to be true in the Bible and the Creed is true, which implies that Christianity is true and believable in the same sense. Christians were able to demonstrate that their beliefs and those of natural religion do not clash. Different sects within Christianity define what is true for them in various ways. Because of its apostolic heritage and the infallibility of the Church's hierarchical teaching, the Roman-Catholic Church claims to possess all of the truth that is beneficial for you. This viewpoint holds that all other faiths are fundamentally flawed in some manner.

DISCUSSION

What is right or wrong, good or evil, virtuous or wicked, from a religious perspective, is the subject of religious ethics. The term "religion" is not clearly defined. Any practises that

resemble Judaism, Christianity, Islam, Hinduism, or Buddhism are considered to be religious. Although the Supreme Court prefers this definition, not all of these instances are supported by it. More precisely, religion is a tradition and way of life that is founded on the conviction that something like God, Allah, the Tao, or Brahman is real and significant, as well as the conviction that sin and vice can be conquered by grace, meditation, practises, and living in accordance with what is real and significant. Jesus' radical teachings, such as how to love your neighbours or be friendly to individuals who are harmful for you, may motivate people who identify as Christians.

The vast majority of individuals claim to practise some kind of religion. Although the U.S. People who don't study world religions miss out on learning about a crucial period of human history and how we live in the modern world. The Supreme Court ruled that people cannot be forced to pray and that "it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the progress of civilisation".

The majority of individuals in the United States don't have a lot of knowledge about different faiths. In the United States, just 38% of Americans are aware that Shiva and Vishnu are Hindu gods or other deities. The Four Noble Truths of Buddhism and the Five Pillars of Islam are unknown to the majority of people. Only half of American individuals over the age of 18 can identify one of the Bible's four gospels. You must have a solid grasp of the major global religions in order to do your job if you wish to operate in international relations or in a setting with a variety of faiths.

There is no proof that religious affiliation is becoming less common among individuals worldwide. Even though Islam is expanding more quickly, despite Christianity's decline in several European nations, it remains the most prevalent religion worldwide. Africans make up 40% Christians and 40% Muslims. The world's population is made up of around half Christians, half Muslims, and one billion Hindus. Sociologists predicted that modernity would usher in a secular period in the middle of the 20th century. Studies disprove the claim made by some "new atheists" that most religious individuals lack education. On the other hand, religious persons tend to have higher levels of education than the general population.

Also conceivable is the truth of one or more religious worldviews. Another justification for studying religious ethics is this. The majority of faiths see the cosmos as a place where we have duties to one another, to protect the weak, and to uphold moral principles. According to every major religion, sin and evil should not exist. They also claim that there shouldn't be any delusion, greed, or cruelty. If this religious understanding of values is accurate, there is justification for investigating the logic, resources, promises, and difficulties of religious ethics.Because secular naturalism doesn't appear to be a strong enough basis for ethics and it's unclear if it can be, religion may be an essential source of morality. Both Buddhism and Jainism lay great emphasis on reason. The first of the three gems of Jainism is right faith. Before following the rules, one should use logic to assess their value and validity. In Buddhism, using human reason is neither banned nor disapproved. The Buddha taught that while the four noble truths must be upheld, wherever there is a disagreement, enquiries may be raised to put any doubts to rest.

In contemporary Hindu thinking, especially in the ideas of Vivekananda and Gandhi, reason is given a more important place. They don't believe that moral notions come from reason, but they do think that reason plays a crucial role in moral dilemmas. As a consequence, the Vedas and Smrtis are given priority as the core sources of morality in Indian tradition, however all of the aforementioned writings also had a hand in determining the subject of morality and

immorality in Indian tradition. Because interfaith discourse is so crucial to our democratic system and to our day-to-day relationships with one another, studying religious ethics is also a good idea. Ethics does not need God.Both theists and atheists hold the belief that, in the absence of God, decisions about what is good and evil are up to the maker. In the novel The Brothers Karamazov, the Devil says Ivan, "Without God, everything is permitted." J.L. is well-liked. This is a positive thing, according to Mackie, Michael Ruse, Bertrand Russell, and Jean-Paul Sartre. If there is no God, then "there are no moral facts."

Imagine you just considered what would benefit natural selection. You wouldn't be able to base your ethics on anything that is genuinely authoritative if you considered what would be best for evolution. We would see this as noble, decent, and just, according to evolutionary scientist and philosopher Michael Ruse, if it were beneficial for us to dwell in the dark, consume each other's waste, and consume the dead. Charles Darwin concurs that:Like worker bees, our single women would believe it was their job to murder their brothers, and mums would attempt to murder their fertile daughters with no one thinking to intervene. However, I believe that the beeor any other social animalwould benefit from developing a conscience or a feeling of good and evil in our situation. The animal should have chosen to act on one of its impulses rather than the other. The one option should have been chosen since it would have been the correct decision and the other wouldn't have. The 99 comes from Darwin's book published in 1882.

humans like Darwin and Ruse think that cooperation, self-care, and other such behaviours would help humans survive. If they were real, it would only be because of how wonderfully things ultimately turned out for them. Any kind of justice must be beneficial for the living things it affects in order to be effective. It saddens many of us that Darwin believed that people would be better off if the strong let the weak to perish so that the strong may get stronger.We have an instinct for compassion and feel driven to assist people who can't help themselves. Originally a component of our social instincts, this inclination has gradually softened and expanded to many people. No, we couldn't cease being nice without harming the greatest aspects of our nature, even if harsh reason forced us to. The reality that the weak will survive and pass on their genes must be accepted, but at least one check exists in the shape of the weaker and less fortunate members of society not marrying as often as the wealthy. However, this check may be much more successful if the mentally or physically frail did not get married. The pages where Darwin discussed this are 168–169. Even Nevertheless, a non-believer might nonetheless hold ethical ideals to be real since they developed via natural processes, just as human thought's ability to develop objective mathematical reasoning did.

Moral Justifications for Theism

You should be able to handle certain parts of your moral experience better if you believe in God than if you don't. The notion that there exist objective or mind-independent moral truths, or moral realism, is sometimes said to need theistic philosophical or epistemological foundations, however this is not necessarily the case.Hastings Rashdall and W.R. Tozer responded to Immanuel Kant's assertion that if there is no God, then there are some moral conditions that cannot be fulfilled, such as the necessity that the moral good of virtue and the natural good of enjoyment should meet and perfect in a "highest good." Sorley, two Idealist philosophers who lived in the early 20th century, claimed that for an objective moral rule to have complete ontological reality, it must have an infinite Mind in which to exist. A more well-known iteration of this argument was made by C.S. Lewis in a series of speeches he gave for the BBC during World War II. Later, he included it in his book, Mere Christianity.

According to Lewis, we are informed by our conscience of a moral code that does not exist in the natural world and that, therefore, was created by a supernatural lawgiver. According to philosopher Robert Adams, the greatest way to understand moral duty is to consider the laws of a loving God. One may argue that moral standards in general demonstrate what God is like. He was a J.L., an atheist philosopher. Mackie. According to Mackie, metaphysical naturalism would prevent us from understanding objective moral truths and how we know them.He thus placed greater emphasis on philosophical naturalism than the reality of moral realities. The following argument might be modified: If we believe in moral facts, then we should not believe in naturalism but rather in something like theism. Some claim that strong moral realism and philosophical naturalism are incompatible.

A naturalist may develop moral scepticism if he or she is dedicated to the Darwinian history of morality. Theists believe that moral faculties vary from naturalistic theories in that they are intended to aid humans in understanding moral truths. One may argue that a naturalistic worldview is not compatible with any decent normative ethics framework. One may argue, for instance, that our moral judgements are related to our belief in inherent, unalienable rights.The metaphysics of naturalism would make this "nonsense on stilts." A theistic perspective, in which a person is the ultimate axiological and metaphysical item, may help you appreciate the inherent worth of humans.

Is it natural or plausible that there would be good and terrible states in the world as a whole if there is no intentional structure in the cosmos, or, as Richard Dawkins puts it, "there is, at bottom, no purpose, no evil and no good. There is nothing but blind pitiless indifference"? It seems unlikely that moral qualities would have developed naturally without being created by an all-powerful deity. Since Mackie is an atheist, he doesn't believe in God and thus doesn't believe in moral principles.Our ethics changed as we did, according to evolutionary theory. The issue with this is that evolutionary theory does not appear to explain why a form of life that survives natural selection must be better or more moral than other forms of life that do not. Darwin said that justice and compassion in people would help them survive, but he also suggested that it may not. Darwinian and neo-Darwinian evolution, according to some environmental ethicists, might provide individuals a cause to feel that non-human creatures deserve greater moral consideration than if they believe that species were all formed independently. For instance, Richard Dawkins believes that Christian ethics and evolutionary theory are incompatible. In contrast, Michael Ruse believes that there are no real differences. It concerns how individuals see truth, religion, and the veracity of religion.

Any sort of religion, not only monotheistic ones, should be considered when the issue of whether or not a religion is true is raised. Religion, truth, truth of religion, and the study of religion must all be represented by at least four different organisations. It is almost hard to discuss all the potential uses for them since none of them are obvious or unambiguous.

People in western cultures use the word "religion" in daily conversation, and at the core of this use lies a universal human perception of the universe. But it doesn't seem that we have a philosophical or scientific definition of religion that would include all contexts and methods of describing religion and religious events.According to sociology, religion is a complex cultural condition that includes a cult, a dogma, and a manner of doing affairs. The doctrinal component of a religion is particularly challenging to understand since it consists of a complex and extensive body of doctrine that has been produced over many years by successive generations of adherents. Because there exist disagreements regarding the veracity of religion and how religious truths ought to be perceived among adherents of the same religion as well as among those of other faiths. This makes everything much more challenging.

The notion of reality

It's difficult to articulate what truth is, exactly. When considering the philosophical theories and definitions of truth, both classical and non-classical, those who study religion have a wide range of options to select from. Truth, according to the classical correspondence theory, is when your mind and the world are in harmony. A statement is true, in accordance with the coherence principle, if it fits in with a collection of other assertions. The criteria for truth, according to pragmatic theory, is human activity, which is what we wish to do. There are more widely accepted "deflationary" conceptions of truth today, which contend that neither the classical theory nor the importance of truth in theory are true. When examining religion, one may adopt any one of these definitions of truth, but each one has its own issues. Finding a universally applicable definition of religious truth is the aim.

The notion that religion is authentic

We're going to look at the many ways we may define "religious truth" for the first time, and they are all challenging. The term "truth" has many diverse meanings in the realm of religions. Religious truth may be seen as a characteristic of all religions or simply one particular faith. When we discuss a propositional truth, we are referring to religious truth. In this instance, the church uses rigid theological logic to prove that religious claims are valid. The issue at hand is how to approach the truth of religion as a doctrinal system in a manner analogous to how one approaches the truth of a scientific hypothesis.

There are two types of truth, according to the study of religion: truth that is included inside a particular religion and truth that is external to it. The extra-religious truth concerns historical occurrences that, even if you reject that religion, may be corroborated by independent sources, such as the reality of Muhammad and Jesus Christ. The supernatural aspects of religious beliefs are covered by interreligious truth. It can only be discovered from inside a particular religion by a follower who has had a personal encounter with God or who looks to the founder's authority. Don't our beliefs about God and Christ reflect what we say about the past?When considering whether or not religions are true, many faiths have varying interpretations. The word "religion" is quite broad and may be used to describe a wide variety of faiths, including those practised by tribes, illiterate people, ancient civilisations like Babylon and Egypt, China, Judaism, Buddhism, and Islam. It may also be used to describe monotheistic, polytheistic, or henotheistic faiths as well as eclectic and syncretic ones.

The concept of truth may be easily applied to monotheistic faiths. On the other hand, this concept cannot be applied to old religious tales. What do you think of the Babylonian worship of the stars and moon compared to the religions of the ancient Greek and Roman world? Is this a connection to Mazdeism and Zoroastrianism when it refers to Mithra's worship in Iran? How can the notion of truth be applied to contemporary atheistic "religions" that don't have a transcendent object of devotion or those that just serve as religions? Esoteric religions like Buddhism, Vedanta, and Christian Gnosis confuse the question of whether a certain religion is true. These religions hold that there are two different types of truth: the obvious truth and the hidden truth. Then there is truth that cannot be described in any language and is only accessible to those who are knowledgeable about the subject. Furthermore, it may be challenging to discuss supernatural religious truth since it has a remote point of comparison and may need analogy-based terminology.

Religion's Main Types of Truth

There are many distinct presumptions surrounding the topic of whether a religion is genuine, particularly Christianity. These assumptions include ideological, philosophical, theological,

and religious ones. Additionally, it may refer to a variety of things, including cultural, epistemological, sociological, psychological, historical, substantive or functional, objective or subjective, and a host of other things. Religious truth was defined as having credibility, authenticity, wholeness, and meaning, in addition to being historically and doctrinally accurate. I define these terms in the sentences that follow, but I don't explain how they interact.

1) The historical veracity of religion. Each religion has a history and has been practised for a considerable amount of time, it is true. More specifically, historical veracity refers to the origin, identity, institutional continuity, and doctrinal consistency of a religious tradition as well as the historicity of its founder and its Holy Scriptures, which give it its distinctiveness and maintain its integrity. Typically, a religious organisation begins with a charismatic leader like Moses or Buddha. The leader then attracts followers who make an effort to adhere to the leader's teachings. Only a limited subset of traditions with clear beginnings and documented histories may be said to have this type of historical truth about religion.

2) The reality of religion. When individuals discuss the reality of religion, they often refer to its doctrinal component. This area of religion is covered by oral or written tradition in the form of sacred sayings relating to the supernatural and natural world. People in all religions have expectations for the world that will exist after this one. In this context, religious truth is seen as information pointing to the deepest, most profound reality, which is sometimes referred to as God, Dharma, Tao, the Sacred, or some other name. Because religions assert that there is a transcendental, supernatural, or holy object that is real, many think that religions are true.

The use of truth is complicated by the fact that the object of beliefs isn't a typical object in a subject-object relationship and cannot be verified by other individuals. Religious truths are also believed to be everlasting and infallible, which distinguishes them from scientific assertions that are only speculative. Truths that make hypothetical claims about science are substantially different from those that make promises that can only be realised in the hereafter.

Orthodoxy and the standards by which it is evaluated have issues as well. When it comes to religion, being orthodox involves holding the proper views that originate from a revered, essentially authoritative source. Orthodoxy is a concept that is recognised by all major religious traditions, despite the fact that they may refer to it in various ways. Each tradition has established its own guidelines for approving orthodoxy and rejecting non-orthodoxy since each is concerned with maintaining its own orthodoxy. Most faiths utilise the Bible and the Koran to outline what is acceptable and what is not. People who consider the Bible and the Koran to be infallible, for instance, as well as those who think the Bishop of Rome is the primary authority.

Some religious groups have extremely rigors guidelines on compliance and chastity. On the other hand, certain religious traditions, such as Judaism, Hinduism, Confucianism, and Islam, do not have a formal creed. There are other traditions that place more of a focus on ritual and morals than on orthodoxy. As long as they follow the rules, all major religions permit individuals to have diverse views. The traditional Chinese did not find it strange that he practised many religions concurrently. Additionally, the degree to which unorthodoxy is seen as a huge concern differs among traditions as well as throughout the course of a single tradition since the key beliefs alter over time within a given tradition.

3) The trustworthiness of religion. "Credibility" in this context relates to claims made by religions on what occurs after this world. A religion's age alone does not prove that it was true

long ago. It is yet unclear whether or not that religion will be able to fulfil its claims about personal rebirth and existence after death. The issue of whether Christianity is genuine is at least partly resolved by "eschatological verifiability" in existence after death. This fact derives from its capacity to forgive our sins and make us straight with God, thereby ensuring our eternal happiness. Religiously specialised reasoning and theological approaches are used to evaluate those who hold to religious truths. People who adhere to a certain religion might demonstrate how steadfast their faith is by putting their lives on the line and even dying for what they believe in.

4) That religion is a genuine phenomenon. How can one distinguish between religious beliefs that are genuine and those that aren't? The concept of genuine religion is present in this differentiation and may be utilised to identify religious items. An unauthentic religion may have certain characteristics that give the impression that it is genuine, but for other crucial factors, it is not. Regrettably, experts disagree on what constitutes a real religion. This is particularly true given the significance of religion in culture. The central topic in the debate over how to define religion is what distinguishes religious practises from those of other cultures. In western societies, culture and religion are two distinct concepts, while other cultures don't always make this distinction evident. Consider religious teaching as being faithful to a certain religion rather than being unorthodox, heterodox, or heretical as another approach to consider the validity of a particular religion.

5) Religion's exclusivity. There is a perspective on religious truth that gives it the appearance of being distinct and exceptional. All other faiths are fake, or at least not true, in the eyes of those who think their religion is the only one. Christianity, Judaism, and Islam all practise this form of exclusivity, although Judaism and Islam do it to a greater degree. Because it regards Jesus Christ as the revelation of God, the Catholic Church believes that she contains the whole truth. It claims that there is no salvation apart from the church. The Catholic Church has historically waged war on other faiths from this location. The "historical-religious" school, on the other hand, claimed that all religions include some aspect of God's revelation and that the relative absoluteness of Christianity can only be shown via historical comparison. This school emerged from liberal Protestant theology towards the end of the nineteenth century.

6) Religion's consistency and comprehensibility: Because religious beliefs play a significant role in practically every religion, it is vital to consider whether or not religious ideas are logical. Being reasonable is shown by the constancy of one's views. A religious system, however, may be entirely consistent yet lacking any feeling of coherence. But how can one consider a particular religion's doctrines to be a complete and coherent system? In closed deductive systems, it is simple to satisfy the standards for consistency and coherence, but not in open systems, such as more open religious beliefs.

Depending on how one views it, religious constancy may be seen as either intra- or extra-religious. When religious beliefs are in accord with one another, religion is said to be implicitly consistent. How well religious ideas fit with human reason and how well they match with widely held scientific or philosophical knowledge are the two aspects of a religion's external consistency. Many individuals struggle to come up with methods to apply the concept of consistency to all of the many faiths. Christianity, a highly well-thought-out religion, places a lot of importance on consistency, both inside and outside of the faith. It sometimes disagrees with a scientific worldview that excludes the supernatural when it attempts to present a broad perspective of the universe. The argument between the science of evolution and the religious idea that everything started with a single person is an excellent illustration. If you want to argue for religious consistency among various religions, you must

keep in mind that not all religious content is expressed in propositional language, that a religious creed also includes truths that are mysteries and are accepted as gifts from God, and that not all religious propositions can be understood because of the specificity of the religious language. However, given all of these factors, it is unclear how to achieve consistency and coherence within the framework of a particular religion.

7) In the actual world and in the real world, religion has significance. People nowadays aspire to understand religion's reality in a manner that extends beyond its doctrinal and historical foundations. How a person feels about the holy and how devoted they are to it might reveal the truth of their faith. Religion's descriptive aspects are irrelevant; what matters is that it directs a person's life towards the "ultimate reality" he seeks to escape. Because religion teaches them things that are true about the world, people don't become religious. They turn to religion because it assures them of bliss for all time. Religious customs and beliefs are significant if they result in saints who are revered for their moral and spiritual excellence.

Many things about religion in universal Even while many assertions, like those made by philosophers, are general, it is difficult to come up with a single definition of truth for every style of religion. This is due to the wide variety of religious traditions. The way phenomenologists discuss religion is that they discuss it broadly, which implies that they also discuss each religion specifically. The issue of whether a religion is true or not is vague in its meaning. No one can respond to this question until they have discovered a solution to the universality dilemma. People assert that there is only a general response to the subject of religion if there is a means to discuss the veracity of a particular religion. This concept is J's. Wach. A different approach is to focus primarily on the veracity of certain religious teachings. He believed that if you examined every sort of religious belief, you would discover that none of them is entirely without reality. revelation of religion. Does God appear and take on the form of the object of devotion at the beginning of that religion? Those who believe in God choose whether or not to accept God's revelation and the existence of a transcendent object of worship. Some faiths think that what they practise is real. A scholar of religion can only observe that this is true for certain faiths.

Consider the kind of religion it is if you want to determine if it is true. How reliable is the religion's doctrine, for instance? Some faiths, such as Christianity, have a strong doctrinal component, as can be seen by looking at them. Other faiths, such as Islam, have a more pragmatic and ritualistic aspect, as you can see. People who practise religions that focus more on behaviour than belief are still expressing their worldview, their belief in a god or gods, as well as how they perceive their relationships with one another and the rest of the universe.Given that we are discussing faith, there is only so much that philosophy and theology of religion can say about the veracity of religion. A person who makes a circular argument believes that a certain religion or its theology is the best place to begin when analysing the theological doctrine of other faiths. As a result, if we believe that other faiths are often erroneous due to their theology, we must also consider this reality. When seen as a matter of the presence of a transcendent object of worship, the issue of the veracity of revealed religion belongs to both philosophy and theology. On the other hand, it is resolved theologically in the context of a particular religion, often one's own religion, and in the context of one's own religion with regard to all other faiths.

It's the third one. inherent religion is considered of as the intuitive knowledge of God that arises from the human spirit and is discovered via the inherent capacity of reason, in contrast to positive religion. For instance, studying the "book of nature" may be beneficial. It is the responsibility of philosophy of religion to respond to the query of whether or not natural religion is true. If you approach natural religion from a normative perspective, all positive

faiths are illogical. They are outdated and corrupt types of natural religion. The reality of natural religion is that humans may hold onto the notion that there is a supreme being who preexists all else and who is the object of human adoration.

Fourth on our list of things to know is Christianity. Claim: The validity of the Christian religion must be shown. The dogmatic theology, which is the theological component of Christianity, particularly Roman Catholicism, is extremely thoroughly thought out. The Christian religion is real because it is founded on the truth of God. Christians who study and practise theology concentrate on their own beliefs. Orthodoxy and heterodoxy are quite clearly and formally distinguished in Christianity. A Christian is expected to adhere to both doctrine and morality. He must thus adhere to Christian doctrine and live a Christian lifestyle. This individual believes that the Church's official doctrine upholds the continued transmission of the Apostles' teaching to us. There isn't just one perspective on things, not even in Christianity. There are several diverse Christian Churches and sects, as well as more or less orthodox and nonorthodox religions including Eastern Orthodoxy, Roman Catholicism, and Protestantism.

In certain aspects, the truth of Christianity may be seen as an exception to the rule, in which case the reality of other historical faiths is analogous. Because of this, Christianity is seen as and held to be the only genuine religion. Religious experiences are common among Christians, but the Bible is not a historical book that has nothing to do with it. A Christian is more concerned in the distinctive reality of the Christian message than in the universal religious truths. People claim that Christianity is the only real religion since it is one that God gave to humanity, which implies that it is founded on the historical truth that Jesus Christ lived and also has religious significance. It is referred to be a revealed religion. Whether Jesus Christ is genuine is the key factor in determining whether Christianity is true. This is due to the fact that the man who claimed to be God entered the earth, died, and then rose again.

The "empirical" reality of what we hold to be true in the Bible and the Creed is true, which implies that Christianity is true and believable in the same sense. Christians were able to demonstrate that their beliefs and those of natural religion do not clash. Different sects within Christianity define what is true for them in various ways. Because of its apostolic heritage and the infallibility of the Church's hierarchical teaching, the Roman-Catholic Church claims to possess all of the truth that is beneficial for you. This viewpoint holds that all other faiths are fundamentally flawed in some manner.

CONCLUSION

The truth about other religions reveals a complex tapestry of human spirituality, reflecting the various ways that people look for transcendence, moral direction, and purpose in life. Christianity, which affirms the deity of Jesus Christ, places a strong emphasis on love, forgiveness, and redemption by faith. Islam, which is based on the teachings of the Prophet Muhammad, places a strong emphasis on adhering to the Five Pillars and submitting to Allah's will. Hinduism emphasizes the ideas of dharma, karma, and moksha because of the diversity of its deities and spiritual pathways. Buddhism, which draws its principles from Gautama Buddha, emphasises the Eightfold Path and the Four Noble Truths as the means to enlightenment. Even if every religion has its own distinctive facts and beliefs, it is crucial to approach the study of many religions with respect and an open mind. Promoting interfaith conversation, comprehension, and cooperation requires acknowledging and accepting the variety of religious perspectives. It promotes a society where people can live and cooperate based on common values and goals by urging people to get above religious prejudices and preconceptions.

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CHAPTER 4

INVESTIGATING THE ETHICS IN THE CONSTITUTION OF INDIA

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ABSTRACT:

Ethics in the Constitution of India form the foundation of the country's democratic framework and reflect the values and principles that guide its governance. This paper explores the incorporation of ethics in the Indian Constitution, highlighting its significance in promoting justice, equality, and social welfare. It examines key constitutional provisions that uphold ethical principles, such as fundamental rights, directive principles of state policy, and the concept of constitutional morality. By analyzing these provisions and their historical context, the paper elucidates the commitment of the Indian Constitution to ethical governance and the protection of individual rights. Additionally, it discusses the challenges and opportunities in realizing ethical ideals within the Indian legal and political system. Understanding the role of ethics in the Constitution of India is essential for fostering a just and inclusive society.

KEYWORDS:

Democracy, Equality, Fairness, Freedom, Fundamental rights, Integrity.

INTRODUCTION

Without the preamble, the constitution cannot be finished. The Indian Constitution's preamble acts as its introduction. India is often defined as a socialist, independent, democratic, secular, and republican nation. Additionally, it upholds the basic rights of all Indian people, including liberty, equality, and justice, while also encouraging intergroup brotherhood. The goals and ambitions of the Indian people are outlined in the preamble of the constitution. It gives the Indian Constitution a purpose and direction. The preamble is based on the Constituent Assembly's resolution adopting its goals and objectives. It offers a way of life that views fraternity, liberty, and equality as essential components of a good existence that are interdependent and inseparable. It indicates that in the absence of equality, liberty would result in the majority ruling the minority. Liberty without equality would stifle individual thought. Additionally, fraternity aids liberty and equality in their endeavours. The goals and objectives resolution introduced by Prime Minister Jawaharlal Nehru on December 13th, 1947, served as the foundation for the preamble of the Indian constitution. On January 22, 1948, the Constituent Assembly approved it[1], [2].

The preamble should just briefly outline the key characteristics and sociopolitical goals of the new state, according to the drafting committee. The Constitution should be improved in other crucial areas. As stated in the goals and objectives resolution, the committee altered the motto from the "Sovereign Independent Republic" to the "Sovereign Democratic Republic." The preamble, which contains all of the constitution's provisions, has often been referred to as the document's "soul." The constitution was ratified on November 26, 1949, and it went into effect on January 26, 1950.Thus, January 26 is recognized as Republic Day and is a holiday[3], [4].

Sovereignty

One of a state's fundamental characteristics is its sovereignty, which denotes absolute power that is not susceptible to interference from either internal or foreign authorities. "Sovereign" refers to the state's autonomous power. It denotes that all subjects are under the jurisdiction of the state alone; no other internal or external force is in charge of any topic. Therefore, the legislature of our nation has the authority to enact laws, subject to the limitations established by the constitution. The vesting of sovereign powers is not specifically addressed in the Indian Constitution. The preamble is the sole area where the sovereignty may be determined. There is a separation of powers between the union and the states in India, but there is no separation of sovereignty. In times of emergency, the union may take precedence over the states. It may legislate on topics on the state list under article 249, which allows it to do so even in times of peace[5], [6].

The ability of the Union of India to acquire foreign land was made plain in Article 1 of the constitution. Additionally, "the ability to cede portions of national territory if necessary is one of the attributes of sovereignty." Additionally, the union might surrender its territory if proper constitutional amendments were made. According to articles 2, 3, and 4 of the constitution, the Parliament has the authority to admit or create new states into the union as well as change the names, areas, and borders of existing states by regular legislation. There is just one citizenship for all of India's citizens, unlike the United States, which has dual citizenship with the union and the states. No state today can be considered entirely sovereign in this conventional sense. The United Nations, the European Union, and other international organisations, as well as international treaties, agreements, conventions, etc., impose duties, impose restrictions, and undermine sovereignty. In the K. Bharti case, Justice Mathew noted that the Republic of India was "sovereign" because it had the power to make or reverse any decision that affected itself without intervention from outside. According to Charles Cooley, "where there resides within itself a supreme and absolute power acknowledging no superior[7], [8].

Socialism

The 42nd Amendment, passed in 1976 during the emergency, inserted the word "Socialist" to the preamble. Democratic socialism is referred to as socialist. It refers to an economic-political framework that upholds social, economic, and political fairness. The founding fathers did not intend the constitution to be constrained by any specific economic system or political ideology. As a result, they refused to accept any mention of socialism, among other things. However, the preamble does make reference to the commitment to ensuring the economic justice and equality of opportunity of all people. The constitution does not, however, define the word "socialist." There is scarcely anybody remaining who can pinpoint a single meaning for it since it has meant diverse things to different individuals. The word's dictionary definition would suggest that, in whole or in part, the means of production and distribution are placed under public control and/or ownership as opposed to private ownership and free business. Socialism aimed to eradicate disparities in wealth, social standing, and living conditions[9], [10].

Secularism

The 42nd Amendment Act, passed in 1976 under the emergency, also included the word "Secular". India is a secular state, according to the Constitution, since there is no recognised religion there. The populace has their own worldview and is free to follow whichever religion they like. The people have complete freedom to follow whichever religion they want, thanks

to the state. The state cannot discriminate among faiths; it must treat them all equally and with respect.

"The secular state is a state that grants individual and corporate freedom of religion, is not constitutionally connected to a particular religion, and does not seek to either promote or interfere with religion," according to the definition given by the American Constitution Society.

The founding fathers had a vision of a country that would transcend differences in caste, faith, and religion. While they had nothing against religion, they thought that political unification would be feasible and that religious differences wouldn't prevent the development of a country. They imagined a government in which laws would not discriminate against people based on their caste, religion, or other identifiers. The constitution aimed to create a "secular" society in which the vast majority of people did not get any preferential treatment from the government. The protection of minorities' religious freedoms is also crucial.

Democracy

The words "demos" and "Kratos" in Greek signified "the people" and "government" or "rule," respectively. In contrast to monarchy or dictatorship, which was the dictatorial rule of one person, oligarchy or aristocracy being dominated by the few, democracy was governance by the people.

Everyone is considered equal in the eyes of the law, regardless of religion, caste, creed, colour, or sex as well as degree of economic, educational, or professional background, and sovereign authority is held by the people. People are meant to be their own masters in democracies. In a democratic type of government, everyone has a direct or indirect stake in governance. Being conscious of the people is a fundamental necessity for a functioning democracy. Without fair elections, a democratic system of government cannot exist since elections are the very heart of democracy. By defending the rule of law, equality, and human dignity, democracy also enhances the quality of life.In the Mohan Lal v. DM of Rai Bareily case, the court ruled that democracy is a philosophical concept connected to politics in which the people pick their representatives to create a government, with the fundamental tenet being to treat the minority in the same manner that the majority is treated. In a democracy, every citizen has equal rights and obligations before the law.

Justice

Justice for all people is promised in the preamble. Justice is the alignment of individual and group interests, as well as those of the community on the one hand and those of people and organisations on the other. Justice may be defined as being social, economic, and political. Order must be maintained in society, as guaranteed by the Indian Constitution's several sections on fundamental rights and guiding principles of public policy.

According to the concept of social justice, all citizens should be treated equally regardless of their place in society as a consequence of their birth, race, caste, religion, sex, or other characteristics. Discrimination or disability in relation to access to public places is prohibited under Article 15. In accordance with Article 38, the government must work to further the welfare of the populace "by securing and protecting a social order in which social, economic, and political justice shall prevail." Social justice was pursued via provisions for humane working conditions, maternity leave, leisure time, the elimination of large gaps, the promotion of economic interests and a respectable quality of life for employees, weaker groups and backwards classes, the minimum wage, and the outlawing of forced labour.

The absence of discrimination based on one's wealth, income, or economic standing is known as economic justice. All persons must have equal access to chances for employment and must get equal compensation for work performed in comparable roles. The constitution also aims to establish a new, fair social and economic order in order to further the goal of economic justice. There are provisions for the right to work, the right to an education, and the right to public assistance in certain circumstances. There are also provisions for workers' rights to just and humane working conditions, maternity leave, a living wage, etc., for children's free and compulsory education, the promotion of the economic and educational interests of underprivileged groups, the separation of the judiciary from the executive branch, and other things.

Political justice is defined as ensuring that all people have an equal opportunity to participate in politics, regardless of their race, caste, creed, religion, or place of birth. In terms of public employment, Article 16 provides equality of opportunity, while Articles 325 and 326 guarantee that all adults have an equal right to vote. Economic justice is essential for political justice. Even economic justice was insufficient without also addressing social injustice.

Liberty

Liberty, which is derived from the Latin word 'liber', literally means freedom from captivity, incarceration, slavery, serfdom, or dictatorship. It implies that people cannot be subjected to arbitrary limitations on their opinions, emotions, or ideas. However, liberty does not imply absolute freedom; one may be free to do anything as long as they stay within the bounds of the law. Anything that has the potential to cause unrest in public is not permitted. The constitution imposes certain restrictions in order to prevent harm in the name of liberty.

The idea of liberty was defined as the lack of governmental interference with one's right to pursue own interests. Our constitution's preamble defines liberty as more than the absence of control or dominance. The idea of "liberty of thought, expression, belief, faith, and worship" is a good one. While paragraphs 25–28 enshrine rights to freedom of religion, including those of belief, faith, and worship, article 19 ensures preservation of rights to freedom of speech, opinion, etc. When used in this way, liberty would entail having the freedom to do anything one wants.

Equality

Equality refers to more than just the fact that men and women are treated equally in all situations. Physical, psychological, and economic disparities are unavoidable. The idea of equality of position and opportunity is the only one that our preamble expresses. This has a political, social, economic, and legal component. The concept of equality is that everyone has access to all possibilities without distinction and that no group in society is granted any particular advantages. In order to create a society that is healthy for people to live in, it entails eliminating all forms of prejudice from it. Before the law, everyone is equal. In articles 14 through 18, the idea of equality of position and opportunity is highlighted.

Fraternity

It denotes an emotional connection to the nation and a sense of fraternity among its citizens. It alludes to a sentiment that makes one feel related to everyone and that they are all descended from the same land. Justice, liberty, and equality are only important and meaningful inasmuch as they foster a sense of brotherhood among people. Common citizenship provisions aim to enhance Indian fraternal sentiments and create a strong Indian fellowship. The guiding principles aimed at establishing social and economic equality as well

as the basic rights that are unconditionally guaranteed to all people are intended to foster brotherhood. The notion is further developed in Part IV A of the Constitution, which outlines the basic responsibilities of citizens. Every citizen has a responsibility to foster peace and a sense of fraternity among all Indians. As a result, the idea of fraternity is far more expansive than the idea of secularism. Fraternity, according to Dr. Babasaheb Ambedkar, refers to a feeling of all Indians being brothers. It is the guiding idea that makes social life cohesive and solidaristic. It is challenging to accomplish.

Federalism

India is not referred to be a federation in its constitution. Article 1 of the Indian Constitution, however, refers to India as a "Union of States." This indicates that India is a union made up of several states that are an essential component of it. States in this situation are unable to leave the union. They lack the authority to leave the union. The constituent parts of the states are able to leave the union in a real federation.The fundamental tenet of federalism is that the division of legislative, executive, and financial power between the federal government and the states is determined by the constitution, not by laws imposed by the federal government. The Indian Constitution also establishes the relationship between the judiciary, legislature, and executive. According to some, the Indian Constitution aids in becoming a federal system by clearly defining the borders between the federal and state governments. India's legislative and executive branches are split between the central and the states, much like the U.S.

DISCUSSION

The term "constitution" may have been often used in the past. Many people use the term "constitution" in many different contexts, such as when a nation or state, as well as an organisation or union, have a written constitution. It may also be used to discuss a business, a non-profit, and other entities. Does this phrase have the same meaning in each of these circumstances? It is untrue. The structure and operations of a group or organisation, such as a firm or a collection of individuals, are defined and controlled by its constitution, which is a set of written regulations. When used in the context of a State or a nation, it refers to a collection of core values, norms, and precedents. This paper defines a number of terms related to the State. It also describes how these three branches of government interact with one another and with one another in general. It also outlines each citizen's relationship to the State and government as well as their rights and freedoms.

The most significant laws in the nation are included in the Constitution, which may or may not be written down. It is the most significant and significant item. It is crucial to abide by it since doing otherwise would be unlawful and in violation of the constitution. A constitution also places restrictions on governmental authority to prevent overreach. Additionally, it is a live document that must be updated as required to remain current, therefore it is not static. Because it is so adaptable, it may alter to match the demands of the moment, the preferences of the populace, and the changes occurring in the outside world.

The Constitution is known as the Constitution of the United States throughout the country. You may be familiar with the Indian Constitution. Do you recognize the picture's cover page? You will concur that it is really lengthy if you have seen it or had the opportunity to view it. In actuality, the Indian Constitution is the world's longest written constitution. The Constituent Assembly, a gathering of individuals, created it. The cause for liberation was actively pursued by this organisation. They are referred to as the "founding fathers" of the Constitution since they contributed to its creation.There were several factors that made the process of creating a constitution in British-ruled India particularly difficult. These included the ambitions that people had throughout their protracted struggle for independence, the

political and constitutional developments that occurred during British rule, Mahatma Gandhi's theories, and the experiences that other democratic nations had with their constitutions. The Constitution came into force on January 26, 1950. Since that time, the day the Constitution takes effect has been commemorated as Republic Day every year. The Constituent Assembly started working on the Constitution for the first time on December 9, 1946. Dr. Rajendra Prasad has been selected as its president as of December 11, 1946. The team that authored the paper was headed by Dr. Baba Saheb Bhimrao Ambedkar. Over the course of two years, eleven months, and eighteen days, they interacted for 166 days. Up until November 26, 1949, when the Constituent Assembly approved the draughts constitution, no more amendments to the Constitution were made.

All facets of the Indian political system, including its fundamental goals, are defined in the Indian Constitution. It includes provisions on the areas that would make up India, citizenship, basic rights, guiding principles of public policy, fundamental obligations, the organisation and operation of union, state, and municipal governments, as well as various other facets of the political system. It describes India as a republic that is sovereign, democratic, socialist, and secular. It includes measures for enacting social change and outlining the relationship between the state and each individual citizen.

Constitutive Principles

Any nation's constitution is used for a wide range of purposes. It helps us formulate some thoughts about the sort of nation in which we would want to reside. Typically, a nation consists of several ethnic and religious groups, some of whom have similar ideas but not all. A constitution ensures that everyone concurs on crucial issues like norms and processes. These are the ideas that the populace has about how society should develop and how the nation should be administered. There must be agreement not just on the kind of government the nation should have, but also on the ideas the nation ought to uphold. The spirit of the Indian Constitution is conveyed throughout a wide range of articles and provisions by a set of fundamental constitutional ideals. But do you understand what "value" really means?

You may state right now that honesty, nonviolence, and peace are virtues. You may go on and include many more virtues, such as integrity, honor, and compassion. In truth, value is something that is crucial for human civilization as a whole, in the eyes of the average person. The Indian Constitution contains these ideals. They are characteristics of the contemporary period that are universal, humane, and democratic.

The Constitution's preamble and ethical principles

Have you read the Indian Constitution's Preamble, which begins this text? The Indian Constitution states that its ideals are present throughout the whole document. On the other side, the Preamble describes "the fundamental values and the philosophy on which the Constitution is based." Any constitution's preamble is a succinct statement that explains the purpose of the text.

The Indian Constitution's Preamble accomplishes the same goal. The Preamble's principles serve as the Constitution's objectives. Among them are: national unity and integrity; sovereignty; socialism; secularism; democracy; the republican nature of the Indian State; justice; liberty; equality; brotherhood; human dignity; and sovereignty. Let's discuss these principles of the Constitution:

The Preamble has been read by many individuals. According to the statement, India is a "sovereign socialist secular democratic republic." Being sovereign entails having complete

political autonomy and total control. It suggests that both internally and externally, India is strong. It is free to make its own judgements since there is no interference from outside, and no one within can challenge its authority.

We have the honor of being a nation in the world because of this aspect of sovereignty. The Preamble unequivocally declares that the Indian people are in control, despite the Constitution not specifying where the sovereign authority originates. This implies that the sole source of authority for the constitutional powers and governing bodies is the people.

Socialism

You may be aware that social and economic inequality have long existed in Indian society. As a result, socialism has been declared a fundamental American ideal since it aims to empower individuals to transform their lives and put an end to all types of inequality. Our Constitution directs the governments and the people to guarantee that everyone enjoys a social development that is well-planned and coordinated in every sector. It cautions readers against concentrating too much power and wealth in the hands of a select few. The Constitution provides provisions that address inequality in its Article on Fundamental Rights and State Policy.

Secularism

As long as someone reports that almost all of the world's major religious organisations are represented in India, we're delighted to hear it. Secularism is seen as a key virtue for the government when there are more than one or two persons. Because of secularism, no one religion or set of religious laws governs our nation. The Indian government is not hostile to religions, yet they are not permitted. It allows everyone in the nation to express, practice, and propagate whatever religion they want. Additionally, it ensures that the state does not have a certain religion, which is significant. Discrimination against persons based on their faith is prohibited under the Constitution.

Democracy

The Preamble asserts the virtues of democracy. It is a kind of governance that is based on popular consent. The officials who are elected by the people to lead the nation must answer to those voters. The Indian people elect their representatives to the government at various levels using the "one man, one vote" method. Democracy keeps society stable, ensures constant advancement, and prevents bloodshed when there is a political shift. It encourages tolerance and allows for disagreement. Last but not least, it is founded on the rule of law, which implies that individuals have rights that cannot be violated. The freedom of speech and the right to cast a ballot are included in this.

Republic

India is a republic as well as a democratic nation, therefore it is more than just a nation. President: Unlike under a monarchy, when the president is selected by birth, the president is elected. The most significant representation of a republic is this. This principle supports and enhances India's democratic system, which guarantees that every Indian citizen has an equal opportunity to become the nation's leader. The basic idea behind this clause is that everyone should have the right to vote.

Justice

On occasion, you may also come to the realization that just being in a democratic society does not guarantee that everyone is treated equally since it does not apply to everyone in the

globe. There are still many instances when political justiceas well as social and economic justiceis not being upheld. Therefore, as the constitution was being created, its creators considered social, economic, and political fairness. They have argued that the political freedom enjoyed by Indian people should be utilized to create a new, just social structure. Justice ought to be accessible to all people at some time in their life. One of the core principles of the Indian Constitution is the notion of a fair and equal society.Liberty is the right to think, talk, believe, and worship as one chooses. One of the Preamble's fundamental principles is this. No matter who they are, they must be guaranteed for everyone in every community. Because some fundamental rights are necessary for individuals to live in freedom and civilized society, it has been done in this manner because achieving the goals of democracy depends on them.

Equality

The constitution places equal weight on equality as it does on any other principle. Every citizen is guaranteed equal rights and opportunities under the Constitution so that they may develop into the greatest versions of themselves. Everyone has value as a person, and our nation and culture have outlawed inequality in all forms to ensure that everyone may fully enjoy their selves. One virtue that is significant is equality, which is mentioned in the Preamble.

Fraternity

The Preamble also states that the value of fraternity, which stands for the idea of universal brotherhood shared by all Indians, would be encouraged throughout the nation. An ethnically diverse nation like India becomes divided in the absence of brotherhood. The Preamble focuses a lot of emphasis on fraternity, which is a collection of individuals who cooperate, to make justice, liberty, and equality a reality. It turns out that eliminating all forms of discrimination that prevent India from becoming united is another method to establish fraternity, in addition to doing away with untouchability amongst various sects within the same society.

Dignity of the person

It is crucial to encourage brotherhood in order to recognize each person's dignity. If people don't have the right to respect, democracy cannot function. It guarantees that everyone has a voice in everything that takes place in a democratic government.

Integrity and national cohesion

As we previously saw, one of the most crucial virtues, fraternity, also contributes to the unity and strength of the nation. The country's unity and integrity are crucial for maintaining its independence. Because of this, efforts have been made to get everyone in the nation to cooperate. According to our constitution, every Indian has a duty to maintain the unity and strength of the nation.

Even though they aren't mentioned in the Preamble, world peace and a fair international order are crucial. It is evident in other sections of the Constitution. People in India are expected to uphold international law and treaties, maintain fair and honorable international relations, maintain global peace and security, and attempt to resolve international conflicts via arbitration. The Indian Constitution states this. maintain andIn India's greatest advantage, adhere to these beliefs. The development of India would be aided by a just and peaceful world order.

Fundamental obligations

Our Constitution outlines the behaviour that we should expect of ourselves as citizens, or "fundamental duties." Although people are required to perform these activities, they cannot be enforced in court way fundamental rights may. Fundamental obligations are even more crucial since they represent certain very significant ideals, such as patriotism, nationalism, humanism, ecology, peaceful coexistence, gender equality, scientific rigour and enquiry, as well as individual and group excellence.

CONCLUSION

The Indian Constitution's ethical provisions are crucial in determining the legal and political environment of the nation. The Indian Constitution's drafters understood the value of moral values in advancing social justice, equality, and individual liberties. The commitment to moral governance and the defense of people' rights is shown by the inclusion of basic rights, guiding principles of state policy, and the notion of constitutional morality. The preservation of people' individual liberty and dignity is provided through fundamental rights, which are codified in Part III of the Constitution. These rights include equality, freedom of expression, and immunity from discrimination. These rights preserve moral values like justice, equality, and respect for human rights, making sure that each person is treated equally and with dignity.

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CHAPTER 5

VALUES AND THE MOST IMPORTANT PARTS OF THE CONSTITUTION

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ABSTRACT:

Values are an integral part of any constitution as they provide the guiding principles that shape the legal and moral framework of a nation. This paper explores the significance of values in the constitution, focusing on the most important parts that embody these values. It examines how core values such as liberty, equality, justice, and democracy are enshrined in different sections of the constitution, including the preamble, fundamental rights, directive principles of state policy, and the separation of powers. By analyzing these key components, the paper highlights the foundational role of values in shaping the constitutional framework and fostering a just and inclusive society. Understanding the importance of values and their expression in the constitution is essential for upholding the principles of democracy and promoting a harmonious and equitable society.

KEYWORDS:

Fundamental Rights, Integrity, Justice, Morality, Rule of Law, Secularism, Social Justice.

INTRODUCTION

The Preamble's debate, which touches on constitutional ideals, emphasises their significance for the establishment of Indian democracy. As you continue reading, you'll discover that the Indian Constitution's key provisions are all based on constitutional principles. You will comprehend these values more fully as a result[1], [2]. The Indian Constitution is the world's longest written constitution, according to previous statements. There are 5 Appendices, 12 Schedules, 395 Articles divided into 22 Parts, and a Preamble. There is a Preamble as well. It is a list of significant guidelines that aids in explaining how the political system and the government as a whole operate. This is how a democratic India ought to operate. It is crucial for citizens to be aware of their rights and obligations as stated in this article. While doing so, it emphasises the significance of constitutional principles[3], [4].

A Special Combination of Rigidity and Flexibility This remarkable combination of flexibility and stiffness. We often find it challenging to make adjustments to written work in our everyday lives. Written constitutions are often quite restrictive in nature. Making frequent adjustments to them is challenging. The Constitution has a unique method for changing itself. Changes are done via the regular legislative procedure in an unwritten constitution like the British Constitution. An alterable constitution is the British Constitution. It is incredibly difficult to make modifications to a written constitution like the US Constitution. Therefore, the US Constitution is a fairly stringent document. Indian law is more restrictive than American law and less forgiving than British law. It emphasises how crucial it is to keep things evolving and changing. There are three methods to alter the Indian Constitution. Some of the rules of the Parliament may be altered with a simple majority and others need a special majority. Some revisions need the consent of both the States and the Parliament.

Fundamental Duties and Rights You should be familiar with the phrase "fundamental rights." We see it on TV or in the news rather often. These rights are included in a distinct section of

the Indian Constitution, often referred to as the "conscience" of the document. Americans enjoy a set of fundamental liberties that shield them against the arbitrary and unrestrained exercise of power by the government. According to the Constitution, it defends individuals' rights both from the State and from other people. People who disagree with the majority have their rights protected by the Constitution as well. The Constitution also outlines several fundamental obligations in addition to these rights. Unlike the fundamental rights, they are not as legally binding. These obligations are based on a few of the principles outlined in the Constitution[5], [6].

In addition, the Constitution has a section titled "Directive Principles of State Policy." The "Fundamental Rights," which are universal rights, are in addition to this. The Constitution has this, which makes it special. It aids the government in creating laws and policies that assist individuals in escaping poverty and putting an end to social prejudice. Its goal is to ensure that there are more social and economic developments. In fact, you will discover in the lesson on "India-A Welfare State" that the purpose of these rules is to make India a better environment for everyone to live and work[7], [8].

Integrated Judicial System: The Indian Constitution established an integrated judicial system, much like the one in the United States. This contrasts with the way federal nations, like the United States, operate their courts. There is just one kind of court, even if the Supreme Court sits at the federal level, High Courts sit at the state level, and Subordinate Courts sit at the district and lesser levels. The highest court is the Supreme Court. Making ensuring that everyone receives the same amount of justice in the same manner is the main objective of this unified judicial system. This is so because India's constitution, which forbids interference from both the executive and the legislature, protects the independence of the judiciary[9], [10].

Single Citizenship: The Indian Constitution allows for the citizenship of only one individual. No, I'm not sure. It implies that an Indian is a citizen regardless of where they reside or were born. In the United States of America, things don't operate like that. A person who is an American citizen also has state citizenship. Due to its focus on the principles of equality, unification, and integrity, this section of the Indian Constitution is very significant.

Universal Adult Franchise: The right to vote for all adults is another significant provision of the Constitution. The principles of fairness and equality embodied in the Constitution. Any Indian who is of voting age may do so. That age is now 18 the legislation prohibits discrimination against individuals based on their residence, birthplace, race, class, sex, or religion. This system, known as the "universal adult franchise," gives everyone the freedom to create their own company. Another significant feature of the Indian Constitution is its federal system and parliamentary form of government. It permits a type of government that is based on the people as well as a federal system of states. These will be covered in further depth. But it's crucial to note that the federal system is founded on the Constitution's principles of maintaining national unity and decentralizing authority. The parliamentary system of administration gives the people a great deal of authority and duty. The fact that the representatives of the people run the government under a parliamentary system is crucial.

DISCUSSION

Fundamental Rights

We are commemorating the 75th anniversary of our freedom from colonial authority. On November 26, 1949, the Constituent Assembly approved the Indian Constitution. It includes the basic code and structure. India is a sovereign country with a democratic administration.

The existence and growth of people depend on their rights. The state, society, and individuals all acknowledge rights. Dr. Babasaheb Ambedkar established the Fundamental Rights, the section of the Indian Constitution that has received the greatest criticism. Incorporated within Part III of the constitution are fundamental rights. The basic principles that form the basis of the constitution are the fundamental rights, the directive principles, and the fundamental obligations. 38 days were spent debating fundamental rights, including 25 days in the constituent assembly, 2 days in the advisory committee, and 11 days in the subcommittee.

But only when people fulfil their obligations do the rights have any real substance. A duty is anything that one is called upon or expected to do. As a result, having a right also entails having to respect the rights of others. Duties are the forms that accompany the rights that come with them. As a result, we will study about rights in this article as well as the responsibilities and obligations that are in conflict with basic rights as established by the Indian Constitution.Fundamental rights are the fundamental core and cornerstone of the democratic way of life that the constitution brought in to our nation, Justice Gajendragadkar said in the Sajjan Singh v. the State of Rajasthan case.Rights are guidelines for how individuals should interact. They impose limitations and requirements on the state's and people's or organisations' behaviour. Rights are assertions that are necessary for a person's survival and growth. There will be a lengthy list of rights in that sense. While all of these are acknowledged by society, the state also recognises several of the most significant rights, which are inscribed in the Constitution.   The most basic rights protected by the constitution are known as fundamental rights, and the state acknowledges them.

These liberties are essential for two reasons. In addition to being listed in the constitution, which guarantees them, certain rights are also justiciable, meaning that they may be enforced in court. The person may seek protection from the courts in the event of their violation. Any legislation passed by a government that limits any of these rights will be ruled unconstitutional by the courts. The right to equality, the right to freedom, the right against exploitation, the right to freedom of religion, the right to cultural and educational freedoms, and the right to constitutional remedies are the six essential rights that the constitution guarantees to Indian people. Although these essential rights are shared by all people, the constitution also lists several exclusions and limitations.

Overview of Fundamental Rights

The following six essential rights are guaranteed to Indian people under the Constitution:

Equal Opportunity

The Right to Equality includes the abolition of untouchability and the title system as well as equality before the law and equal protection of the laws. It also forbids discrimination on the basis of race, religion, caste, sex, or place of birth. The goal of this right is to create a society in which all people are treated fairly under the law.

Lawful equality for all

The equality of all citizens in front of the law is a guarantee provided by the constitution. The laws of the nation will protect everyone equally. Nobody is above the law. Law will apply to everyone equally.

No Discrimination on the Basis of Religion, Race, Caste, Sex, or Place of Birth: A citizen may not be subjected to discrimination by the government on the grounds of religion, race, caste, sex, or place of birth. Every Indian citizen enjoys unrestricted access to all businesses,

dining establishments, public recreation areas, wells, tanks, and highways under terms of social equality.

The state is not allowed to discriminate against anybody when it comes to public employment. All citizens must have the same opportunity to work in government. All citizens are eligible to apply to work for the government. The criterion for hiring shall be credentials and merit. The reserving of jobs for members of the Scheduled Castes, Scheduled Tribes, and Other Backwards Classes, however, is subject to strict rules.

Removal of Untouchability

Removal of Titles

All British titles, such as Sir or Rai Bahadur, that were bestowed upon British subjects under the British Empire's administration have been abolished since they led to artificial disparities. However, persons who have shown exemplary service to the country in many sectors may get civil and military medals from the President of India.

Freedom is a right

The right to freedom covers the preservation of one's life and individual liberties as well as the freedoms of assembly, association, and mobility, as well as the right to live and dwell in anylocation within India and the right to engage in any profession or activity.Every living thing's most treasured dream is to be free. All Indian people have a right to freedom under the country's constitution. Articles 19 through 22 cover this right.

Seven rights were outlined in Article 19. However, the 44th Amendment Act of 1978 removed the ability to buy, keep, and sell property. The six rights are protected from solely government action, not that of private citizens. Furthermore, legal entities like firms or corporations, as well as foreign nationals, do not have access to these rights; rather, they are only accessible to citizens and shareholders of a company. Only the reasons listed in Article 19 itself, and no other reasons, may the state place "reasonable" limitations on the enjoyment of these six rights.

Protection from prosecution for crimes is provided under Article 20 of the Constitution. It protects an accused individual against arbitrary and disproportionate punishment, whether they are a citizen, a foreigner, or a member of the legal community like a firm or corporation. It has three clauses that work in that direction:

1. No legislation shall be enacted ex post facto: No person shall be found guilty of any offence other than a breach of a law in effect at the time the offence was committed, nor may such person be subjected to a punishment higher than that provided by the law in effect at the time the offence was committed.

2. No one may face double jeopardy while being tried and sentenced for the same crime.

3. No one should be required to testify against themselves when they are accused of any crime.

According to Article 21, no one may be deprived of their life or personal liberty unless they follow the legal process. Both citizens and non-citizens may exercise this freedom. A person's right to life and personal freedom may be taken away by the law as long as the process is reasonable, fair, and just. Both arbitrary legislative activity and arbitrary executive action should be covered by the protection provided by Article 21. The "right to life" as expressed in Article 21 is not only limited to animal existence or survival; it also encompasses the right to

live in dignity and all other elements of life that contribute to a man's meaningful, satisfying, and worthwhile existence. According to Article 21 A, all children between the ages of six and fourteen must receive free and mandatory education in a way that the state deems appropriate. The 86th Constitutional Amendment Act of 2002 introduced this clause. This amendment marks a significant turning point in the nation's pursuit of "Education for All."

Democracy is based on majority rule. Minorities, however, are also crucial to their ability to operate successfully. In order to prevent minorities from feeling undervalued or ignored, it is crucial to safeguard their language, culture, and religion. According to Article 30, all minorities, regardless of whether they are linguistic or religious, have the freedom to form and run educational institutions of their choosing. Article 30 is purely a minority right, which is a right created to defend the rights of minorities. According to the 44th Amendment's newly added Clause 1, if any of these institutions' property is purchased, the compensation must be appropriate and sufficient to ensure that the rights granted by the Article remain relevant. According to clause 2, the state is not allowed to discriminate against institutions run by minorities while disbursing funding. According to this article, minorities have the freedom to "establish and administer" the educational institutions of their choosing, including how they would teach their students. Right to Constitutional Redress: All of these basic rights are subject to the availability of constitutional redress.

Specifications of Article 32

1. Right to recourse for upholding one's basic rights

2. the right to protection of basic rights

3. Right to petition the Supreme Court to uphold basic rights

4. The SC has the authority to issue directives, orders, or writs to compel the observance of any basic rights;

Different Writs

1. Hass corpus

Individual liberty against arbitrary detention is protected by the habeas corpus, a court order given to a person who has detained another person. Both public and private authorities are subject to it.

2. Hass corpus

A public official who has failed or refused to discharge his official obligations is given one by the court. A private entity cannot be the target of this writ.

3. Prohibition

A higher court may impose a prohibition to a lesser court or tribunal to stop it from going beyond its authority.

4. Certiorari

It is given by a higher court to a subordinate court or tribunal in order to transfer a matter that is pending or to overturn an order that has already been made due to lack of or excess of jurisdiction or legal mistake.

5. Warranto Quo

It is issued by the court to investigate whether a person's claim to a public position is legitimate.

Writes' range

Only the Supreme Court and High Court can issue writs for the enforcement of fundamental rights, and only for that purpose. The Supreme Court can issue writs across the entire territory of India, and the High Court can only issue writs within its jurisdiction. The Supreme Court cannot refuse to exercise its writ, but the High Court can.

The Criminal Justice System in India

The criminal justice system is a weapon used by the state to ensure that those who are under its control abide by the law. People in civilised society have devised several methods of punishing offenders from the dawn of time. The Criminal Justice System mostly use this strategy to accomplish its objectives. The police, prosecutor, judge, and prisons—now referred to as "correctional institutions" according to the new Correctional Philosophy—are important components of the Criminal Justice System.

The CJS's Prosecution and Defence Counsel subsystems have remained in place and are less well-known than other CJS components. Additionally, various members of the Criminal Justice System and the Probation and Parole subsystems play a critical role. When one component or segment of the system is finished, it affects the other completed components or segments as well. The beginning of what we refer to as the official CJS is where those who work for the police are.

The CJS receives the basic information regarding every crime from the police or a judge. .The executive starts working as soon as someone complains or says anything negative. They may gather the strongest evidence, speak with witnesses, make arrests, conduct searches, take items, and more. When someone is taken into custody, they are given the option to remain in custody and get bail in every circumstance, regardless of whether the investigation turns up evidence that supports the prosecution's case or not.

The Criminal Justice System's Goals

To be clear, very few crimes are really reported to the police, and very few offences that were reported to the police ever wind up in court. Finally, only a very tiny percentage of legal matters that get to trial have successful resolutions. Because there are too many delays in having the cases resolved, which puts a lot of strain on the system, people lose trust in the criminal justice system. The protection of individuals and their property as well as the prosecution of lawbreakers are the two fundamental objectives of the criminal justice system. To ensure that both the offender and the victim get what is just is, in other words, the primary objective of the criminal justice system. Every community aspires to be orderly, peaceful, and just, yet every society has individuals that cause issues with law and order. For a civil society to function well, the criminal justice system's legitimacy is crucial. If a CJS has a poor credibility rating in the eyes of the general public while boasting a high arrest rate and a high concrete rate, it may not be the best option.

The Criminal Justice System's Evolution

Since the beginning of time, humanity have developed a wide range of strategies and tactics to protect the public and deter potential criminals. The best technique to deter undesirable behaviour differs from civilisation to society and sometimes even within the same

community. However, the process of being detained, appearing in court, and receiving punishment makes up the majority of the system. With the development of civilisation and the many social, economic, and political environments that have existed throughout history, there have been significant changes in how individuals are detained, convicted, and punished. The first level is strict responsibility, and the second is moral depravity or a guilty mentality, according to those who study criminal law. The test of being able to foretell what would happen contributed to the idea of moral depravity.

The history of the criminal justice system is extensive. In England, the administration of justice was taken over by the Crown in the 12th century. As a result, the Crown received compensation instead of the injured party. However, no official procedures were followed. Prior to the 18th century, the criminal justice system operated under informal rules and did not adhere to unwritten laws. It is a historical reality that certain codified legal systems and state-mandated processes date back to the prehistoric period. They describe the functioning of the criminal justice system. In the 18th century BC, King Hammurabi of Babylon created a compilation of laws known as the Code of Hammurabi. The earliest known set of guidelines was this one. This code was designed to regulate a variety of human behaviours. According to Dwivedi, the Vedas' rule of dharma was the most significant factor in ancient India. This is due to the fact that in ancient India, people believed the code of dharma to be the most significant thing. The monarch had the authority to exact revenge on the wrongdoer. History: As society developed, the King began enacting rules and regulations while taking into consideration regional traditions and practises. Prior to social development, there was no clear demarcation in Hindu law between criminal activity and civil misbehaviour. The system's modifications took a very long period, but they were slow and steady.Muslim law was introduced into the nation once the Muslims acquired control, and Indian courts conducted their business under Muslim criminal law. According to him, the holy Quran and Hadis serve as the primary sources of Muslim criminal law. The Qazis had the responsibility of outlining and outlining the laws.

Crimes against man, such as murder or robbery, were divided into crimes against God, such as adultery and intoxication. People were punished by their community when they committed crimes against God in public view. The victim or the victim's next of kin had a significant influence on the kind and severity of punishment for crimes against males, which were considered to be private and penal. Blood money might be used to end the case. People were punished by several forms of revenge, including Qisas, Diyut, Hadd, Tazer, and Siyasa. There were many issues with how things were done in general before the East India Company took over the administration of justice. The East India Company acquired Nizamat, a collection of three provinces in India, in 1765. Orissa, Bihar, and Bengal made up this group. To be fair, the Company first maintained things the same, but adjustments were made on a regular basis. People were tried differently, and their sentences also changed. The first individual to make an effort to alter the character of penalties was Warren Hastings. After it, Lord Cornwallis significantly altered the fundamental criminal legislation. Each Presidency had its own set of laws, and they were distinct from one another in many respects. These laws were passed one at a time.

There were discrepancies in the laws and norms when all the presidencies were placed under one common rule. The Charter of 1833 was enacted as a result of the realization that fragmented reforms would not succeed. The All-India Legislature, the statute Member's Office in the Governor General's Council, and the Law Commision were all established under this statute. In 1834, one of the earliest laws commissions was established, and Lord Macauley served as its chairman. A draughts report from the Commision has been viewed by

members of the Legislative Council. It was given the go-ahead by the Legislative Council and forwarded to the Governor General for approval. The Governor General has authorised a revised version of the Penal Code. It started working on January 1st, 1862.

The Penal Code outlines crimes and criminal activity, the Criminal Procedure outlines how the crimes will be tried, and the Law of Evidence deals with evidence. These are the four fundamental components of the law. The Constitution addresses the rights and obligations of the State and its subjects, among other significant topics. There are several additional laws that outline how to deal with certain crimes, define offences, and provide individuals rights and obligations. Additionally, courts have contributed to the interpretation of the law. The criminal system has expanded much more as judges have been more involved.

CONCLUSION

Any constitution must be based on values since they serve as the moral compass for a country's government and legal system. A few passages in the constitution stand out as being particularly significant because they embody and support these ideals. The preamble, which acts as the constitution's opening declaration, captures the nation's fundamental ideals and objectives. It sets the tone for the whole constitutional structure by stating that justice, liberty, equality, and fraternity are the fundamental ideals. The prologue highlights the dedication to creating a fair, inclusive, and democratic society and symbolises the people's overall goal. Individual freedoms are guaranteed by fundamental rights, which are established in several parts of the constitution. For the principles of justice, equality, and liberty to be upheld, these rights—such as the right to equality, the freedom of expression, and the freedom of religion—must be respected. They provide people more authority and offer protections from tyranny, discrimination, and arbitrary governmental action.

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CHAPTER 6

COMPONENTS OF THE CRIMINAL JUSTICE SYSTEM

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ABSTRACT:

The criminal justice system is a complex and multifaceted structure that encompasses various components working together to maintain law and order, enforce criminal laws, and ensure justice. This paper explores the different components of the criminal justice system, including law enforcement, the judiciary, and corrections. It examines the roles and functions of each component, highlighting their interdependence and the challenges they face in achieving their respective objectives. By understanding the components of the criminal justice system, we gain insight into the intricate processes involved in investigating, prosecuting, and rehabilitating offenders. This analysis contributes to a comprehensive understanding of the criminal justice system and its role in maintaining societal order and promoting justice.

KEYWORDS:

Arrest, Corrections, Court, Crime, Criminal investigation, Evidence.

INTRODUCTION

The Criminal Justice System is generally responsible for "preventing and controlling crime." This involves making an arrest, locking someone up, releasing them, and helping them get back on their feet. They are established by the legislature as laws. The police, the judiciary, and the correctional facilities make up the Criminal Justice System's core components. The legislature is another important component of the criminal justice system. All laws originate there, and it is from there that they are drafted and passed. Judges are those in charge of establishing the rules. Making them occur is the responsibility of the police[1], [2].

Police Force

The Greek term "polis," which meaning the State, is where the word "police" originates. This may be due to the fact that they demonstrate the state's might. They contend that the structure of the State affects the function and role of the police in a given nation. The British, who were skilled in the administration of law, made several modifications to the way the police were administered during the upheavals of 1857. A legislation governing police was enacted in British India in 1861. This statute established a conventional police force. The most onerous job in criminal justice is that of the police[3], [4].

The criminal justice system is more complicated than merely entering it. Everything else in it is being advanced by the Police. Having a clear line of communication between the populace and the government, like the police, is crucial. They enforce the government's authority and deal with any opposition that nobody else, including the police, can. Isn't it true that the Criminal Justice System as a whole function as a whole? The police, courts, prosecutors, and other parties collaborate. The system as a whole is affected by what occurs in one area. The police play a significant role in the overall system. Sociologists agree that individuals are not merely behaving in their own particular ways when they are in social situations. Instead, they are behaving in accordance with the slew of norms and expectations that are associated with that position in society. When it comes to social control, the police play a crucial role. They

likely only have as much significance as the family and other kinship groupings. The contemporary Indian police force was established by the British. Even after the nation gained its independence, it was difficult to amend the laws governing police operations in the nation. The British in India approved the Indian Police Act in 1861. Police in the nation are uniformed.

The police are granted certain rights and authorities under the Act. The Criminal Procedure Code, which has undergone periodic changes, also grants the police a great deal of authority, including the ability to conduct investigations into crimes, make arrests, conduct searches, and confiscate objects.Even if it means sacrificing their personal sentiments, the police must operate in a specific manner as a collective, even if they or their families don't like it. Today, policing involves more than simply maintaining the law and order. Police officers often have an adverse effect on the socioeconomic and psychological health of their families as a result of their employment or methods of operation. The police are at the beginning of the Criminal Justice System. Before they appear in court, they are required to do everything from collecting evidence from the crime site to interrogating witnesses and recording confessions and testimonies[5], [6].

The police are responsible for maintaining law and order, overseeing arrests, searches, and seizures, thus the whole blame rests with them. The primary statute governing how the police operate, the Indian Police Act, has been in effect for a considerable amount of time. The 1973 Code of Criminal Procedure has a procedural framework and has retained the fundamental format of the previous laws. Under the criminal procedural legislation, the police officer in charge Staton, the leader of the local government, still has a lot of authority, which might be in opposition to democratic principles.

The authorities in question relate to home searches, suspicion-based arrests, and other things that help maintain peace and order.Despite claims to the contrary, people really fear and dislike the police despite their claims that they are there to protect them. In actuality, the public's perception of the police is based on the excesses and abuses that they commit every day. This is the fault of less than professional members of the Police Force. The police, according to the Malimath Committee on Criminal Justice Reform (MCR), are the finest resource for battling crime, especially terrorism[7], [8].

There is only one individual who can demonstrate that the people and the government are working together. The police are the only ones who can demonstrate that the government is in charge; nobody else is able to demonstrate this. They are significant because they contribute to the cohesiveness of our complex society. They keep the person employed and thriving while abiding by the law. A society cannot function when there is no established police force. The police force that does exist must be efficient and well-organized. It could be impossible to entirely halt the crooks, leading to an increase in crime. People are aware that most police forces across the globe have not been successful in stopping all crime and delinquency.

No of the kind of government, the police are the element that is most despised. The police in India are a source of hatred in addition to dislike. According to Holcomb, no one in England loves police officers. In the US, police are referred to as pigs. Most nations criticise police of being arrogant and brutal, torturing criminals, and doing subpar work. Many people think that since politicians have so much power, they work for them.There is no question that each component of the criminal justice system, including the police, prosecutors, courts, and prisons, is interconnected. The other elements of the system are directly impacted by what occurs in one area of the system. The Criminal Justice System must function as a whole and in a manner that makes sense. Within the system of criminal justice[9], [10].

DISCUSSION

Crime, Punishment, Reform, And IPC

Before India gained independence, the Indian Penal Code already existed. The legislation covers a variety of offences and associated penalties. It has sometimes undergone modifications. The legislation still needs modernisation and improvement. Various administrations and politicians have proposed a number of amendments to the statute. Many times, it is said that some parts of the legislation are from the 18th and 19th centuries. Additionally, crime itself is always evolving. The primary purpose of the IPC is to create the criminal code to reduce crime.

The IPC's history and how it came to be in India will be covered in this section. What do crimes and penalties entail? What changes are necessary to upgrade the IPC? Lord Macaulay, the Law Commissioner, presented the IPC's first draught. Around 1937, the Governor-General received the draught. But several improvements were recommended by authorities and legal professionals. It was submitted to the Legislative Council in 1856 with suggestions from different authorities. The 1857 insurrection prevented its passage, but on January 1st, 1862, the IPC ultimately went into effect.

There have been periodic changes made to the statute. Various administrations and politicians have proposed a number of amendments to the statute. Many times, it is said that some parts of the legislation are from the 18th and 19th centuries. Additionally, crime itself is always evolving. Financial and technological crimes have become more prevalent. To make sure that the legislation is current, a variety of committees have been formed.

More than 75 changes have been made to the IPC. The law commission's 42nd report from 1971 is credited with making the only suggestion from any commision. But it hasn't been fully embraced yet. The two most significant revisions to the criminal code so far, out of 75, were made in 2013 and 2018. Recent changes to the legislation regarding rape and anti-dowry were seen to be noteworthy.

Crime

According to Blackstone, a crime is an act that is either carried out or neglected that violates a public law that either commands or forbids it. It is an action carried out by a person or organisation that is detrimental to society as a whole and goes against its core values. The wrongdoings, occurrences, or incidences that affect people are referred to as crimes. The power to punish offenders belongs to the government. Judges have the authority to determine whether crimes were committed deliberately or unwittingly. Despite the fact that the government and the judiciary are independent institutions, it is the government that creates laws and the court that puts those laws into effect. Crime is more than simply a misdemeanour; it is a way of acting that will inevitably harm society. Even though the victim and the offender had personal motivations for committing the crime, it is still thought that the act was done to hurt society as a whole.

The Latin proverb "actus non facitreum nisi mens sit rea" is essentially how crime is committed. It implies that a guilty mentality must accompany the act for it to constitute guilt. To be considered a crime, both the act and the mentality must be guilty. The crime must be committed with both an act and a guilty mentality. It wouldn't take more than one of these to qualify as a felony.

Punishment

It takes punishments to lower the crime rate. Without punishment, the state cannot make a society safer even if it can define what constitutes criminal activity. Various viewpoints exist in society on the kind of punishment and whether it is essential to impose penalty for offences. The types of penalties have been the subject of several arguments.

A wrongdoing must be both legally against the law and criminally sanctioned by the state in order to be considered a crime. Criminal law's primary goal is to reduce crime by penalising criminals.The theories of punishment listed below decide the kind of punishment to be meted out to the offender:

1. Dissuasive Theory

Bentham is credited as the idea's creator.

It is predicated on the idea that punishing one criminal would discourage others from committing offences of a similar kind. The goal of punishment is to make people feel afraid or guilty so that they won't do the same crime again. Unpunished crimes will make it easier for those with malicious intentions to commit them again.

2. Theory of Retribution

It is the first kind of punishment that takes the idea of vengeance and retaliation into account. The penalty has to be meted out in proportion to the damage or loss brought on by the wrongdoing. Experts in contemporary law reject this hypothesis. However, it was used widely over the globe.

3. Behavioural Theory

This idea favours crime prevention above seeking retribution, as the name would imply. According to this idea, getting even is less important than preventing crime and safeguarding society.

4. Theory of Reform

Instead of punishing the criminal, this idea emphasises rehabilitating him. The rights of every human being form the foundation of this idea. It is regarded as the compassionate theory. According to this view, it is important to encourage criminals' rehabilitation and turn them into law-abiding citizens.

The Indian Penal Code lists many types of penalties

The severity of the offence determines the appropriate punishment. The penalty is more severe the more serious the offence. The severity of the penalty must be determined, and it depends on factors including provocation, purpose, damage inflicted, and intention.The major sorts of penalties are listed in Section 53 of the IPC and include the death penalty, life in prison, imprisonment, property confiscation, and fine.Only a small number of crimes and the rarest of situations result in the death penalty being applied. Currently, the death penalty should be abolished, according to several nations. In India, it is referred to as the death penalty. A offender who receives a life sentence is imprisoned severely until they pass away. It might be easy or difficult to be imprisoned.

Reform

Any legislation should be dynamic in character. It ought to change throughout time. As a result, we have several changes to the different laws we follow. Our constitution has undergone several revisions, as long as the fundamental framework hasn't changed. Laws that we create for society must be responsive to evolving social policies. The way that crimes are committed, how they are punished, and the changing social structure should all be considered while drafting the legislation.

The following reforms are being talked about on different forums:

1. In order to stifle the independence struggle under colonial authority, the British passed Section 124 A, the Sedition Law. There are now no revolt movements against political authority, although it is still practised. The practise of applying the sedition statute to anyone who express government criticism is improper.

2. We now have a wider perspective on the rape crime case thanks to the 2013 changes to the criminal code. The sufferer also feels relief as a result. However, we continue to solely acknowledge women as rape victims and do not recognise men, hijras, or boys as rape victims. Thus, gender-neutral legislation is urgently needed.

3. The penalties listed in Section III of the law are just sanctions. Community service or criminal justice reform penalties are not included in the IPC. The concept of human rights and providing everyone with an equal chance is becoming more popular in current times. We cannot separate criminals from society since they are a part of it too. Smaller offences may most certainly be punished with community service and criminal rehabilitation.

4. Another problem is that the code lacks precise definitions. The term "obscene," for instance, is used in section 294 but is not defined anywhere else in the law. Therefore, it may be interpreted whatever the court sees fit.

5. Giving a thorough and relevant explanation may reduce vagueness. The IPC's weakest point, for instance, is the difference between culpable homicide and murder. The reason for this is that although murder is not defined, the notion of culpable homicide is. So in a manner, the IPC should promote diverse changes that use the code to address contemporary societal problems. It is possible to include the creation of new offences as well as the reorganisation of existing offences with restorative sanctions.

International Journalism Code

People's thoughts, feelings, and actions are greatly influenced by their knowledge as well as the pictures and emotions to which they have been exposed. We may find out about current events in a variety of methods, including the newspaper, radio, TV, and movies. Our feelings and thoughts are significantly influenced by the media. There are persons who actively contribute to the history and reporting of the globe in addition to covering current affairs. We can only think accurately and clearly about both home and international concerns if we are equipped with the necessary facts. Everyone has the actual danger of being misled by information that has been tainted or altered. Because they keep the public informed and up to date, free media outlets are essential to the democratic way of life.

It is crucial to consider what aspects of the way the media gathers and disseminates news and information are correct or incorrect, good or bad, accepted or not. It's all about this in media ethics. It also discusses how to direct and manage the operational aspects of the media while keeping moral standards in mind. Journalists and viewers of them often disagree on these

tenets. Depending on the circumstance and context, they may also be contested by reporters and viewers. Media creators and consumers must always consider how their work will effect the viewers and readers.

Media Code of Ethics

Previously, journalism was seen to be something apart from culture, but now, it is an integral element of culture, and culture must deal with journalism. It belongs to a world in which journalism has the utmost importance. The media uses a variety of rules to determine which individuals will be known and to what extent. This author claims in his book "Milan Kundera 1984" that given the influence of the media, it isn't overstating the case to state that journalists make choices on a daily basis for the public. The public's right to know the truth and an individual's right to privacy are incompatible rights. These choices are made with the use of formal codes of ethics and other ethical decision-making instruments. The goal of media ethics is to prevent a monopoly on the dissemination of information. Instead of the uniform gloss over media content that comes from authoritarian governments, it supports plurality. This promotes greater levels of reporting honesty and empowers individuals to make their own judgements.The codes are generally intended to steer the media in the appropriate direction.

Responsibility

A newspaper's ability to attract and retain readers is only limited by the general welfare of the population. A journalist who abuses his position for any improper or dishonest motive is unreliable.

Availability of the Press

For the media, press freedom is of utmost importance. It is unquestionably acceptable to discuss everything that isn't expressly prohibited by the law, including the legality of any restrictions on what may be discussed.

Independence

It's crucial to be free of all responsibilities except from one to the common good. Sincere, accurate, and true media may foster positive reader relationships. Accordingly, news stories and views should be devoid of any prejudice. It discusses fair play, which is how public curiosity differs from private rights and the public interest. Second, the media have a responsibility to promptly and fully rectify their own factual errors.

Observing Integrity in Print Media

The daily print media is the primary means through which news is disseminated each day. This is the place to go if you want more in-depth knowledge on the globe and the events that are happening. The globe is more impacted by it. It provides information on what is happening in the globe at the moment, along with an explanation and some opinions on these happenings.Newspapers have the power to "headline" some news or ideas and make them appear very significant, as well as to conceal, omit, downplay, or completely ignore other information. By serving as a sales channel, they assist companies and other venues in selling goods. They feature a wide variety of leisure options, including puzzles and comic strips. They provide a wealth of diverse information that is difficult to classify into one of the aforementioned categories.

How well journalists, reporters, and editors have received ethical training will determine the style of presenting in a certain media outlet. A media organization's point of view and

opinions about social, economic, and political concerns have an impact on how they present such topics. They are difficult to define, but they have a significant impact on how they compose their reports. Periodically, print media receives a lot of criticism. There are now three primary topics that are discussed in the news. The press, despite its claims to be an objective news source, is really a collection of companies that are operated to generate profits for its owners or shareholders. Print media is controlled by a tiny group, is under a great deal of financial pressure, and is associated with a corporation that is solely concerned in earning money. It also makes an effort to address their social, political, and economic demands. According to rumours, newspapers are allegedly under even greater pressure from major advertisers and work hard to satisfy them since they profit much from doing so. To do this, they could skew or misrepresent the news. The majority of newspapers are not politically neutral. The interests of the most powerful organisations are served by the bulk of publications when it comes to economic concerns.

It's crucial to behave in the public's best interest when it comes to media ethics. The media should report on and encourage discussion of ideas, opinions, and truths as a way to improve society; acting as a nation's "bulletin board" for information; and reflecting society and its people just as they are, so that the heroes and the villains can be discovered. In Owens' words, "the mass media are supposed to keep the public informed about what is going on in the government, which, in a way, keeps the rulers in check." Owens-Ibie. Some ethical guidelines are emphasised in order to make the print media more reliable and serve everyone's interests rather than just a small number of strong and important organisations. Law enforcement should be contacted to prevent a small group from controlling the information. Individually, we need to read more and consider ideas that cause us to pause. Information and investigative bureaux, both public and private, should be strengthened and assisted. A few endowed, non-profit newspapers with various sections for various demographics might be launched by us.

Standards of Conduct for Audio-Visual Media

In the present day, broadcasting is a relatively new concept. Radio and television have advanced quickly and are now quite powerful. The most significant activities in society are listening and seeing. When individuals broadcast, there are several ethical questions that arise. The government still has a role to play in having a large number of radio stations and being able to grant them licence to operate. Certain individuals may occasionally exploit this broadcasting limitation and control to coerce and influence others. They are permitted to utilise radio waves or television channels that are off-limits to others.

The regulative code mandates that it watch out for everyone's interests. People who cover the news ethically should be frank and impartial. It is important for programmes that address contentious societal topics to present all sides of the story objectively and without prejudice. Children's activities must to be more than merely enjoyable. The instructional input that instructors provide to the students includes teaching them about fundamental human values including respect for parents, law and order, cleanliness, good morals, fair play, and ethical conduct.

Attacks on religious sensibilities, profanity, obscenity, and vulgarity are all prohibited under the ethical standards for audiovisual media, and excessive content that can offend people is to be avoided. .It is important to keep occult, strong liquor, and fortune-telling advertisements hidden from the general people. Since murder and rape have received a lot of attention in broadcasts so far, it will be interesting to observe what the codes accentuate in those areas. According to the radio code, broadcasters are forbidden from using criminal tactics and

procedures to either incite others to commit crimes or to mimic them. The TV code requests that individuals uphold the sacredness of marriage and make sure that illegal sex is not seen favourably.

This is stated in the section on 'Responsibility towards Children'. It reads, "Giving children an idea of what the world is like is part of their education." All of the negative events that take place in the world are inevitable. A certain amount of proper presentation of such points helps the child learn about his/her social responsibilities." However, violence and illicit sex should not be in a way that makes a child think they play a bigger role in life. They should not be without signs of how they will be punished and retributed. The TV code says that TV has the best programmes for information, education, culture, and entertainment. It is a good way to improve the educational and cultural effects of schools, universities, and other places of higher learning. Whether we agree or not, programmes that do well in these areas are good. On the other hand, a study of these programmes has found that some parents complain there is too much violence and not enough educational and religious programmes for their kids. There was a study that found that children's programmes are full of violence, either directly or through their influence. The health, character, and education of a child could be in danger if they spend two or more hours a day watching TV. Others think these risks have been exaggerated, and they blame parents who let their kids watch TV because it keeps them busy and "out of trouble."

Advertisers' benefits were supposed to be only secondary and not important at all. The broadcasting system was supposed to be a kind of "mouthpiece" for the community. It was supposed to keep people informed, start debates, and show music, drama, and sports for the public to enjoy. Broadcasting stations are licensed to serve the public, not to help people or groups in their own private or group interests.

CONCLUSION

In conclusion, Together, the elements of the criminal justice system uphold social order, uphold the law, and advance justice. The court, law enforcement, and prisons all have a role in the efficient and impartial administration of justice. Society may work to construct a criminal justice system that promotes the values of fairness, accountability, rehabilitation, and public safety by realizing the duties and difficulties of each component. The criminal justice system may better serve people, communities, and the welfare of society as a whole via constant reform and development. Coordination and communication between the various parts of the criminal justice system need to be improved, evidence-based practices need to be used, fairness and impartiality need to be promoted, and rehabilitation and reintegration programmed need to be given top priority. In order to create a criminal justice system that is more equitable and efficient, rules and procedures must be changed to address the underlying causes of crime and minimize inequities.

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CHAPTER 7

FREEDOM OF PRESS AND RIGHT OF POLICY

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ABSTRACT:

Freedom of the press and the right of policy are fundamental aspects of a democratic society, ensuring the free flow of information, public accountability, and the protection of individual rights. This paper explores the significance of freedom of the press and the right of policy, examining their roles in upholding democracy, promoting transparency, and facilitating informed public discourse. It delves into the legal frameworks and constitutional protections that safeguard these rights, as well as the challenges and controversies surrounding their implementation. By understanding the importance of freedom of the press and the right of policy, we can appreciate their impact on shaping public opinion, holding those in power accountable, and fostering a vibrant and informed citizenry.People worry not just about the hazards of a "surveillance society" and their own personal information, but also about how they will be treated as individuals and what will happen to them. them goes beyond only ensuring that your data and any other information's confidentially are safeguarded by keeping them safe and secure

KEYWORDS:

Censorship, Democracy, Expression, Fourth Estate, Free Speech, Journalism.

INTRODUCTION

Many journalists believe that it is more vital than everything else to protect the public's right to information and to expose wrongdoing and corruption. Over the last five years, India experienced what was described above. It usually turns out to be more about people's privacy, which the media finds to be "newsworthy" in its job. When the media is interested in covering their personal lives, those who work in public are put in danger. People's privacy was increasingly at risk when the media's size and influence increased and new technologies were developed. The "information revolution" refers to this. One of the most crucial liberties that individuals may exercise is their right to privacy, which is essential for both liberty and human dignity. According to the media, it is in the interests of the general public for individuals to be able to maintain their right to privacy [1], [2].

The media must use more caution when using facts about people's lives and personal information. There are many individuals who attempt to gain notoriety and public attention for themselves, a cause, or an ideology they support by disclosing personal information, but not many of them. The harmony between a person's right to privacy and the general public's right to know may sometimes be a bit off. As a result, moral dilemmas and decisions are raised. Journalists think the general public has a right to information[3], [4]. They believe that if authorities are permitted to carry out their duties in secret, there may be corruption and injustices. Is it feasible to possess all knowledge? Sometimes, it is in everyone's best interest to have access to information. Does "the public interest" refer to anything that benefits the public or is it only something that people are interested in learning about? Does it make sense to 'publish all you know' about other individuals as people are naturally inquisitive about private matters? Is the public always enquiring or are they often outraged by the facts or

images the media provide to them? Do the media misunderstand the very people they claim to represent, or are they just out of touch with them?

The biggest issues with media ethics are those mentioned above. This kind of work is often done by journalists, who also consider a number of issues before determining whether to publish or broadcast a story. Is that correct? Is that accurate? Is this a supplementary factor? Gail Hulnick contends that a distinction must be made between the freedom of the general public to access information and the right of individuals to respect their privacy[5], [6].

Corrective actions for media-related diseases

The media's issues are detrimental since they directly and indirectly impact every member of society. For instance, many commercials for tobacco-related products are unquestionably harmful to people's health, particularly for young people who will be the nation's future leaders.Radio, TV, or print advertisements for this kind of goods are not appropriate. Advertisements for cigarettes often claim that smoking makes you feel more refreshed. People begin to believe in a message after it has been ingrained in their minds. If we weren't exposed to these advertisements, we could care for individuals in any culture. The media has a responsibility to portray morally upright actions, ideas, rules, and behavior. The media must provide the people with this. The media has a duty to cover up information when it is necessary to do so.If releasing information on sensitive community unrest and stress will spark unrest and tension elsewhere in the globe, it might not be done. It is not essential to report that someone committed a violation just because they belong to a certain nation, state, religion, or group. When someone violates the law, they will be punished equally under the law, without exception or favor.It may be necessary to inflate news reports about the number of persons who perished in traffic accidents because they were not wearing helmets in order to encourage others to take precautions. The mainstream media must be very cautious and move rapidly without any breaks when there is a lot of material to cover[7], [8].

Media and Social Responsibility

Social responsibility is given a larger role in media ethics. When it comes to conveying global news and information, the media is under a lot of obligation. The society it serves is one of these obligations. The subject of social responsibility comes up when certain disputes are discussed in public without regard for the possible consequences. Each and every person has a right to knowledge. Everyone has a different perspective to contribute when the material is given to the media. Certain facts may occasionally have a harmful impact when they are incorrect. People should exercise extreme caution while learning how to define social responsibility and how to govern its many components. It is possible to discuss the theory upon which the concept of social responsibility is built. The application of these theoretical principles, however, could run into issues in the actual world of practical journalism. It is challenging to help individuals comprehend social responsibility more thoroughly. Media rules need to work well and offer a potential to enhance the media's function. "In the media, accountability is often thought of as being able to produce records like evidence to support what has been said," Melisande said in her 2009 presentation. He or she is liable for the results of their reporting. There is a lot of responsibility that comes with the position, both morally and legally. The person responsible for reporting is the journalist[9], [10].

The distinction between responsibility and accountability: The latter is a recognized duty for action or behavior in the framework of roles and values, while accountability is often described as the assertion of claims to responsibility.

In this context, responsibility is needing to take care of, safeguard, and watch out for one's audience. The needs of the community are prioritized the greatest in social responsibility. The Hutchins Commission or the Commission on the Freedom of the Press has outlined a few guidelines for a free and responsible press. Despite being true, these ideas are not extremely specific. a place where people can express their ideas and thoughts; a true, thorough, and intelligent account of the day's events that makes sense; a portrait of the society's citizens; a presentation and explanation of the society's goals and values; and full access to the day's intelligence. The media has an obligation to provide reliable and timely news and information while in the public view. Additionally, they must provide those with other perspectives a chance to be heard in the public discussion. The people should be free to decide for itself what to do, and all parties should be treated fairly.

DISCUSSION

Ethics in Producing and Screening Movies

People in India, a country where movies have a strong social influence, watch movies far more often than they do other forms of media. It is comparable to the newspaper, radio, and television. It may have a positive or negative impact on people's individual life, societal interactions, and connections between nations. Additionally, it could be advantageous or detrimental. Numerous studies show that movies have a significant influence on individuals, particularly young ones. People like watching movies because they can play out their fantasies, imagine, and feel good about themselves. They aid individuals in forming their ambitions and dreams as well as helping them consider what is good and wrong. Early on, the film business was beset with scandals, and many viewers were dissatisfied with the films they were seeing.

Censorship ultimately developed as a result of this. There are regulations that movie distributors and producers must abide with. The code has had a good impact even if a producer cannot be forced to develop films that adhere to its requirements. The establishment of guidelines for behavior and screening of applicants is based on ethical concepts. It ultimately improves things and produces top-notch movies. The employment of censorship in the film business has been successful, despite the argument that it restricts the freedom of expression. It has been beneficial for society to outlaw indecent, lewd, or filthy scenes and make it unlawful to distribute any film that is immoral or obscene. Due to their sexual or moral content, motion pictures are among the items that may be prohibited from interstate commerce or postal delivery. The movie has received a lot of unfavorable reviews. The film business clearly has an issue with this.The industry has also taken efforts to clean house within itself and ensure that everyone abides by the code, as well as making certain revisions to its code and adopting "an advertising code." According to the industry code, no film shall be produced that will undermine morality. As a result, the audience will never sympathize with acts of crime, wickedness, evil, sin, or anything else that is negative. Except for the need of drama and amusement, will be the proper way to live. People shouldn't make fun of natural or human law or feel sorry for those who violate it.

Practical Applications and Solutions for Media Ethics

Media ethics are somewhat influenced by Habermas' theories on discourse and communication ethics. In this section, we discuss ethics in public settings. According to Habermas, we must defend the public discourse and its dialectics. A group of individuals conversing with one another is always the source of a piece of communication. Any speaker must be held accountable for the emotional impact of their words. This idea is well made by Habermas' discussion of ethics in Moral Consciousness and Communicative Action.

In order to expand the idea of categorical imperative to include everyone who is influenced by a rule as a participant, he uses the universalization principle from Kant's moral theory. Both the speaker and the listener are involved in every exchange. Speaking journalists are intrinsically bound to the subjects of their conversations. This connection is the fundamental tenet of the media's responsibility to serve the public interest.Everybody in this planet was meant to be content from birth. People often lose sight of their morality and proper behavior when they lack the necessities of existence. Furthermore, it would not imply that the underprivileged are evil. That wouldn't be accurate. All of the fundamental requirements must be satisfied in order to live happily. If someone wants to live a decent life, they must always act morally. People might claim that up to this point, the mass media has done a fine job for them. They undoubtedly assisted us. It is a fantastic approach to preserve the democratic spirit.

Indian Journalism Ethics

The media currently receives a wide variety of material, both print and electronic. People believe that the media is highly effective in influencing people's opinions and behaviors in addition to informing them of the information they need to know. When they produce news stories, features, essays, and editorials for daily newspapers and magazines, journalists must operate extremely responsibly. The world is greatly impacted by their works.

Guidelines For Journalism

It is thought that the media excels in changing people's views and behaviors in addition to informing them. Journalists must show a high level of responsibility while penning news articles, features, essays, and editorials for daily newspapers and monthly publications. Their creations have a big impact on the planet. Fair play is discussed in order to differentiate between public curiosity and public interest as well as private rights. In the portion after that, we'd talk more about it. Second, the media have a duty to immediately and completely rectify any factual mistakes they have made. High professional standards must be maintained by both the publisher and the editor. Journalists should use caution to protect press freedom, on the one hand. However, they must make sure that this independence is not exploited and that they always act very cautiously.

What Journalists Do

A journalist's primary responsibility is to interpret what is happening in the world. He observes the happenings, communicates information about the occurrences, and interprets what he observes. The following four guidelines must be followed:

a. He ought to pursue the truth incessantly;

b. Instead of waiting for the demands of the modern day to come to him, he ought to be able to fulfill them;

c. He ought to be able to contribute something worthwhile to the world;

d. He ought to be able to defend his autonomy.

The freedom that individuals in our nation have is largely due to the work of journalists. Information collecting, organization, and public dissemination are the duties of a journalist. He also provides his viewpoint on current issues and justifies the significance of the facts. When speaking on issues that are important to the public, he should be neutral, truthful, sober, decent, and responsible.Journalists must approach their sources of information objectively, detachedly, and maybe with a healthy dose of skepticism. The right "attitude" is

necessary for journalists to succeed. He has to be skilled at organizing things and utilizing words to succeed in this role. He shouldn't be too sure of himself or excited. He shouldn't falsify the news report in order to make a strong impression.

The easiest way to provide credit is to identify the source you utilized, which is often referred to as "attribution," or "source's identity." The name of the company, department, or organization that the source works for is another important piece of information. The word "informed source," which isn't particularly excellent, is sometimes the most relevant. This is the best term to use if the information's source has to remain a secret. The phrase "write as you speak" is becoming more and more common in today's news. The 1930s' stiff, oppressive language is no longer considered as appropriate. Language that is simple to read, amusing, and direct is currently being used. James Reston, a former executive editor of the New York Times, gave great importance to the "vitality" of journalists. The saying, "Make do with what you've got," is another. Every journalist must closely stick to the deadline for the next newspaper issue.

Journalist's Obligations

Of sure, the press is a business, but there is a significant distinction. Men, women, children, adolescents, and adults all have their thoughts shaped by what they read in newspapers and periodicals. Therefore, journalists have certain social obligations. They must behave with a strong feeling of obligation for the society they live in.There are several different occupations for journalists. The primary goal of a journalist is to benefit his audience by providing them with factual, uplifting, and current information in a style that is simple to read, understand, and enjoy. He ought to give the weak and the underprivileged in society more consideration. He must be someone who inspires others to alter the way things are done in the world. We'll discuss the journalist's duties in three ways as you read this: socially, professionally, and legally.

Social

In terms of their communities, journalists have a great duty. It is the responsibility of the journalist to be a voice for everyone since society has come to understand that "journalism is like a picture that how people live." As a result, he is required to provide a plausible, accurate, and true version of what happened. Facts and opinions must be separated using that powerful filter known as "objectivity." People must be able to discuss and criticize one another in the news. Readers and various societal groups should be able to interact with each other via the journalist.

Legal

publication of content that is manipulative, offensive, or not based on reality. In order to shield you and your company from the law, you should avoid it at all costs. A smart journalist doesn't want to do that when they write about "liberal" or "defamation." You don't want a "live wire" on you. He has to be aware of all the many regulations governing the media, such as the Official Secrets Act, the Copyright Act, and others. He must constantly follow the rules of the law and not transgress them.

Professional

Additionally, journalists are expected to uphold certain obligations. A journalist's main duty is to spread information in all circumstances, regardless of how commonplace they may be. The content may be used by readers to develop views on important topics. Their attitudes could also be affected by this. He must act quickly, think carefully, and keep his cool and sense of

impartiality even as the situation changes. A journalist should exhibit dedication to their task. A joutnaist must comply to the standards of his vocation rigorously. He must be aware of his travel restrictions. He must keep his prejudices under control and work to maintain impartiality while reporting the news and expressing his ideas, regardless of whether he is a reporter, sub-editor, editorial writer, or someone else. Make sure that the news isn't inflated, repressed, or manipulated to meet the needs of anybody, including the editor and owner of the publication. Likewise, when journalists publish their ideas and make remarks, only the interests of the general public, the community, and the country should be taken into account.

News nowadays is a commercial endeavor

Additionally, it is an extremely cutthroat sector. Someone who is trying to generate money may report information that is ambiguous, exaggerated, prejudiced, or confusing. Journalists must refrain from doing this to protect their reputation. He shouldn't make hasty decisions that are incorrect. As a result, contemporary opinion surveys resemble a test of hasty judgment and do interfere with the democratic process. When an event includes a controversial topic, a qualified writer should follow it professionally and write comprehensively but carefully about it. "Following up" is a crucial skill for journalists to have. It is important to use this as regularly as possible. One of the most important duties of a professional journalist is to make sure the language is accurate, even when they are stressed for time. Having accurate terminology is just as important as avoiding content problems. Journalists have an obligation to their readers. The audience's opinions must be carefully taken into account in order to guarantee that everyone may participate in the conversation.

Responsibility of the Editor

How much do you think the newspaper editor is responsible for the way the events were covered? We will list each person's duties in this section. According to the legislation, the editor is in charge of all newspaper content, including editorials, news, and ads. The All-India Newspaper Editors' Conference issued an eight-point Charter for Editors in 1953. It is still in use today.The word "ethics" describes the standards that a journalist must keep in order to preserve the honor and respect of their line of work. According to the Webster's New World Dictionary, "ethics" refers to a set of standards or principles that apply to a person, a community, or a profession. It is challenging for a scribe to do their tasks ethically in the current day, when the "commercial" side of the newspaper business is becoming more and more important. Journalists are governed by all laws just like the rest of us. Like other professions, journalism has a lot of uncontrolled behavior that has to be managed by an ethical code. A journalist must broadcast news and ideas in conformity with societal norms and traditions in order to get his point through and keep his newspaper or magazine credible.

A strong government that is able to combat terrorism and anarchy is required in order for a free presswhich is essential for a democracy to functionto exist. This in turn demands a citizenry that is free from fear and violence. Nowadays, it is scarcely a secret that journalists often face threats, coercion, and sometimes violence. Regardless of the number of threats and provocations they encounter, journalists are required to uphold ethical norms. Some of the well-known moral principles include:

Fairness and accuracy

A journalist must tell the public in a fair, accurate, impartial, and polite way on issues that are important to them. At all costs, personal remarks and errors should be avoided.Reviewing and double-checking news before publishing is crucial, particularly if it will complicate problems, and it should be done as soon as feasible. A newspaper should not publish a piece of text that

is libelous or defamatory on its own unless it is true and the publisher has good reason to think that publishing it would benefit the public.People's privacy cannot be breached unless there is a legitimate public need for it. When naming or displaying images of anyone who have experienced sexual assault, individuals should use extreme caution. People shouldn't feel guilty by association as a result of reading the news. When it doesn't make sense or is unrelated to the subject, it's not a good idea for them to discuss the relatives, acquaintances, or colleagues of those who have been found guilty or suspected of crimes.

Corrections

When a factual error or mistake occurs, the newspaper should fix it as quickly as possible, giving it the appropriate amount of attention and, in the event of a significant error, offering an apology or expressing remorse. The right to react and letters to the editor are other important considerations for journalists.

Municipal Reports

Reports of community conflicts or disagreements should be verified before publication. Nothing in the report ought to deteriorate. Instead, it ought to work to soothe the agitated feelings.

Amazing Headings

News and article headlines shouldn't employ sensational language. The substance of the articles' headlines should mirror the stories' actual content. They need to be distinct, unambiguous, and true. The public should not be exposed to offensive or obscene content; hence it should not be published. Don't mock violence either. Don't compromise your journalistic principles or ethics in the sake of profit. It ought to strive to strike a balance between impartiality and commercialism instead. In general, a person's caste, religion, or affiliation with another group should not be mentioned in a newspaper. It may be sarcastic.

Indian codes of ethics

There are too many potential ethical dilemmas to be able to mention them all in codes of ethics. A code of ethics will be determined by how each of its guidelines is applied in a specific circumstance. Now let's examine how Indian laws have evolved throughout time. It is not feasible nor wise to create a comprehensive, strict code of ethics for journalists. As society evolves, so do we. Therefore, it is useless to create laws or regulations that are inflexible. However, we do need some guidelines or standards in the form of a "code of ethics" to ensure that journalists are abiding by the rules.

Justice R.S. Sarkaria agrees that journalists need to adhere to a set of guidelines. According to him, it is a declaration of general moral principles that will aid and direct journalists as well as assist them with self-evaluation and self-regulation. There have been various restrictions set for journalists in the past. These guidelines enable them to do their duties more effectively. The guidelines are a step in the right direction since the press, which serves as the public's conscience, has to be safeguarded. The rules now play a significant role since there are many persons trying to restrict press freedom and give the press a poor reputation. Different codes were created in this manner. The All-India Newspaper Editors' Conference developed a set of guidelines for journalists to follow in 1968. Additionally, a variety of standards that may serve as guidelines for the press were developed, including the International Code and Parliamentary Code. The Press Council has sometimes imposed guidelines even though it dislikes rigid regulations.

CONCLUSION

The freedom of the press enables media outlets and journalists to work freely, cover topics of public interest, and serve as watchdogs, investigating the activities of those in authority. It is essential in revealing corruption, violations of human rights, and social inequities. Freedom of the press encourages an educated populace that is capable of actively engaging in democratic processes by promoting the transmission of many points of view and information. The right of policy enhances press freedom by guaranteeing public access to government data and encouraging openness in the formulation of public policy. It makes it possible for people, groups, and the general public to get important information about how public authorities make decisions. The right to participate in policymaking gives people the ability to actively participate in the democratic process, hold decision-makers responsible, and influence the creation of public policies.

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CHAPTER 8

EXPLORING THE PURPOSE OF COMMUNICATION AND MEDIA

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ABSTRACT:

The purpose of communication and media is to facilitate the exchange of information, ideas, and perspectives among individuals and societies. This paper explores the significance of communication and media in various contexts, including personal relationships, business, politics, and social movements. It delves into the role of communication and media in shaping public opinion, disseminating news, promoting cultural exchange, and fostering social change. By understanding the purpose of communication and media, we can recognize their power in influencing perceptions, building connections, and driving societal progress. This analysis highlights the importance of responsible and ethical communication practices in an increasingly interconnected world.

KEYWORDS:

Connection, Dissemination, Education, Empowerment, Entertainment, Expression.

INTRODUCTION

The All-Indian Newspaper Editors' Conference developed a set of guidelines for the media in 1968. It is a positive thing that it is still useful in today's society. It goes like this: Only a free nation can support a free press. Communalism is detrimental to both our free society and the nation as a whole. The major objectives of our constitution, which are democracy, secularism, national unity and integrity, and the rule of law, may all be attained in large part thanks to the press. The press's role is to promote greater feelings of cohesiveness and unity among people, not to print anything that can incite racial or ethnic animosity[1], [2].The Press Council considered it crucial to create a code of ethics for community writing in the present, when the nation is in danger due to communalism and other negative things. The significance of this code has increased.

1. Misrepresenting or exaggerating local events or facts, or giving attention to unfounded rumors, suspicions, or conclusions and basing remarks on them.

2. Unrestrained news or viewpoints are provided, even if it's only for fun or as a literary flourish. This may be done for emphasis or rhetorical purposes.

3. Supporting or encouraging violence, regardless of whether there is a legitimate cause for it or not.

4. A newspaper or magazine may legitimately take some actions in an effort to bring attention to genuine issues facing a community and to promote peaceful and lawful solutions. Making up concerns or exaggerating legitimate problems is unethical and against journalistic standards. Since they often cause individuals to feel awful about one another and increase tension[3], [4].

5. It is improper to make slanderous and false charges against people or organizations, particularly when these accusations include claims that the target's actions were motivated by their membership in a certain caste or group[5], [6].

6. Giving fabricated incidents that affect members of many groups lends the news broadcast a community tone.

7. It is not advisable to concentrate on events that are likely to incite animosity or mistrust among members of a community[7], [8].

8. It is best to prevent dissension between various communities or groups of individuals from other locations or languages by not publishing worrying news that turns out to be false, making controversial remarks about it, or doing anything else that might exacerbate the situation.

9. It is not advisable to disseminate news that disrupts community cohesion using eye-catching headlines or in other ways, or to exaggerate actual occurrences to make them more alarming.

10. It is forbidden to make offensive or derogatory statements regarding the founders of other religions or sects[9], [10].

The media offers a means of communication. In the world of mankind and animals, communication is a constant process that never ends. It is as essential to the existence of humans, animals, and plants as life itself. When communication is cut off, biological processes wilt and eventually perish. As fundamental as the need for food and liquids is the requirement for communication.Ashley Montagu and Floyd Matson claim that "communication is the name we give"1."to the countless means by which people communicate with one anothernot just words and music, pictures and print, nods and becks, postures and plumage; to every gesture that catches someone's eye and every sound that reverberates in their ear". There are several stages of communication, including interaction, exchange, sharing, and commonality. The Latin word "Communis," which meaning "common," is where the term "communication" comes from. The fundamental concept is similarity. According to Denis McQuail, communication is a process that enhances commonality but also requires certain characteristics of commonality in order for it to happen at all2. He asserts that "human communication is the sending of meaningful messages from one person to another." All types of expression are included in communication in order to achieve mutual understanding.

According to Peter Little, communication is the process through which information is passed between people or organizations to produce an understandable response. The question "Who says what in which channel, to whom with what effect?" posed by Professor Harold D. Lasswell may be used to describe the key components of communication. The sender, "who," the message, "what," and the response, "effect," are the ingredients. Under the umbrella word "noise," all disturbancestechnical, physical, cultural, or psychologicalare grouped together. Ineffective communication is sometimes referred to as 'barriers' by them. The concept of mass production and dissemination forms the basis of mass media tools, which in turn creates a "mass media culture".

Humans naturally communicate with one another. As powerful and fundamental as his or her need for food, rest, and love is the desire for communication. A modern person would be unable to operate without the mass means of communication since they have assimilated into the fabric of contemporary civilization. Communication starts with interaction. Communication occurs when living things and their circumstances interact in a social community. A kind of punishment is excommunication, or being cut off from contact. Lack of communication results in a myriad of issues. According to research, sensory overload and deprivation may cause schizophrenia-like symptoms such as anxiety, apathy, poor judgment,

and bizarre visions.4. Mass Communication: The contemporary mass media, such as the press, radio, television, movies, videos, and now the internet, are often associated with mass communication. As a rule, the press, motion pictures, radio, and television are considered to be mass media. But since they reach huge, diverse populations, books, periodicals, pamphlets, direct mail material, and posters must also be included under this heading. They are not communication; they are media. They serve as a communication channel. Media is a means of communication, which in turn serves as a means of cognition, response, and reaction. In Mass Communication: A Sociological Perspective, Charles Wright said in 1959. The phrase "mass communication" really refers to the whole of communication, which includes spoken word, music, theater, dance, painting, sculpture, and architecture in addition to electronic media. Organs of the mass media include traditional community publications like the Keerthana, as well as the whole treasure trove of folk song, dance, and theatre, puppet shows, Surabhi theatre, Harikatha, Burra katha, Yakshaganam, any public gathering, and religious events like Ganapathi Navaratri or Devi Navaratri.

The printing press revolutionized math by making multiplication quick and simple. Radio eventually became the most powerful and widespread medium. The most stunning medium is film. The fact that current electronic media are "the great multipliers" is clearly to their favour. Today, mass communication is a distinct academic field and is crucial to understanding how modern man has studied his civilization. Literature, the performing arts, economics, politics, sociology, anthropology, and the electronic media are all impacted by this field of study. Through electronic media, millions of individuals in every country and region of the globe were now within reach. With the expanding reach of all contemporary innovative media instruments, including television and the internet, the term "mass" has continued to broaden its definition.

The purpose of mass media is: Multiple purposes are served by modern mass media. According to Harold Lasswell, there are three main roles in heritage preservation and transmission: monitoring the environment, interpreting data, and formulating preservation and transmission strategies. Information or 'news' on social developments is referred to as surveillance. People should be able to connect their reaction to the possibilities and problems that are on the horizon and come to an agreement on social activities with the aid of the mass media. The public sphere supports individuals in preserving and passing on their legacy and culture. The entertainment aspect of it is also crucial. Advertising has a further equally important purpose in that it aids in the sale of products and services. In actuality, this commercial role aids in the survival and commercial viability of the mass media tools.

It serves as a platform for political independence as well as social and religious changes. It also disseminates news and opinions. It plays a crucial element in the nation-building process as well as serving as a place for the public to air their opinions and complaints, as well as serving as a performance indicator for those in positions of power. The previous head of the Press Council of India, Justice P. B. Sawant, said on page 2 of his book Mass Media in Contemporary Society, "This relationship between the Press and the people has yet another dimension." The flaws and gaps in representative democracy must be remedied since direct democracy cannot be implemented outside of tiny communities like villages and for specific reasons. The voice of the underrepresented groups in society must be heard, along with their issues, complaints, hopes, and goals, and their involvement in governance must be assured. This is the media's social mission. This is what is known as the media's social responsibility theory.

DISCUSSION

History of Media

The printing press's development, which gave rise to the print media, was the first technical medium. Three stages were involved in the newspaper's creation. First, there were the irregular forerunners, gradually transitioning to regular publishing; second, more or less regular journals subject to laws like censorship; third, efforts at control persisted via taxes and legal action for libel, while direct censorship was avoided. After these three stages, the print medium is permitted some degree of freedom.

The history of newspapers in Europe was depicted in vivid detail by the Encyclopedia Britannica. In Roman times, the newsletter served as the standard means of communication between authorities and acquaintances. Newsletters between trade families started in the late medieval centuries, and they also traversed borders. The Fuggers, proprietors of a banking institution in the German city of Augsburg, wrote periodical newsletters with business information on the availability and costs of products and services. These letters were being passed around among the traders. Politics news used to be included as well. Thus, the commercial newsletter began to distribute important news, becoming the genesis of the idea of a newspaper in the form of a newsletter.

The thirty-year war that raged across Germany from 1618 to 1648 hindered the growth of the newspaper industry. Censorship used to exist even during times of peace. Localism, trade restrictions, and a paper scarcity hampered the development of newspapers in Germany. Three significant local newspapers first appeared in 1689, 1705, and 1714. The official Swedish Gazette in Sweden is the oldest continually published weekly newspaper. In 1766, Sweden became the first nation to enact legislation ensuring press freedom. However, until the 19th century, when the idea of an independent press gained traction, newspaper proprietors were continuously subject to official control. The Wiener Zeitung, which was founded in Austria in 1703, is regarded as the oldest continuously published daily in the whole globe.

Initially, news reports from Italy, Germany, Hungary, Spain, and France dated September 24, 1621 were the only ones that were translated into English for Britain. The translated editions of the newspaper were being printed by Nathaniel Butter, a Dutch Coranto printer. Along with him, two stationers from London named Nicholas Bourne and Thomas Archer also sent out a steady stream of corantos and avisos, starting with Weekly Newes in 1622. In Britain, there was strict supervision of newspapers. A publisher must get a license, reporting used to be routinely censored, and the Star Chamber edict, which forbade the publishing of chronicles of the Thirty Years' War from 1632 to 1638, was in effect. In 1641, this Star Chamber was eliminated. However, the period of publishing freedom only lasted until 1649, when the Commonwealth was founded and the press once again came under state supervision. The civil conflicts served as a catalyst for the beginning of the newspapers, which were established between 1640 and 1660 under about 300 different names.

The headlines dominated the title page and the newspapers were now presented as sheets rather than books. Newspapers with notable names included Truths from York, News from Hull, Intelligencers, Scouts, Spys, and Posts. Other well-known names were Mercurius Academicus and Mercurius Britannicus. While the press was subject to rigorous regulation during Parliamentarian rule, it was also completely under control once the monarchy was restored. The Licensing Act was vigorously enforced from 1662 until 1694. However, there was some freedom for newspapers to be published after the Revolution of 1688. A few regional newspapers were also made available. the Edinburgh Gazette in 1699, the Worcester

Post Man in 1690, and the Lloyd's News from Edward Lloyd's coffee shop, which had developed into a hub for maritime insurance. Providing London's financial news were Lloyd's List and Shipping News. In England, the newspaper reached its maturity by the 18th century. To enhance the newspaper's substance, first there was the single page Daily Courant, then there was the triweekly Review. Review established the term "editorial" and offered a forum for authors' opinions and contemporary political issues. The Review's editor, Defoe, was detained for disseminating a pamphlet. Editor of the Mercurium Politicus was John Milton. The Spectator was another well-known publication. The substance of the modern newspapers was inspired by Sir Richard Steele and Joseph Addison. In the end, the newspaper was an integral element of London's literary and social life.

The Daily Advertiser is a kind of English newspaper that features news stories of a political, commercial, and social nature with ads. The ability to report on parliamentary proceedings was granted in 1771, which boosted political reporting in England. The government tried to prevent the press from misrepresenting parliamentary proceedings after unauthorized accounts of House debates appeared in the monthly Political state of Great Britain, but after all of those attempts failed, it felt it was necessary to make the proceedings open to regular reporting in the newspapers. The newspaper's substance and quality improved in response to the readers' demands for an objective perspective on current affairs and government initiatives. prestigious publications including The Morning Post (1772), The Times (1785), The Observer (1772), and others. While the Morning Post and Daily Telegraph amalgamated, other newspapers continued to be printed.

In one manner or another, press restriction was still in place. The media and journalists were often the focus of libel prosecutions. William Cobbett, a well-known author of radical political essays, passionately opposed the army's use of flogging in 1810; as punishment, he was put in jail and fined. Due to all of these instances, the free press notion has become crucial to democracy, at least during times of peace, and readers gain from the press's independent or unbiased viewpoints.

Mass Media Theories

The writers Siebert, Peterson, and Schramm originally outlined the connection between political society and mass media in their 1963 book Four Theories of the Press. To highlight the role of the press in the current political environment, it produced four normative theories. Frederick S. Siebert correctly clarified that "the press" refers to all mass media, such as television, radio, and newspapers. He has four different theories: authoritarian, libertarian, Soviet, and social responsibility. This categorization was acknowledged by media outlets worldwide as an accurate grouping of various media systems. Numerous writers, including Shirley Biagi, Ralph Lowenstein, a journalist, and John Merrill, validated it as well. But Terje Steinulfsson Skjerdal, a student at Northwestern College in St. Paul, Minnesota, wrote in his critique of these four theories that "a critical evaluation shows that Siebert's theories, which seek to explain the relationship between mass media and the government, are outdated and too simplistic to be useful in today's media research.

Theory of Authoritarianism

Siebert contends that the mass media must be directly under governmental control under an authoritarian state structure. This system is notably simple to run in pre-democratic civilizations with a relatively tiny and constrained ruling elite. An authoritarian regime forbids the media from publishing or airing any information that can challenge the status quo, and any transgression of prevailing political ideals is avoided. Anyone who challenges the ideology of the state may face punishment from the totalitarian regime. The government's

infallibility is the central tenet of the authoritarian regime. Because of this, media workers aren't permitted to be independent inside the media company. Foreign media are also subject to established authorities since the government regulates all media items that are imported.

Libertarian Philosophy

This hypothesis is also known as the free press hypothesis. The libertarian philosophy contends that people should be allowed to publish anything they choose, in opposition to the authoritarian doctrine. Its origins may be found in the 17th-century philosopher John Milton, who postulated that people eventually choose for the better principles and beliefs. Attacks against the government are completely acceptable and even encouraged under the libertarian society. Additionally, there shouldn't be any limitations on the import or export of media messages across national borders. Furthermore, inside the media organization, journalists and other media workers should have complete autonomy. It is quite challenging to provide evidence for this viewpoint. Even though the US has a relatively broad definition of press freedom, the political system and organizational structure nonetheless exhibit a number of authoritarian characteristics.

Russian Theory

This theory essentially represents the way of thinking associated with communist ideology that is common in socialist nations. Seibert focused on the principles developed by Marx and Engels during the 1917 Russian Revolution as the source of socialistic ideology. Under this structure, media organizations are not privately owned. The interests of the working class must be served by the media organization. The organization would be under the control of the state, which would rigidly enforce its own regulatory standards. The idea behind Soviet theory seems to be comparable to that of authoritarian theory, which holds the same view that the state should control the media. However, the two hypotheses significantly vary from one another. The Soviet model differs from authoritarian theory due to the self-regulatory mechanism and nature of responsibility. According to Marxist-Leninist ideas, the Soviet press is expected to provide a thorough and impartial vision of the world. The clearest illustration of this approach after the collapse of the Soviet Union may be seen in China, where communist government controls all media, including television, radio, and newspapers. Russia attempted to hold onto a paradigm that has a striking similarity to social responsibility theory after the dissolution of the Soviet Union.

The Theory of Social Responsibility

The media has responsibilities to society. This is based on a late 1940s American project. A model was offered by the Commission on Freedom of the Press, under which the media must fulfill certain duties towards society. These commitments include being accurate, truthful, impartial, and balanced. Because media is a pluralistic system and has access to a range of viewpoints, it reflects the variety of society and has social duty. The systems in which these four ideas operate are not reflected in them. Even assuming that a certain model would be a better fit for a certain school of political thought is impossible. All four ideas may operate inside the same setup, but at various levels and in various sectors. Alternatively, a different interest might control how the press operates. The press continues to exist and flourish because it runs according to plan, not because it adheres to one of the four ideas.   Some media outlets may not adapt to the changing requirements and attitudes of the general audience. The soviet model or the social responsibility philosophy may not be understood or used by a newspaper or television organization that is economically successful. The aforementioned beliefs did come into being based on how the media operated in the culture of the time. The media cannot operate independently. It is linked to the political system and

the individuals who are affected by it. The political atmosphere was impacted by mass communication networks. Therefore, the communication system and the audience that the media targets are crucial elements that aid in the development of any theory on the role, meaning, and objectives of the media. Social interaction and media influence each other. Both society and media influence one another. In a democracy, the media's primary role is to educate the public and shape public opinion. The social responsibility hypothesis seems to be more applicable and useful in a democratic society.

Advocacy Model

To explain how the media works is not, strictly speaking, a theory. But it alludes to a significant media abnormality. In Manufacturing Consent, Noam Chomsky and Edward Herman elaborate on the propaganda concept. This model proposes a collection of five filters that operate as a screening mechanism for information released by the media, including news. Due to these filters, the media tends to reflect the opinions and interests of the elite and helps to organize support for the special interests that control both public and private activitiesthe following filters:

1. The dominant mass-media firms' size, concentrated ownership, wealth of the owners, and focus on profit; 2. Their reliance on advertising as their main source of revenue; 3. Their reliance on information supplied by the government, business, and experts who are supported and approved by these primary sources and agents of power; 4. The use of "flak" as a method of media control; and 5. Their use of "anticommunism" as a national religion and method of government control.

According to Chomsky and Hermanmaintain, the news' initial source material must go through many filters until just the cleaned residue is left that is suitable for printing. The filters define what is noteworthy in the first place, set the underlying assumptions of speech and interpretation, and explain the rationale for what essentially amounts to propaganda campaigns. "We do not use any kind of 'conspiracy' hypothesis to explain mass media performance," the authors said. In actuality, our approach is much more akin to a "free market" study, with the outcomes mostly being a product of how the market forces operate.

Censorship, according to Chomsky and Herman, "is largely self-censorship, by reporters and commentators who adjust to the realities of source and media organization requirements, and by people at higher levels within media organizations who are chosen to implement, and who have typically internalized, the constraints imposed by proprietary and other market and governmental centers of power.

CONCLUSION

In conclusion, the goal of communication and the media is to advance society by fostering understanding, fostering relationships, and facilitating the sharing of information, ideas, and opinions. It has an impact on interpersonal relationships, public opinion, commercial success, cultural interchange, and societal transformation. We can use communication and media to create a more connected, informed, and egalitarian society if we understand their importance and purpose. In order to ensure that media and communication serve the greater good and benefit both people and society as a whole, responsible and ethical communication practices are essential. But there are obligations associated with using communication and media for their intended purposes. Accuracy, impartiality, and sensitivity are just a few examples of the ethical and responsible communication practices that are necessary to protect democratic values, preserve public trust, and avoid disinformation.

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CHAPTER 9

RELATIONSHIP BETWEEN THE MEDIA AND ETHICS

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ABSTRACT:

Media plays a critical role in shaping public opinion, disseminating information, and influencing societal discourse. The ethical dimension of media is of paramount importance, as it determines the integrity, credibility, and impact of journalistic practices. This paper explores the relationship between media and ethics, examining the ethical responsibilities of media professionals, the challenges they face, and the consequences of ethical breaches. It delves into key ethical principles such as accuracy, fairness, impartiality, privacy, and accountability. By understanding the ethical considerations in media, we can foster responsible journalism, promote informed public discourse, and uphold democratic values.Social justice lobbying is yet another effective strategy for influencing public opinion, even in the lack of enough funding. It takes skill to create a social and economic justice movement that is effective. People's audits and unbiased third-party criticism that is not affiliated with any political ideology or party raise awareness about the ways in which the government engages in the commission of injustice.

KEYWORDS:

Accuracy, Accountability, Bias, Credibility, Fairness, Independence.

INTRODUCTION

India has long used a variety of traditional folk ways to communicate with its rural residents. The legends of Lord Vishnu were first spread via Harikatha, a devotional media form. It combines speech, dance, music, narrative, and comedic interludes. It has a powerful impact on getting the message right to the people's hearts. The form of Harikatha evolved through time as tales about Shiva, Shakthi, and other Gods were narrated. Then, using this medium, socially significant messages were sent. The Harikatha is still the sole medium in a far-off community without any roads or other means of communication like cable TV. Even now, Harikatha is transmitted or broadcasted by the state-run media outlets including radio and television. The Burra Katha is yet another media outlet for people in rural areas. Two helpers will provide rhythmic assistance on their BURRAs while the main performer uses the Tanpura to narrate a historical tale.

Oggukatha is a related form that is often utilized in Telangana. Adding a message to folk songs and performing them while dressed as a peasant is another well-liked technique that balladeers like Gaddar have successfully used.Seminars, plays, town hall meetings, workshops, and other interpersonal media communication techniques are available today. These are powerful media techniques for speaking to small and medium-sized groups, which may be utilized as a platform for promoting human rights and mobilizing support for rigorous implementation of such rights[1], [2].It is a kind of social activity known as public advocacy. People must challenge and reorient current uneven power relations in favor of the underprivileged and the voiceless in order to influence or change public policy. It must work to increase accountability and transparency in government. The advocacy must oppose

uneven power relations at all scales, from the individual to the public, the family to the governing body. John Samuel categorized the organized socio-political movements for public policy changes into five stages in his essay Public Advocacy in India[3], [4].

1. From 1800 through 1857, there was a movement for socioreligious reform.

2. 1857–1920: Nationalist Movement for Indian Independence

3. From 1920 until 1950, there was a large-scale political movement for independence.

4. The years between the 1950s and the 1977 state of emergency.

5. The years after an emergency, starting in 1977.

The political system and institutional structure of India underwent a significant transformation throughout each era. The social action organizations were headed by Raja Ram Mohan Roy, Bal Gangadhar Tilak, Mahatma Gandhi, and Ambedkar, who brought about major policy reforms and helped restructure the country. Gandhi is one of the world's greatest experts in interpersonal communication. His speeches, writings, and unrivaled acceptance are all examples of his capacity to communicate. Through his moral character, appearance, body language, bhajans, speech, and even silence, he interacted with others. His very presence communicated something. His thoughtful words and statements continue to be rules for mankind. Gandhi's bodily demise could not prevent him from speaking to generations that he would have physically seen. Gandhi is readable, accessible, and accepting as well. People battled a number of societal challenges. Environmental degradation, Dalit and tribal rights, women's rights, civil rights, nuclear installations, tribal land alienation, child labor, drug policies, and forest policies are a few among them[5], [6].

Legislative Advocacy

The Parliament, Legislative Assembly, and hundreds of other local bodies' deliberative fora are the venues for legislative advocacy. It draws the interest of the media and arouses public concern. It is a forum to develop public opinion on the subject of rights violations, whether it be a simple question asked during question period that sparks contentious arguments on supplimentaries and treasury bench responses, or zero-hour problems and disputes over the general administration demand notes.The government is constantly held in check and is prevented from enforcing unjust laws or making decisions unilaterally by criticism from the opposition, disagreements within the governing party, and public observation of events between the treasury and opposition benches under the speaker's supervision[7], [8].Social justice advocacy will serve as catalysts, prodders, and motivators. The lobbyists may shape attitudes at the grassroots level since every political party must at least revisit the populace when a vote is required. Lobbying should be done by opinion leaders to support legislators or any other elected officials[9], [10].

Print Media Lobbying

Another crucial responsibility of every engaged citizen in a democracy is to use the print and electronic media to advocate for social justice and human rights. The press performs a variety of functions as a multidimensional institution. It conveys the message to both the ruled and the rulers at the same time and cultivates support for a cause that unquestionably puts the establishment at risk of breaching rights. The matter may be brought to the public's attention by providing an information sheet or background paper, meeting a reporter or taking him to the site of violations, giving him an interview, or forcing him to interview the harmed parties. Other ways to utilize newspaper columns are to write letters to the editor and articles. In a

similar vein, social concerns and transgressions might be the emphasis of radio and television time slots.Thus, the history of community interactions, communications, and technical advancements is entwined with the growth of media from traditional forms of interpersonal contact to the present-day transnational medium like the internet and electronic multiple mass media. Multiple media outlets provide the important function of empowering the populace to take part in their own political process in free and democratic nations.

The development of technology then enabled journalists and publishers to print widely read newspapers and reach an increasingly urbanized populace. On the market, there were several newspapers. With significant technology help and more readers, mass journalism started. However, the extraordinary battle for readers' attention gave rise to the yellow journalism period. Pictures have been blown up, shouted oversized headlines. The columns were full with false news. Campaigning became the norm. After World War I, life in America changed quickly, with quicker trains, faster cars, and aircraft bringing distant people closer together. Newspapers also grew in popularity and circulation, and sensationalism remained a mainstay of news columns. This circumstance offered a stage for tabloid to emerge. The tabloids, which were smaller in size, used bright colors and photos liberally and wrote more about sex and violence, were mostly on the public's private lives or sometimes any dramatic private lives. During this time, a variety of periodicals with affordable prices, broad appeal, and in-depth analyses of current events for leisure reading also emerged.

The Chain of Scripps Newspapers

The newspapers adapted to the shifting circumstances and difficulties as the independent United States of America advanced via industrialisation. Newspapers influenced public opinion and the direction of the great crusade in politics and literature. Hearst attacked criminal trusts like the ice trust, the coal trust, and the gas trust in order to gain the support of and popularity among the working class. In contrast, Pulitzer attacked every political party and projected only those ideas that were in tune with liberty and democracy. As McRae and George Scripps formed a partnership in 1889 and included Scripps in 1895, the Detroit News, which Scripps had originally begun as a modest commercial enterprise, eventually became the Scripps McRae League of Newspapers. They have selected industrialized areas, researched the potential of newspapers, and selected energetic business administrators and young, ambitious editors. The formula for the chain of newspapers' growth was shown to be effective. The Scripps introduced the concept of economy without wasting space on enormous headlines and enlarged photos, and offered enough of room for more news, information, editorial commentary, and other crucial elements.

Paid News: A New Unethical Media Practice

The fundamental rule of journalism is that "facts are sacred and comment is free." Reinterpreted as "news is sacred and views are free," this statement. But now, "false news is for a price and the views are free," is the new reality. Regardless of a newspaper's well-known leniency towards a political party, regional media in Andhra Pradesh engaged in the most unethical "news selling" activity for the exchange of unexplained money from running candidates, with no receipt. It wasn't even marketing news; it was misleading voters in order to get their support. In doing so, they were breaking the rules set down in the Indian Penal Code, Income Tax Act, and Representation of People Act, 1951, according to the Journalists groups, which blasted this as a flagrant misuse of freedom of speech and expression to pass off advertising as journalism.Selling news columns and space on TV channels, especially some Telugu News Dailies, violates all ethical standards such as the requirement that "an

advertisement shall be distinguished from the news item, or news program, and be accompanied by the indication that it is an advertisement and the amount charged by media."

The freedom of speech and expression is a basic right guaranteed by the constitution for the media, both print and electronic. Here, it is important to emphasize that media professionals are not the only ones who may enjoy this freedom. This means that the freedom of the press must serve the interests of the public's right of speech, which is where the political process starts. The adult franchise granted to all Indians who have reached the age of 18 should only be achieved via education and the facilitation of the exercise of such right. This right is fundamental in establishing a people's government that upholds the law. It is the duty of the state apparatus to provide a free environment for voting in general elections. To exert undue influence, make false statements, or obstruct someone else's free exercise of their right to vote is an electoral corruption practice and an offense with mandated criminal penalties. The media, which is regarded as the fourth estate, is required to provide fair and impartial news that educate and enlighten the public so that they may choose their own government.The more important and widespread regional Telugu Media sold the news space as advertising rather than carrying out that function in an impartial and objective way. The media's commitment to objectivity and impartiality has been eroding over time.

When the State attempted to impose restrictions on the contents of newspapers and limit the space allowed to advertisements by stating that at least 60% should be of news, the Supreme Court of India struck down the laws and executive directives of the government. It was seen as a breach of the Constitution's protection of press freedom since the government was interfering with newspapers' independence in deciding how to fill their pages. In general, newspapers or news outlets are in charge of deciding the contents, which may include the following

1. News Items: News items report on recent events and developments, including political campaigns.

2. Views: This category includes editorials, articles, press conferences, comments, and columns by renowned authors.

3. Advertisements: An advertisement is really the sale of newspaper advertising space for the purpose of promoting the goods and services that various businesses have to offer.

Lack of Clarity Between News and Advertising:

Every day, the fundamental rule that there should be a clear barrier between news and opinion is broken. The narrow line that was beginning to blur between news and advertising up until yesterday has completely disappeared today. News is meant to be considered accurate reporting of events, therefore generally speaking, the newspaper would not be responsible for the veracity of the advertisement's contents unless they included offensive or defamatory language. Newspapers cannot function without ads; therefore it is quite acceptable to use a portion of their pages for commercial purposes. It is not immoral for political parties to buy advertising space and use it to promote their qualities and solicit votes from the public. To market their goods, some inventive advertisers mould the text of their advertisements like news articles. It combines with the news page's content, making it difficult for visitors to discern between the news and the advertisements. It is anticipated that the newspapers or news networks would identify a certain article as an advertising.

These "paid articles" have additional topping since they scream the candidate's praises and present him or her as the only winner. While the amount collected in certain situations is the

same as the advertisement tariff computed per centimeter of the column, there is also a package deal where a lump payment is collected for ongoing advertising in news columns or space for a specific length of time during a campaign. Political leaders and campaign managers believed direct advertisements were superior. Even if we don't want to spend money right now, we must. In the event that we don't cooperate, newspapers can turn to unfavorable publicity.

In the past, only employees of district-based publications engaged in the unethical practice of accepting payment for printing favorable reports about candidates' chances. Deal was struck between one journalist and the candidate. This time, however, the management made the decision that they, too, wanted a piece of the action. As a result, every Telugu daily newspaper formalized this shady revenue-generating and reader-deceiving scheme. The price was set at the same level as the newspaper's per-column centimeter advertising charge. Similar strategies were used by the electronic media to support candidates via sponsored publicity on their news channels, news shows, and live coverage. Many people, including members of Parliament, have voiced their disapproval and called for action to stop this unethical practice of receiving payment for producing positive news reports. The Press Council of India has condemned this practice and, in an August 2010 report to the Government of India, recommended steps to stop it.

DISCUSSION

Fake News

Fake news is a new unethical behavior that is taking over social media. Fake news is information that has been purposefully manufactured to mislead or deceive readers. These articles are often used by internet publications to make money because they frequently aim to sway people's opinions, forward a political goal, or create misunderstanding. By imitating reputable websites or utilizing names and web addresses that are similar to legitimate news organizations, fake news pieces might fool readers. Martina Chapman asserts that false news is made up of three components: "Mistrust, misinformation, and manipulation."

This is more scandalous communication than paid news, yellow journalism, or any other. Neologisms and created news are other names for fake news. In social media or on websites designed to disseminate false information, fake news presents itself as legitimate news. Fake news is information that is portrayed as factually correct but has no foundation in reality. It is fake news, trash news, or a new kind of propagandist journalism. It is purposeful misinformation or hoaxes that are disseminated via print, television, and online social media. The journalists spread bogus information and pay sources for reports. It is a novel approach to budget journalism. The internet's platform, which is considered new media, is often exploited to disseminate false information or "yellow journalism." often if it is false information, such news spreads widely via websites and social media platforms and often makes it into the mainstream media. According to Marju Himma-Kadakas' essay, "Alternative facts and fake news are entering the journalistic content production cycle," the way information is processed into journalistic content in today's news media "creates a favorable environment for the dissemination of false and misleading information".

Fake News Categories

There are many different sorts of false news, therefore it's important to be aware of them. A website lists the following as examples of false news:

1. Clickbait

2. Propaganda

3. Satire/Parody

4. Careless Journalism

5. Slanted or biased news

6. Inaccurate headings

The tales were created on purpose to increase website traffic and ad income. Sensational headlines are often used in clickbait articles to attract readers and persuade them to visit the author's website. Accuracy and truth are never concerns.

Propaganda

Political parties and the publications they sponsor often employ the propaganda technique of false news to deceive voters, particularly during elections or to advance a prejudicial point of view outside of election seasons. It is used to arouse feelings in favour of a cause, plan, or campaign.

Parody or satire

Many media outlets and websites employ satire or parody to maintain their status or viewership while criticizing certain policies. Compared to other types of false news, it is not as terrible.

Shoddy reporting

The biased media's reporters choose certain historical occurrences, add interpretational elements, and present them as historical facts in order to hurt the opposing political party or support one party. This is a common kind of false information that Indian political parties and the media use. For instance, the fashion company Urban Outfitters released an Election Day Guide during the U.S. elections, which featured inaccurate information stating that voters need a "voter registration card." No state in the United States requires this in order to vote.

Inaccurate headings

The headlines are purposefully written to mislead, or misrepresent a position, and sensationalize, even while the substance isn't wholly incorrect. The media churn out dramatic headlines and direct viewers to comprehensive stories that may or may not include information pertinent to the title. The majority of viewers who don't click through for further information believe the headline and propagate the notion on purpose. With the help of "forwards" and "sharings" on different internet platforms like WhatsApp and Facebook, etc., they are quickly spread and proliferate.

Skewed or biased news

The media outlets act as though they are political party affiliates. They hold large discussions during prime time to promote their funding parties or businesses and attack any proposal put out by the other party. The huge corporate houses and international corporations are reportedly engaged in pushing a party, or a member of a party, as a candidate for prime minister, exposing scandals from the administrations of rival parties, drawing attention to even the smallest errors, and concealing the major frauds committed by their own party, among other things. Every media outlet in the 2010s is questioned as being a mouthpiece for

one party or another. It's possible that not all viewers are aware of a media outlet's bias. Paid news is a single immoral act, but biased or slanted newsmakers get ongoing payments to spread false information as truth and skewed viewpoints as legitimate ones. They advocate without hesitation and scream out opposing viewpoints, and sometimes they do not feel guilty for holding such skewed opinions. Pre-prompted interviews, questions that the leader's men have prepared for the journalist to ask, and prepared responses to queries that have been made public in advance are just a few of the tactics that have recently caused the Indian media to lose all confidence. Any news reported by a television or newspaper nowadays is difficult to trust. It can be a combination of all six types of false news that readers and viewers encounter nowadays.

Anyone may post any anything on a website, blog, or social media profile and potentially reach sizable audiences in a matter of seconds thanks to the technology of the internet and the always expanding influence of social media. Social media platforms also post audio recordings and clips from newspapers and TV networks. In other words, the reader or viewer accesses all TV stations, newspapers, and radios through social media, along with his or her own opinions and comments. Numerous content producers/publishers are being appointed by the parties and businesses to utilize these technology platforms to further their objectives.Thus, fake news developed into a lucrative industry that gives political parties enormous sums of money, gives publications money from advertising when they produce and distribute articles that go viral, etc. More YouTube subscribers imply more ad income, and more readers clicking on a piece means more money for web publishers from advertising. On this excellent communication platform, sharing the material is simple for others as well.Political parties are setting up millions of WhatsApp groups, Facebook accounts, pages, Twitter users, and other groups to spread false information and prejudicial viewpoints in an effort to mislead voters, distract their attention from what is really going on, and persuade them to accept false information as gospel truth.

The Filter Bubble and Fake News

Hugh Linehan stated in a recent piece on media literacy that hundreds of millions of individuals now actively make, share, enjoy, comment on, criticize, and defend media in a variety of ways. And the most influential internet businesses, like Google and Facebook in particular, utilize sophisticated algorithms to customize and adjust their services to the unique needs of each user. Another phrase, "filter bubble," was coined. When a netizen logs in to a social network or goes online, they are often shown news, articles, and material based on their own online searches. This kind of information tends to mirror the preferences, worldviews, and religious convictions of internet users, isolating them from other points of view. A filter bubble is what we are doing right now.

Major social media sites like Google and Facebook started taking action against false news by introducing tools for reporting and flagging it. A number of media organizations, including the BBC, Channel 4, India Today, and others, have launched fact-checking websites. The populace should develop into active online users with a wealth of knowledge and abilities in digital media so they can analyze the information coming in from diverse web sources critically and determine whether it is true or false. Without doing their due diligence and doing fact-checking, young viewers should not accept the material they find on their smartphones or are shared by others. The best method to guard against fake news is to properly investigate the source, question the information, go through the supporting documentation, verify the veracity, rule out phony photos, and determine whether it makes sense.

Fake News Illustration

Here is the most recent instance of "fake news" and how fact-checking revealed the "facts." On June 25, 2019, Mahua Moitra, a newly elected Bengali MP, presented her first statement in the House of Representatives, outlining the "signs of early fascism" in India. She used seven of the "early warning signs of fascism" listed on a billboard at the US Holocaust Memorial to illustrate her thesis. With her ferocious outburst, she has gained instant notoriety. A new celebrity was said to have been birthed in the media. Her speech gained a lot of online traction. She was harshly criticizing the governing coalition, and other media outlets were cheering her. Right away, certain powerful interests intervened and fabricated defamatory press headlines accusing her of plagiarizing. Following an investigation, boomlive.com determined that Moitra had appropriately acknowledged the ideas she claimed to have taken from a placard at the US Holocaust Memorial to create her speech and that the accusations of plagiarism were false. According to the website, Martin Longman, the author of the Washington Monthly piece that Moitra was accused of copying, corroborated this and refuted claims that Moitra had utilized any of his writing in her speech. Martin Longman said this on Twitter: "I'm internet famous in India because a politician is falsely accusing me of plagiarism." Funny enough, right-wing asses seem to be the same everywhere.

CONCLUSION

In conclusion, the integrity, legitimacy, and social influence of journalism depend critically on media ethics. Journalists are guided by ethical concerns while providing the public with accurate, objective, and fair information. Maintaining media ethics is a shared duty of the media industry, media organizations, and the general public. We can cultivate educated citizens, develop democratic ideals, and maintain the critical function of the media in a democratic society by advocating for and engaging in ethical journalism. The desire for ethical journalism, support for reliable news sources, and critical engagement with media content are all crucially influenced by society. People who have received media literacy training can navigate and analyze information in the complicated media environment.

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CHAPTER 10

EXPLORING THE ISSUES OF SOCIAL MEDIA AND CITIZEN REPORTERS

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ABSTRACT:

The rise of social media has empowered individuals to become citizen reporters, allowing them to actively participate in news gathering, reporting, and sharing. This paper explores the phenomenon of citizen reporters and the issues associated with social media as a platform for news dissemination. It examines the opportunities and challenges presented by citizen journalism, including its potential to democratize information, amplify marginalized voices, and hold power to account. Additionally, it addresses the concerns surrounding misinformation, lack of editorial standards, and the potential for manipulation and bias. By understanding the role of citizen reporters and the impact of social media, we can navigate the complexities of this evolving landscape and work towards a more responsible and informed digital media environment.

KEYWORDS:

Cyberbullying, Digital Divide, Disinformation, Fake News, Filter Bubbles, Privacy Concerns, Online Harassment.

INTRODUCTION

Citizens are now becoming journalists thanks to information and communication technology. Internet users have the ability to converse and produce their own material. Citizen journalism provides viewers and readers with the platform and ability to create and distribute their own news material. These people are not affiliated with any media professional groups; instead, they are just regular journalism consumers. Like a professional journalist would, the Citizens gather, report, evaluate, and spread news and information. This also goes by the name of user-generated content. Amateur journalists may be made from the populace. They may report on assembly meetings, editorials, or any other event they find on Facebook, a blog, or a website. They can even podcast editorials. The majority of Facebook and WhatsApp videos that have gone viral were created by citizen journalists. They may function as journalists by creating news items, articles, videos, audio, texts, and pictures, and then disseminating them through social media. The citizen journalist is free to report on issues or occurrences even if the mainstream media chooses to ignore them. Many times, dramatic news stories from social media, where citizen journalists produced really helpful stuff, were picked up by mainstream media[1], [2].

The revolution in news

The hegemony of professional reporters, newspapers, or television networks over news reporting has ended. Anyone may produce or submit reports. Thus, the rise of citizen journalism contributed to a revolution that turned news gathering into a truly democratic process. However, it would be incorrect to claim that citizen journalism poses a danger to conventional or professional journalism. However, the written word and visual proof are more credible than a social network post[3], [4].

Social media's technological platform made it possible to revolutionize the news. Citizens, not reporters, are the ones who initially reported breaking news, provided eyewitness reports, eyewitness recordings, or first-hand experiences using current technology. Citizen journalists may also be amateur photographers or videographers. Even news organizations no longer have a choice but to post breaking news on social media before it makes national headlines. The look, feel, and velocity of news have all altered. Otherwise, citizens turned became legitimate, unpaid sources for the news media[5], [6].

The authors and publishers

Thanks to ICT, poets and writers of short stories no longer have to wait for an editor's approval before their work is published or anticipate receiving their compositions by "return post." Without the need for follow-up postings, the writer may post. On social media, he may release his own book, and online payments can be used to recoup sales money. Author-publishers were developed via social media[7], [8].

People's voice

As a result, there was more room and opportunity for the private media to express the voice of the people. In earlier decades, there was no place for a citizen in the media other than Letters to the Editor in daily newspapers or submitting letters to Akashvani or Doordarshan asking a song or a play. People seized their opportunity to be the first on-scene for breaking news by using their 24/7 access to technology, which allowed them to publish these reports more swiftly than conventional media reporters. The primary disadvantage of citizen journalism is that the report is an immediate account of an occurrence without previous investigation, background information, or verification as would be anticipated of a professional journalist. If not backed up with video evidence of the incident guaranteeing complete lack of morphing or mimicking, it will compromise the report's credibility. Modern citizen journalism is a letter to the editor for the twenty-first century[9], [10].

Due to cost constraints, the citizen journalist or reporter may not be able to print and distribute a story, but he can quickly make a PDF, blog post, podcast, or video that will quickly become viral. Facebook A daily newspaper or a magazine with independent posting frequency might be shown on an account holder's wall. Daily, weekly, or hourly reporting options are available.A blog or a YouTube channel may have been used by the journalists who left their jobs or retired. In fact, with more subscriptions, some people are now earning more each month from advertising.If the media so chooses, it may work with readers to produce ethical journalism with the aid of the public. While the ministers and officials sometimes reply to the issues mentioned on WhatsApp or Facebook, the media fabricates tales based on remarks made on such platforms.

Critical flaws in citizen journalism

While the mainstream media is subject to registration or other forms of oversight, citizen reporting is completely unregulated and suffers from the fundamental flaws of irresponsibility and unbridled freedom. Many websites need users to register in order to post, maybe to prevent vulgar or inappropriate posts.

Social media abuse

In their private areas, such as in street banter, bar remarks, or café conversations, residents are allowed to say anything they please. Nevertheless, they must exercise caution since the neighborhood may get violent. Netizens have a distinct stance. He has greater freedom as a result of the netizen's non-visibility, but that freedom also brings irresponsibility. Some

Facebook profiles or sites post pornographic material and slut content. On Facebook, some remarks and images seem to be an insult to human decency and civilisation. Some statements have the potential to spark violence throughout the country because they are so aggressive. Some individuals spew hate, incite animosity, and criticize the castes, classes, and faiths for separating people and destroying society's social fabric. However, the technology permits the revelation of "location," shattering the veil of non-visibility and revealing identification, which may result in detention and punishment.

Criminality

Social media also reflects the crime that is present in society. Invading privacy, the exploiters disclose private situations that were secretly captured via quick distribution and simple access. It devastated numerous families and took innocent children's lives.

DISCUSSION

Media and Ethical duties

Media ethics and their demand for investigative reporting always collide. A significant subject that is often discussed anytime an issue of ethical breach arises is how the media should go about exposing the irregularities and corruption in society or in showing the negative aspect of the state. Ethics by themselves are unenforceable. However, it is required of media professionals to appreciate and uphold ethical standards in order to uphold professional standards and serve the goals of journalism. Morality is not the only foundation for ethics. There are also concerns about legal rights in it. Therefore, understanding the ethical and legal implications of journalism as a profession and institution is crucial.

The fundamental goal of journalism has been constant throughout time: to reflect society, no matter how repulsive what is seen. Instead, than focusing on happenings and events, investigative reporting examines problems and situations. It requires more paperwork than a lot of routine tasks. It requires more perseverance and patience. Records are linked to the reporter. It is comparable to assembling a crossword puzzle. It requires time. More money is needed. When reporting using an investigative approach, the facts are often not just laying around. They are not easily accessible, and there are many different types of barriers in the way. This task involves digging. In really investigative reporting, there is no viewpoint. It resembles a methodical strategy. Fact is piled on top of fact. No inferences are made unless the data themselves lead to one. Turner Cartledge, the editor of the New York Times, stated: "We regard depth reporting as telling the reader all the essential facts about the subject, the whys and wherefores of it, as many sides of it as we can get, and plenty of background." We explicitly state what it implies to the reader. To put it simply, depth reporting is superior to the shallow reporting that so often appears in today's newspapers. Of course, objective observation and interpretation are acceptable components of in-depth reporting. Investigative reporting has several facets, including searching for scandals.Thomas Griffith said that the duty of a journalist is discovery in just one statement. Investigative reporting always needs the assistance of covert techniques and pesky operations. The scandals cannot be disclosed without invading the territories of the wrongdoers and covertly obtaining the papers or crucial information. Scam-hunting is a crucial aspect of investigative reporting and a must for any media outlet looking to build readership and reputation.

The Monica Lewinsky and Bill Clinton scandal, which Matt Drudge of the Drudge dot com website exposed, has called into question the morals of the nation's first citizen. Reporters Woodward and Bernstein from the Washington Post disclosed the covert Nixon-ordered recordings of opposition political officials at the Watergate hotel, hastening the end of the

President's second term. Another significant turning point in the history of press freedom occurred when Daniel Ellsberg gave New York Times writer Neil Sheehan access to the Pentagon papers documents. Using the government's own top-secret documents, two publications questioned the Vietnam War's beginnings.

The Abrams M-1 tank debacle was first reported by two reporters for the Chicago Sun Times; this tank was unable to enter the majority of combat conditions without a supporting bulldozer to dig it in and out of protective ground cover. George Wilson revealed a $750 billion discrepancy between the Reagan rearmament program's cost and the amount the administration has so far asked Congress for. In yet another coup, Woodward exposed the Reagan administration's covert misinformation effort, which was intended to topple Muammar el-Qaddafi's government but was instead misleading the American people and its allies. Another exposé by Anirudh Behar and Mathew Samuel, the Tehelka West End operation may stand with previous historic exposés from throughout the globe.

Indian historical instances also exist. Investigative reporting revealed unpleasant realities about the Bhagalpur blindness in the Indian Express, the Bofors scandal in the Hindu, the commercial exploitation of Prime Minister Indira Gandhi's name, favoritism in the distribution of government housing and gas station permits, and other things. These are all undesirable aspects of our actual civilization. Recent revelation adds still more dimension. The same rumors about relatives abusing their extra-constitutional rights, the same narrative about commissions on government contracts, and the same story about power brokers in high power centers all recur. People and parties are different this time.With establishment-supplied giveaways, such disclosures cannot take place. None of these significant revelations would have happened without insiders who were ready to risk losing their positions in order to expose such foolishness, without leakers of crucial information, or without journalists who stole official records. Theft of papers or pressuring employees to divulge information may be seen as immoral behavior, an unethical practice, or even a criminal conduct.

These investigative journalism revelations also brought up further moral concerns. As editor of Indian Express in 1981, Arun Shourie covertly taped R.'s casual conversation. Over lunch, Gundurao, the former Chief Minister of Karnataka. Arun Shourie said that he was asked to lunch knowing full well that he was the editor of a daily newspaper, thus there was no need to keep the whole conversation "off the record" since he would be reporting on it. H. R. Bharadwaj was a former Union Minister for Law who was interviewed by Pritish Nandi in 1993. Nandi did not inform Bharadwaj that he had continued to record the interview after the official portion had ended. His casual and open conversation revealed the unethical relationships that alleged Stock-Scam perpetrator Harshad Mehta had with a number of Union ministers, as well as how he had procured additional favors for lawmakers and ministers. After a week, he was had to defend his position in front of the legislature. If I have given a statement that was improperly distributed, if anything behind the scenes has been exploited, it is blackmail, plain and simple, he questioned the journalists. What would you call it if you first welcomed me to your house before robbing me?The issue is whether journalists can use technological deception and dishonesty to find the major story.If permission is requested to record the discussion, it is a truth that a union minister would never admit that some of his colleagues have accepted payments from security scammers.

We often see the leader of a dominant party receiving bribes on our TV screens. The givers were journalists for a website dressed as armaments merchants and producers. Then came tapes of government employees, including current army generals, actually selling themselves for pitiful amounts of money, demonstrating the Indian Establishment's appallingly low moral

standards. Investigative journalism in India may be proud of this occasion. It is an example of sharp and serious journalism.

These episodes and the Tehelka exposé of entrenched corruption in the military industry sparked discussion on the culture of bribery in politically and strategically important industries, as well as the moral and legal boundaries of investigative journalism. Privacy, individual rights, and defending government secrecy are in opposition with the public's goal in eradicating corruption, which is threatening the system's and democracy's very foundations.

Without knowledge of government policies, citizens cannot influence or alter them. The official account of events could not be enforced, according to multiple rulings by US courts. Citizens, not authorities, whether permanently appointed or elected, make the decisions. The press was supposed to work for the governed, not the rulers. It was shielded so that it could reveal government secrets and educate the populace. Governmental dishonesty can only be successfully exposed by a free and unrestricted press. The New York Times previously argued that debates over public issues should be vigorous, unrestrained, and wide-open. But that is insufficient. It needs to be educated. duty to disclose:

According to Meiklejohn, it is not sufficient for a free individual to vote when the truth is understood by another person, such as a lawmaker, administrator, or scholar. The voters must have it, all of them; let all citizens, to the greatest extent possible, comprehend the problems that affect our daily lives.Several parties raised ethical and legal concerns about the journalists from Tehelka's covert activities. The following ethical issues are raised: Obscure Motive: The obscure motives of exposing the defense wing's bribe culture, defaming senior military leaders and politicians, and using the services of a cricket player who was later suspected by the CBI of being involved in exposing and defaming Indian cricket's icons.Process that was specifically designed for political ends: The operation was small and purpose-built. Political Motive: Politics, etc., cannot be included in the public interest. The practice of accepting contributions for a party fund is widespread worldwide. However, the trade-off makes it sinister. Since no agreement was reached, the quid pro quo in this case is merely hypothetical. Self-Interest: Destabilization operation to gain the organization's standing and public credibility via shocking revelations.

Murky Affair Participation

It is a manufacturing of scoop to engage in murky affair. Clandestine operation: It is a covert operation using a camera that goes against moral principles. Reporters used false information to force businesses to provide it, which is wrong and unethical.The right to knowledge, open government, and freedom of speech are essential elements of a vibrant and healthy democracy. Regarding these three components, the media may play a significant role in fostering a dynamic democracy. Democracy can only be able to exist with the dynamic interplay of flowing information open administration and media freedom, aiding the first two components, particularly in a society rife with cultural, ethnic, religious, political, and ethical issues.

Some individual rights are inevitably compromised throughout the process. The boundaries between exercising one's own rights and interfering with others' rights are sometimes crossed, or they are seen to have been broken with anticipated legal repercussions. The exercise of basic rights shall continue, regardless of whether an individual's rights are deemed to have been excessive, infringed on the rights of others, or both, and resulted in criminal activity or civil responsibility.The overwhelming Public interest may legitimately be asserted as a primary justification for all five of the ethical issues highlighted above. The public interest

might be a strong justification for using invasive, covert methods and technologies to get data that would otherwise be unattainable. Investigating a story in order to sell it may be the media's main goal; in the process, the public interest could be served.

Legal Aspects

1. Privacy invasion: It violates the privacy of certain military personnel and political leaders. Another ethical transgression and invasion of privacy is the use of technology and covert cameras for entrapment.

2. Consent was not acquired before recording the talk in the private homes, which is against both the law and ethics.

3. Illegal trappings & Accomplices of Crime of Bribery: The members of the Armed Forces and certain specific political figures were persuaded to participate in illegal trappings, and the reporters are perpetrators to be considered as accomplices in the crime of bribery. Corruption scheme: Approaching officials and politicians while posing as corporate executives of a nonexistent firm and promising to investigate and set up investment provided they could secure purchase orders for their goods. Adopting whatever means necessary to attract a select group of individuals into committing a crime by luring them with inducements and allures.

4. proposing a bribe in the form of party fund contributions: Targeting certain people and proposing to make donations to the party fund or providing incentives to accept bribes.

Even in legal issues, the public interest remains a defense. However, there are specific legal justifications for requiring the reporters who coerced the cops into taking bribes to meet the burden of evidence that their motivation was to further the public good and that there was absolutely no malice.The following are the answers to the first four questions:

Right to privacy and media controls

Every person has the right to privacy as part of their overall right to live in dignity without having their enjoyment of any basic freedoms interfered with. If his right to privacy is violated without justification, there must be legal repercussions; otherwise, individual rights are meaningless.

The topic of the governing journalists' and broadcasters' invasions of privacy is now under discussion. There are arguments that asserting privacy protections will impede media freedom of speech and that privacy is insufficiently defined. These assertions may not be valid. As the general law in Great Britain does not recognize a right to privacy, there is a larger discussion with reasons for creating a common remedy that might be used by all people against each other's breaches of private. Except for certain key Supreme Court rulings that interpreted the right to privacy to include the right to life under Article 21, this is the situation in India.

Code of Conduct for UK Media

The Press Complaints Commission of the UK developed a Code of Practice in 1997, which includes Sections 4 and 5 on privacy, Section 7 on preventing misrepresentation, and Section 4 on the use of covert recording devices by journalists.

Privacy

Section 4: Publication may only be justified when it is in the public interest to make intrusions and inquiries into a person's private life without that person's agreement, including the use of long lenses to capture images of persons on private land.

Listening Instruments

According to Section 5 of the Code, which deals with listening devices, journalists shall not gather or publish information gained by employing covert listening devices or by intercepting private telephone calls unless doing so is justified by the public interest.

Misrepresentation

Section 7: Generally speaking, journalists should not use deception or deceit to get information or images. Documents and photos should only be removed with the owner's full permission, unless it is in the public interest. Only when it is in the public interest and when there are no other ways to collect the information, may subterfuge be justified.

As many as five different codes of practice provide guidance on safeguarding privacy interests. The Press is subject to the aforementioned Press Complaints Commission's code of conduct. Prior to that, the 1976 Press Council Declaration on Principles of Privacy served as the standard. Specifically, it stated that when "the circumstances relating to the private life of an individual occupying a public position may be likely to affect the performance of his duties or public confidence in him or his office," there must be a "legitimate and proper public interest" and not just a prurient or morbid curiosity. When it was the only logical, workable technique of gathering information in the public interest, deception, covert monitoring, or inflicting suffering or humiliation might be acceptable. The Press Council in the UK was never able to properly enforce the Declaration since it is up to the press to determine what would impact public obligations and perhaps what were fairly reasonable procedures.

Ethics in broadcasting

Even Broadcasting Code agrees that privacy invasion is justified by the public interest. It states that a compelling public interest in the publication of the material must outweigh any potential privacy intrusion. This might include exposing or discovering criminality or improper behavior, safeguarding the health or safety of the general public, debunking false statements made by people or organizations, or exposing flagrant ineptitude in public service. Additionally, the methods used to get the material must be appropriate for the subject under study.

Individuals' right to privacy

The European Convention on Human Rights21 gave privacy a definition and made a case for its defense. It reads:

1. Everyone has the right to respect for their house, their communications, and their personal and family lives.

2. The exercise of this right shall not be interfered with by a public authority except to the extent required by law and required in a democratic society for the protection of national security, public safety, economic wellbeing of the nation, the prevention of disorder or crime, the protection of health or morals, and the rights and freedoms of others.The right to control the access of information about oneself is often referred to as privacy. The argument for such restrictions is sometimes expressed in terms of a human desire for privacy or control over how one presents themselves to others.data about destructive and antisocial behavior that are private do not warrant their prolonged secret, and in the sake of democratic participation, data about politicians' capacity to rule must be made public.According to the aforementioned standards, recording and disclosing tapes of conversations with public officials in private

spaces is not an invasion of their privacy because they were exposing scandalous arms purchases, which are a public matter and people have a right to know about because it affects their security.

Consent

It is widely agreed upon that no one's words or photographs should be published or broadcast without that person's permission, provided the content is sufficiently in the public domain and not related to that person's private life. According to the BBC, the use of covert recording should only be taken into account when it is relevant to the credibility and authenticity of the narrative. This is done to assure objectivity toward the subject and the preservation of his or her privacy. Even while under normal circumstances recording in a public area shouldn't be kept secret, it sometimes may be in order to further an overwhelming public interest. When compared to personal interests in secrecy and privacy, news values, values of information and its flow, and public interest are preferred interests. Of course, there is a difference between public interest and interest to the public. Some leaders believe corruption to be a universal occurrence, while others believe it to be an individual matter. However, corruption continues to be a covert matter, and no corrupt official has granted permission to record conversations in which bribes are offered and accepted.

CONCLUSION

In conclusion, social media and citizen journalists have the power to democratize knowledge and provide voice to underrepresented groups. While this offers great possibilities for a media environment that is more inclusive and varied, issues like manipulation, false information, and a lack of editorial standards must be addressed. We can take use of citizen journalism's advantages while reducing the hazards posed by social media by fostering media literacy, improving content control, and supporting ethical reporting techniques. To successfully navigate the intricacies of the digital media era and advance a more responsible and trustworthy news environment, a well-informed and critically engaged citizenry is essential. It is also the duty of citizen journalists to preserve moral standards, confirm facts, and follow ethical reporting procedures. Citizen journalism and professional journalism may work together to create a synergy that maximizes the benefits of both strategies, assuring accuracy, accountability, and trustworthy information transmission.

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CHAPTER 11

SELF-REGULATION VERSUS LEGAL REGULATION: AN ANALYSIS

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ABSTRACT:

The debate between self-regulation and legal regulation revolves around the question of how best to govern various sectors and industries, ensuring ethical conduct, consumer protection, and public interest. This paper explores the advantages and disadvantages of self-regulation and legal regulation in different contexts, such as media, healthcare, finance, and technology. It examines the principles underlying each approach and analyzes their effectiveness in achieving the desired outcomes. By understanding the complexities and implications of self-regulation and legal regulation, we can navigate the challenges of governance and find a balance that promotes accountability, innovation, and public welfare.The situation with electronic media is unique. Due to the lack of control over the airwaves, anybody from anywhere in the globe may broadcast or telecast whatever they choose. The ability to manage electronic media is a contentious issue because of the way that technological advancements have increased its reach. Regulating such conduct, whether it involves obscenity or the transmission of undesirable content, is difficult or almost impossible

KEYWORDS:

Compliance, Enforcement, Government Oversight, Laws, Legislation, Penalties.

INTRODUCTION

In the case of Ambujam Ammal, it was said that using spies, agents, provocateurs, and trap witnesses was in keeping with Muslim statecraft and the finest traditions. Our ancient literature is rife with references to the use of such agents. In Ramakrishna v. State of Delhi, the Supreme Court defended the use of traps by arguing that if intended criminals did not provide chances for the presentation of their tendencies and behaviors, it would be impossible to identify the crime, particularly in situations of corruption. However, crimes would not warrant light or insignificant punishments[1], [2]. However, the Supreme Court warned, "Such traps would be severely condemned if the police authorities themselves provided the money to be given as a bribe." Since there is no ultimate right to freedom of speech or expression, the government will always have some control over how the media operates. According to Article 19 of the Constitution, only citizens are granted this privilege. There are no constitutional protections available for non-citizens who are prosecuting media activities in India. The department of external affairs and other state agencies have significantly greater authority over foreign-sponsored media activities than domestically owned print media, which is owned by private persons and subject to all types of legal regulation[3], [4].

Print and motion picture media may be controlled by the law of defamation, contempt of court, government secrets, sedition, or any other reasonable limits established in accordance with the Indian Constitution, however television and the internet are more difficult to regulate. Even regulated media outlets have vast areas outside of their purview, such as ethics, internal controls, election coverage, coverage of racial unrest, pro-campaign journalism, etc. Legal oversight and accountability for the correct operation of every aspect of media operation are impossibilities. A major factor in the operation of a media

organization that is not subject to legal controls is the appointment of personnel, their day-to-day management, its impact on the organization's functioning, the policy of the proprietors, marketing strategies, advertisement requirements, and other industrial relations in addition to political connections and bias. The Press Council of India is responsible for defending certain professional norms and handling complaints by and against press employees in a quasi-judicial role. Thus, the Press Council also functions as a further regulatory oversight and means of limiting independent media activity. The Press Council must be increased, nevertheless, in order to include additional media in its purview. It must become the Media Council of India.   While there is a solid case for giving the current Press Council greater authority, there is a strong one against doing so since it would add another extralegal restriction that would limit the press's independence[5], [6].

It is true that any rule or regulation intended to limit media freedom would go against the fundamental goal of free speech and place obstacles in the way of the free exchange of ideas. The necessity to uphold ethics and direct press operations toward meaningful, socially conscious activities supporting democratic objectives cannot be disregarded at the same time. The self-regulating mechanism must develop in this area[7], [8]. There need to be some equipment for self-control.The professional associations of the press and media have put in a lot of effort in this area, developed a number of codes, and established an ombudsman-like system to address day-to-day issues, grievances, and complaints regarding arbitrary or indiscriminate decisions regarding the selection and rejection of content. Several media firms do not have an ombudsman for their internal operations, with the exception of a small number of big corporate daily newspapers. A few newspapers created Ombudsman in several nations to oversee ethical concerns and address workplace infractions. Ombudsman is a perfect illustration of self-control. It may take in complaints or recognize some problems on its own and react appropriately. If properly established and operating in line with objective and ethical standards, the ombudsman may perform some of the duties of the press council.

Around fifty Press Councils or Media Councils exist in various parts of the globe, and according to P.B. Sawanth's Mass Media in Contemporary Society, the most of them are focused on the press while a small number are also focused on broadcasting. Some of these councils are run by owners, editors, and journalists on a volunteer basis, while others are mandated by law. Even in cases where they are mandated, their primary role is serving as internal self-policing organizations for the journalism industry. Checking media malpractice and unethical behavior is vital[9], [10].The Editor's Guild developed a code after researching the professional standards in cases of rioting among communities. Every time a combustible situation flares up and causes major communal division in society in addition to terrible law and order conditions, the media is often held responsible. Each newspaper or media institution reacts to the circumstance using its own set of policies in accordance with how it views the problem and those policies.

Additionally, they follow their political and vested interests. This has been repeatedly shown, and the ongoing issue serves as a reminder of the necessity to update the protocol for reporting intercommunal disturbances. To save lives and stop more annihilations, community duty must come before seeking the truth, crafting daring stories, or organizing a campaign against what the media views as a crisis or a rift in the community. The media's reporting and writings during the community riot cannot be controlled by law enforcement, a politician-dominated state, or the legal system, but it is the only kind of self-constraint or self-restriction that supports wholesome reporting. To help create an atmosphere that discourages communalism and inoculates the populace against any form of dividing strategy, regardless of religion, language, or location, much more has to be done.

Similar to that, election reporting is crucial and calls for the media to operate with extreme acuity and objectivity in order to uphold its democratic duty to educate the public without prejudice or malice. Except for the self-regulatory norms, no number of rules established by the Election Commission, Press Council, or the State can accomplish the goal.More undesirable tendencies that law control cannot legislate upon include the glorifying of crime, the denationalization of everyday concerns, mudslinging campaigns, and a profound engagement in certain products and marketing methods. By aligning itself with the free market of commodities and the political objectives of opportunistic forces, the free press shouldn't lose its luster. Real non-alignment and unbiased neutrality are two crucial qualities of media that may provide a platform for opposition.

An internal ombudsman should be established inside each media business to handle various issues as they arise, especially in the early stages. Then, in order to impose a consistency of style and moral behavior, they must construct a policy or code with a well-debated set of dos and don'ts. Additionally, the working journalists' unions, Editors Guild, and owners' organizations must create ideal standards and ethics to direct them in crisis circumstances as well as in interactions between management and journalists and between journalists and people. To regulate how different branches of the media should operate, the Broadcasting Code, Code for Commercial Broadcasting, Code for Commercial Advertising for TV, Code of Ethics for Advertising in India prepared by the Advertising Council of India, Code of Self-Regulating in Advertising, and numerous other codes were developed. Early in the 1920s, ethical values started to be codified. These codes were produced by almost 60 nations. They are formulated and willingly embraced by experts. In certain nations, the codes were enacted into law. They include overarching guidelines for objectivity, justice, impartiality, and the accurate sharing of information. Almost all laws include provisions for preserving the state's unity and security, protecting minorities, abstaining from slander and making unjustified accusations or invading their privacy, giving them the opportunity to respond, checking the accuracy of any claims, and separating views from factual reporting. The importance of personal discipline and professional ethics must be highlighted. Since professional groups voluntarily develop codes of conduct or ethical standards, they have more inherent persuasive value and bind the professionals. It is the Council's responsibility to oversee the development of these codes and to implement them in its internal regulation of the profession. It will help the establishment of a fair and impartial press and put checks on unethical actions if the Press Council or Media Council and the professional groups periodically develop and adhere to changing standards of behavior. The journalistic organizations are now calling for the delinking of the media from other industrial chains and corporate operations. The management or proprietorial interests now dominate the profession more than the reporters or editors of the press or any other medium. The media is now seen as another sector of the manufacturing sector that requires flawless marketing in today's fiercely competitive globe. The internal administration is now run by MBAs rather than editorial professionals, and the topic of "freedom for whom and from whom" is once again in the spotlight. The internal and self-regulation of the media in accordance with the standards established by professional organizations is extremely pertinent and crucial in this regard. Such laws would also affect a newspaper's or media organization's ownership structure and management objectives.

DISCUSSION

Media and Human Rights

Human rights are not something that just exist. They need to be stirred up. Social action groups of engaged individuals and public-spirited legal organizations should demand the upholding of human rights and the avoidance of its breaches, particularly under a democratic

system. The media has a particular responsibility to uphold human rights. By vehemently protesting against the regular abuses, the media may awaken the public and make them aware of their rights; the media can act as a catalyst for a fundamental shift in the way that people are made aware of, judge, execute, and reform human rights.Seminars, plays, town hall meetings, workshops, and other interpersonal media communication techniques are available today. These are powerful media techniques for speaking to small and medium-sized groups, which may be utilized as a platform for promoting human rights and mobilizing support for rigorous implementation of such rights.

Public Interest

It is a way of being socially active. People need to challenge and change current uneven power relations in favor of the underprivileged and voiceless in order to effectively impact public policy. It must work to increase accountability and transparency in government. The advocacy must oppose uneven power relations at all scales, from the individual to the public, the family to the governing body. John Samuel categorized the organized socio-political movements for public policy change into five stages in his study Public Advocacy in India.

1. From 1800 through 1857, there was a movement for socioreligious reform.

2. 1857–1920: Nationalist Movement for Indian Independence

3. From 1920 until 1950, there was a large-scale political movement for independence.

4. the years between the 1950s and the 1977 state of emergency.

5. the years after an emergency, starting in 1977.

The political system and institutional structure of India underwent a significant transformation throughout each era. The social action organizations were headed by Raja Ram Mohan Roy, Bal Gangadhar Tilak, Mahatma Gandhi, and Ambedkar, who brought about major policy reforms and helped restructure the country. Gandhi is one of the world's greatest experts in interpersonal communication. His speeches, writings, and unrivaled acceptance are all examples of his capacity to communicate. Through his moral character, appearance, body language, bhajans, speech, and even silence, he interacted with others. His very being was a kind of communication. His thoughtful words and statements continue to be rules for mankind. Gandhi's bodily demise could not prevent him from speaking to generations that he would have physically seen. Gandhi is readable, accessible, and accepting as well.People battled a number of societal challenges. Environmental degradation, Dalit and tribal rights, women's rights, civil rights, nuclear installations, tribal land alienation, child labor, drug policies, and forest policies are a few among them.Our laws are excellent. Progressive laws are in place to safeguard the rights of different groups, but they are not consistently upheld. These laws are misused by the corrupt administrative apparatus and prosecution office, who harass innocent people in order to coerce payment from victims and aid wrongdoers in exchange for a fee. In these circumstances, the populace must speak out and fight for justice. People may band together to create pressure organizations that can compel the elite to behave morally.

Political advocacy

Legal advocacy is promoted by the Parliament, Legislative Assembly, and hundreds of deliberative municipal organizations. It draws the interest of the media and arouses public concern. It doesn't matter whether it's a straightforward question asked during question period or one that sparks contentious disputes over supplementary, Treasury Bench responses, zero-

hour problems, or general Administration Demand Notes. Its purpose is to influence public opinion on situations involving rights infringement. The opposition's criticism, disagreement within the governing party, and public observation of events between the treasury and opposition benches under the speaker's supervision keep the government constantly in check and stop them from enacting repressive policies and making snap judgments.

Social justice advocacy

Even in the absence of adequate funding, social justice advocacy is nevertheless a potent opinion shaper. It takes skill to create a social and economic justice movement that is effective. People's audits and unbiased third-party criticism that is not affiliated with any political ideology or party raise awareness about the ways in which the government engages in the commission of injustice. Social justice advocacy will serve as catalysts, prodders, and motivators. The lobbyists may shape attitudes at the grassroots level since every political party must at least revisit the populace when a vote is required. Lobbying should be done by opinion leaders to support legislators or any other elected officials.

Print media advocacy

Another crucial task of a human rights activist is to advocate for human rights via print and electronic media. The press performs a variety of functions as a multidimensional institution. It conveys the message to both the ruled and the rulers at the same time and cultivates support for a cause that unquestionably puts the establishment at risk of breaching rights. The matter may be brought to the public's attention by providing a fact sheet or background paper, meeting a reporter, taking him to the site of violations, giving him an interview, or compelling him to interview the harmed parties. The columns in newspapers may also be used for writing articles and letters to the editor. Similar to radio, TV time slots might be utilized to highlight concerns of breaches.

People's rights

Important components of human rights are personal and political freedoms. Some individual human rights, such as the right to life and the right to personal freedom, are fundamental.

1. rights to be released from custody without a trial,

2. freedom from torture rights,

3. rights to be spared from unjustified execution, and

4. rights to food and shelter.

No other rights have any value without them.

People sometimes endure persecution from various governments. There is a noticeable wave of murders and disappearances, which is then followed by a sizable number of persons being unjustly held, subjected to torture, and then freed.

A. Killing:

loss of life as a result of a political action taken with the goal or implication of political repercussions by officials of the ruling regime or those acting on their behalf. Different forms of homicide exist.

1. Brief execution. Loss of life as a result of a quick legal or administrative procedure that ignores the shape and/or spirit of life.

2. murder in alleged armed conflicts. Deprivation of life justified by public authorities as a death occurring during a battle between the opposition and the government, even if the facts have not been sufficiently established. Such murders include encounter killings.

3. torture used in murder. torture used by governmental officials or those operating under their direct or indirect authority that results in the deprivation of life.

4. murder committed via a legal method. Loss of life as a result of disproportionate force or violence used by public authorities or those under their authority in a legally authorized act, without regard for proportionality.

5. killings during protests by anonymous operatives in plain clothing. Deprivation of life of a person by another person at a public opposition rally who is armed and unnamed.

6. death squad executions. "Gratuitous" killing by public officials or individuals acting under their direction or with their approval, outside of even the simplest administrative action. This covers a broad spectrum of political murders.

7. Genocide. systematic slaughter of a population group by governmental authorities or others acting under their direction or with their approval because of its general traits or location.

B. Detained-Disappeared:

People who have been arrested for political or other reasons and whose whereabouts are unknown despite all attempts to locate them have been consistently denied by the government.

C. Arbitrary Political Detention:

Execution of an arrest, detention, or abduction with the goal to influence politics by public officials or those acting under their direct or indirect direction. Practically speaking, political restriction of freedom occurs when any of the following legal requirements are not met:

a) An arrest warrant;

b) Apprehender identification in front of witnesses;

c) Retaining the inmate in open detention facilities;

b) Offering the inmate, a prompt hearing. Up until the inmate receives a hearing, the arbitrary detention continues.

This includes the incarceration of political dissidents on an individual basis, the mass detention of participants in government-authorized or unauthorized public protests, and collective confinement—the restriction of freedom of a group for exercising their right to association under military occupation.

D. Political Offenses

Political crimes are those for which a person is found guilty after exercising freedoms of expression or association, or other actions that are safeguarded as international human rights. Based on how closely the alleged infraction relates to international law or to the accused person's real conduct, there are two primary categories of political crimes. The protected action may first become unlawful in and of itself. Often, the oppressive regime makes these political actions illegal even though they would not be in violation of the law in a democratic system. Second, as a means of eradicating people who are unpopular with the government, they may be unjustly charged with "ordinary" crimes like robbery. Such political prisoners

are often falsely accused and imprisoned through bogus judicial processes, confessions obtained via severe interrogation or torture, and false allegations made by paid or forced witnesses. These political prisoners need to have their incarceration conditions regularly monitored since they often face a significant danger of ongoing human rights abuses.

E. Exile:

Being compelled to live somewhere other than one's real home or a place of detention for a certain amount of time:Internal exile: Being banished from one's own nation as a result of a court or administrative decision.Being compelled to leave the nation as a result of a court order, administrative decision, sentence exchange for expatriation, or well-founded and well-documented fear of repression or punishment is referred to as being in external exile.

F. Torture:

"Any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person for any reason based on discrimination of any kind, when such pain or suffering is severe," states the 1984 UN Convention.

G. Harassment and Threatening:

The aforementioned definitions and standards are accepted by the international scientific and human rights communities. These standards should not be easily changed by the domestic rulers. Isolated or repeated acts with the purpose of frightening an individual or a group of people, such as persistent following, verbal threats, anonymous notes, brief kidnappings with or without beating with a political objective, attempted killing.The protection of people from systematic violence and abuse is a fundamental role of the state, and the use of widespread torture is either a practice of states or a sign of their inability to function, making the question of human rights fundamentally a political one.

Journalists' jobs

Reporting about torture and human rights violations can be an important part of the work of the investigative journalist. Human Rights education should be included in journalists training. Their value depends on the quality of their research and their freedom to exercise their independence. These qualities need to be safeguarded and strengthened by an independent press. If the human rights situation begins to deteriorate, journalists will have a crucial part to play in the prevention of torture. Public warnings of the dangers of torture will need broadcasting once human rights abuses begin to occur. Human rights activists should be able to provide journalists with local information and with foreign examples of torture and its aftermath. A free press has a considerable power to influence respect for human rights and journalists have an important part in the public discussion on justice. Journalists can investigate, record and expose the human rights abuses that took place, contributing to national discussion and reflection on these violations. At the same time extra pressure is generated on the government to ensure that justice is done. Foreign associations of journalists and human rights NGOs can assist this process and International Human Rights NGOs can also extend support to the journalists when they are under threats for revealing the dangerous violations of rights.

News of Deaths in Custody without Further Follow-Up

Every newspaper covers the cause of every lock-up death, investigates the details, and presents both sides of the story, forcing the state to order an inquiry into it. Unfortunately, the media abandons the story without follow-up as soon as the dust settles and doesn't care about how the inquiry fizzles out and how the officials responsible for torturing and killing the people end up getting away with it.

Emergency

The emergency stands out as the one and only example of the widespread invasion of the political rights of thousands of people across the nation.When men and women prisoners were mixed in prisons during the Emergency, it led to an unintended pregnancy in a woman leader, and Blitz Editor R. K. Karanjia exposed the appalling conditions, he was sued for defamation, but the internal investigation report of the Prisons Department prevented him from paying the person who had been defamed.

Diet-Related Deaths

Eminent Journalist P. Sainath remarked on the media's reporting on starving fatalities: "The moral outrage in the national media over the deaths in Orissa and elsewhere is commendable. The print and electronic media have lately made extremely effective presentations of famine deaths in Orissa. It indicates that elite insensitivity has not completely triumphed. However, it overlooks at least three aspects. One is that the fatalities are only a sign of a far more serious issue. Millions of people continue to survive, but they are severely malnourished, for every person who passes away. However, it seems that stories will only be made through deaths. In Andhra Pradesh's Anantapur, there are hundreds more farmers who live in just as appalling circumstances while not taking their own lives. However, they must pass away in order to create news.

The most embarrassing example of poor administration in the country is fatalities from starvation. S. According to Swaminathan, the media and other members of the society have a fatalistic and callous disregard for starving fatalities. He identifies two causes for it: First, the general fatalistic belief that has dominated public opinion holds that there will always be marginalized and vulnerable groups of people whose access to food must remain unstable until the point at which the nation becomes self-sufficient in food production. Now that we produce over 200 million tonnes of food annually and have a public stock of more than 60 million tonnes, this idea is put to the test.

CONCLUSION

The argument over whether self-regulation or formal regulation is preferable raises crucial questions concerning the best method of governance. Both strategies have advantages and disadvantages, and the suitability of either one will depend on the sector, industry, and particular circumstance. Self-regulation provides adaptability, sector knowledge, and the chance for innovation. It enables participants in a given sector to create and uphold their own moral standards, rules, and best practices. Self-regulation may be more adaptable to changing technological conditions, market dynamics, and particular business requirements. Additionally, it lessens the need for substantial government control and bureaucratic interference. However, self-regulation may run into issues with enforcement, accountability, and openness. Without external inspection and statutory requirements, there is a danger of non-compliance, conflicts of interest, and insufficient defense of the public interest and rights

of consumers. Self-regulatory organizations could not have the independence, power, or resources needed to successfully govern a sector.

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CHAPTER 12

ISSUES RELATING TO ENTRY
OF FOREIGN INVESTMENT IN MEDIA

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ABSTRACT:

The entry of foreign investment in media has been a topic of significant debate and scrutiny in many countries. This paper examines the issues and concerns surrounding foreign investment in the media industry, exploring the potential benefits and challenges associated with such investments. It delves into the impact on media diversity, independence, cultural identity, and national security. Additionally, it analyzes the regulatory frameworks and policies that govern foreign investment in the media sector. By understanding the complexities and implications of foreign investment in media, policymakers and stakeholders can navigate the challenges and make informed decisions that strike a balance between economic growth, freedom of expression, and national interests.The Times of India and Hindustan Times, two major players in the industry, would not be able to warmly welcome and support a rival with their financial might. Many company owners support foreign direct investment (FDI) in the media because it enables rapid access to the most recent information and cutting-edge technology from across the globe.

KEYWORDS:

Cultural Influence, Diversity, Economic Control, Editorial Independence, Media Ownership, National Security.

INTRODUCTION

The 1955 cabinet decision, which stated that no foreign-owned newspaper or periodical should be permitted to be published in India going forward, serves as the foundation for the government's print media policy. Additionally, the resolution prohibits the publication of Indian editions by foreign journals and newspapers that focus primarily on news and current events. The need for investment rose as a result of the introduction of electronic media and new technologies, and the media took on a more corporate personality. The country's economy was opened up at the same time, making it feasible for foreign direct investments to enter the media industry. A reassessment of the 1955 strategy was attempted under the Congress administration led by Prime Minister P V Narasimha Rao. A Cabinet Committee was formed for the purpose; however, it was unable to reach a consensus on its findings. Over forty years had passed before the review process was finally started. It was difficult to change the established policy. According to famous Hindu author K. K. Katyal, foreigners could not be admitted to the fourth estate when they were prohibited from accessing the first three, the executive, the legislative, and the judiciary. Strangely, despite the obvious repercussions of their involvement in the government, parliament, and courts, the damage that would be inflicted by their entrance into the print media is not recognized[1], [2].

But in order to protect national interests, they wanted it to be done in a controlled way. The condition for FDI approval is reciprocity, meaning that if foreign media is allowed to operate here, Indian media outlets should also be allowed to do the same in other countries. However, it is important to ensure that foreign media sharks do not completely destroy Indian media. In

order to fully address the argument made by pro-FDI advocates for greater pay and more chances, further research is required. Information and its routes must also be evaluated, in addition to money and opportunities. Beyond the autonomous operation of the fourth estate, the question of information freedom is also at stake. In their book Manufacturing Consent, Heman and Chomsky discuss how the status quo is maintained when the source of information is in the hands of a small group of people[3], [4]. The 'few' control everything, including satellite channels, publications, and news organizations. Through homogenizing the news and omitting essential information, as the US invasion of the Panama Canal, or by completely omitting some events, like ABC did with the General Electric gaffe, certain information is triggered. How many people are aware that a bishop was murdered by the government in El Salvador? Herman makes note of the information seeping down via chosen channels in his later book Global Media: The Missionaries of Corporate Capitalism. The media and information are under the authority of the proprietors, who utilize them to forward their agenda under the pretext of popular opinion. What the 'few' desire is heard, seen, and read by the general population[5], [6].

According to Mandira Banerjee39's article, Keval J. Kumar's analysis of The World This Week is the quintessential example of the aforementioned notion. Over 50% of the stories that were broadcast were about nations in the First World. The developed world was portrayed as having the most advanced technology and civilization. They oddly controlled most of the press organizations. Latin American and Asian countries were hardly mentioned in any of the reports. And those that made it into news capsules were either football games or the illnesses afflicting Third World countries. Mandira questioned what the arrival of foreign direct investment meant for the Indian print media in light of all these imminent concerns. The Darwinian theory of the survival of the fittest informs this market. And in this case, survival refers to the capacity of the bigger organism to annihilate the smaller ones thanks to its superior resources. The entrance may first take the shape of joint ventures, as it did in the automotive sector. often conclude with foreign corporations purchasing the shares of the Indian equivalent. They purchase the greatest minds and climb the circulation charts while ignoring the smaller ones, leaving them to deal with the mere threat of shutdown. They are then remodeled after being purchased for less money. Once in command, they have the power to affect editorial choices. Mandira thought that when that occurs, the tales of the real Indiathe underclasswill be forgotten[7], [8].Even if the Government favors allowing FDI into the print media, the professionals in the industry are urging for utmost caution against any action that would invite foreign interests to enter India's newspaper business. The debate over this subject is still ongoing[9], [10].

Paid news: The Election Commission's and Press Council's roles

There is little question that publishing a misleading report in a newspaper is immoral. However, if the media spreads false information during an election, it may be either an electoral felony or a corrupt conduct. The paid-news syndrome is now a case of widespread criminal activity in violation of the Indian Penal Code of 1860 and the Representation of Peoples Act of 1951.

Freedom of expression

There is no question that media owners have the right and power to select what appears on their website, channel, or how much of their space is used for ads.3. When the State attempted to impose limits on the contents of newspapers and restrict the space allowed to advertisements, stating that at least 60% should be of news, the Supreme Court of India4 struck down the laws and executive directives of the Government. It was seen as a breach of

the Constitution's provision of press freedom when the state interfered unreasonably with a newspaper's autonomy over how to fill its pages.

News and Advertisements

It used to be that media material was categorized as news, viewpoints, and advertisements. It is now advertorial, using news as both news and ads. The fundamental rule was that news and opinions should be strictly separated; however, this rule was consistently broken. The thin line between "news" and "advertisement" has been eroding until lately, but it has now completely disappeared. News was expected to be considered accurate reporting of events, and generally speaking, the newspaper would not be responsible for the veracity of the advertisement's contents unless they included libelous or offensive language. Now, false information that was really an advertising is being presented as "event coverage.

DISCUSSION

The deal for undue Influence

Every one of these items informs the readers that the candidate in question is outpacing rivals and enjoying high admiration from the public. According to these news reports, a specific contender will prevail. Surprisingly, the newspaper didn't hesitate to publish three or four of these pieces on the same page announcing the winners of the candidates running for the same seat. One piece of "paid news" disproves another.There is a systematic attempt to unfairly influence the voters in nearly all districts, whether it be via the sale of utter falsehood or the confirmation of a candidate's win as daily news in a package deal. The newspapers had many bundles available, including

1. Writing positively on the main page often,

2. Writing in a positive tone in a consistent pattern with a color picture,

3. Writing often in color during the whole campaign period, from the nomination date to the polling day, including interviews, news commentary, campaign rallies, etc.

4. A package to write both positively and negatively about his rival candidates.

5. A thorough interview with images of the candidate on the condition that 25,000 copies of the newspaper be bought in addition to some thought.

The electronic media also adopted the Telugu moffusil print media's strategy and sold the time and space on their channel to the political party or candidate who was bringing throngs of people to his speech from a ratham or roadshow. There was no indication in the media that it was a sponsored show, a sold-out time slot, or an advertising.

Scamming by the Media

Some candidates who are not extremely wealthy, or who are running for office with the help of the people or on their own power, have complained about media extortion. The Hindu reported on this during the Lok Sabha elections, when certain media outlets were selling inexpensive "coverage packages" for between Rs. 15 lakh and Rs. 20 lakhs. High-end ones are much more expensive10. According to state surveys, this spread considerably further. According to National Election Watch 2009, your odds of winning an election to the Maharashtra Assembly are 48 times higher if you are wealthy over Rs. 100 million than if you are just worth Rs. 1 million or less. Even bigger if the value of the other party is merely 500,000 rupees or less. Only six of the 288 MLAs in Maharashtra who were elected to their positions reported assets under 500,000 rupees. You also shouldn't worry too much about

common multimillionaire issues. According to the National Election Watch, you have a six-fold better probability of winning than they do.

Corrupt behavior

Bribery, undue influence, appeals on the basis of religion, caste, etc., publication of false statements relating to a candidate, free transportation of voters, incurring election expenditures in excess of the prescribed limit, and enlisting the help of government employees are all considered corrupt practices under Section 123 of the Representation of People Act 1951. Later in 1989, booth capturing is included in the statute as another "corrupt practice." In the current situation, media outlets sold time and space to spread unjustified influence and inaccurate information about a candidate's prospects of winning, and as a result, candidates paid enormous sums of money for coverage packages, which is one of the corrupt practices. As and when these things occur, they must be taken into account, looked into, and avoided by the Election Commission of India's apparatus. The state would accept the use of corrupt practices and then wait for "proof" of the same before the election tribunals if the Commission left it up to be determined at the time of hearing an election petition. If this is permitted, as shown by Ashok Chavan's comments, elected politicians who paid for the "news" would profit greatly from it.

Ashok Chavan, the chief minister of Maharashtra, was forced to appear in front of the media when the Press Council of India requested that he provide a statement over claims that he had engaged in paid news crime. He sought to avoid the media by arguing that the proper venue for his response should be the court where the election petitions are being heard. This implies that it is almost hard to deal with "paid news" offenders, who may then profit from the situation to get access to "power," unless the accusations are rigorously proven. His assertion that it has to be litigated in court contains one truth. Has the legitimacy of Chavan's election been questioned because of "paid news" errors? Otherwise, it ought to be. electoral appeal filed by candidate who ran for office in Andhra Pradesh and lost, claiming that his loss was the result of widespread media opinion manipulation, was accepted by the electoral tribunal.

After declaring the candidates elected, the sole recourse is to contest the election's legality and impose penalties for polling place violations. But before the "justice" is served, the candidate must have served a minimum of two terms by the time the judgment reaches the final stage and, presuming his conviction would be upheld. The elected would accrue riches throughout his tenure and prepare ready for a fresh onslaught in the next election when he could buy more space and sponsor more falsehood. This is assuming the other candidates do not chose to worry themselves with a protracted court fight. Therefore, the Election Commission has a greater duty to stop this unfair informational battle pitting paid candidates against the country's most vulnerable voters.

Election Crime: Unlawful Voter Influence

A violation of the Indian Penal Code's Section 171C and the Representation of the Peoples Act of 1951's definition of "undue influence" as a crime is when propaganda for financial gain masquerades as news. This type of undue influence on the media is referred to as an election crime. While the RP Act defines undue influence in general terms and adds an example where a candidate or elector is threatened with harm or the result of divine wrath if they are not supported, Section 171C of the IPC also makes reference to similar language used in Section 123 where it states interference or attempt to interfere with the free exercise of any electoral right.

The crime of undue influence during an election is committed by anybody who willfully obstructs or makes an effort to obstructs the free enjoyment of any electoral right. According to Section 171 F of the IPC, the offender of undue influence may be punished with up to a year in jail, a fine, or a combination of the two. The first section of both laws is a generic term, which might cover any effort to exert undue influence. Although both statutes' subsections provide an illustration of undue influence, it is not confined to these scenarios. Without limiting the extent of the requirements of subsection, the sentence begins. Therefore, any improper influence that is not covered by this regulation may also be objectionable. This involves media manipulation via for-profit news. Good acts, remarks, and a balanced campaign outlining successes and possibilities may influence voters, but this should not be done excessively. It alludes to the misuse of power. In Shiv Kripal Singh v. VV Giri (AIR 1970 SC 2097), the Supreme Court said that "tyranny over the mind" is what amounts to interfering with the exercise of an electoral right.

Both of the statutes classify any interference with the right to freely use that privilegeas well as any effort to do soas an electoral offense. The likelihood of direct or indirect interference with the free exercise of an election right on behalf of a candidate would be revealed if the substance of each of these pamphlets masquerading as news items was reviewed. While the first title uses a reference to the divine to sway voters, the second headline makes the claim that others dispersed money, but the winner would be the politician who paid for that media. These two claims might lead to charges being brought against the publication under the RP Act and IPC.

Spreading false information in polls

Publishing a false statement is an electoral offense as well as a corrupt activity. To be exact, it is a clear offense when false information is circulated during an election. Investigating and prosecuting those responsible for disseminating false information during elections is necessary, whether they are poll workers or members of the media. Because every sponsored news story that contains incorrect information might constitute a breach of various laws, including Section 123 of the 1951 Representation of the Peoples Act. The publication of any statement of fact that is false and that a candidate or his election agent either believes to be false or does not believe to be true, in relation to the personal character or conduct of any candidate or in relation to the candidature, or withdrawal, of any candidate, being a statement reasonably calculated to prejudice, was defined as a corrupt practice under Section 123.

The media is supposed to know and avoid using this term, which is very important. This concept includes sponsored news, criticism of a rival candidate's character or behavior, fabrication of information about others, and false projection of a candidate. The veracity of such remarks must be verified, and if it is, the candidate and the newspaper reporter or publisher may both face charges under section 171 G of the IPC. According to this clause, anyone who makes or publishes a false statement about a candidate's character or conduct that is intended to influence the outcome of an election and that person either knows or believes to be false or does not believe to be true will be fined. The criminality of publishing is therefore determined on how "falsity" is interpreted. The media is also at risk here.

During elections, the newspapers served as the politicians' leaflets. They carried out work at a printing press where pamphlets are produced. Every booklet must have the names and addresses of the printer and publisher printed on it in accordance with section 127A of the Representation of People's Act of 1951. Every publisher is required under Section 2 of the 127A Act to transmit one copy of each publication to the District Magistrate in the event of a district publication and the Chief Electoral Officer in the capital. Anyone who violates this

rule faces a sentence that may be as long as six months in jail, a fine as high as two thousand rupees, or a combination of the two. Due to the fact that the printers' and publishers' addresses are typically published daily, the newspapers may not have broken Section 127A. However, by failing to deliver a copy to the District Magistrates and explicitly identifying which portion of their publication was in the form of an advertising or booklet, they have violated Section 127 A, which should result in a different penalty. This part aims to provide the government's apparatus a regulatory check on outright dishonest campaigning during elections. Pamphlet will serve as a source and evidence of the political party's or candidate's misleading propaganda. These newspapers that transformed into pamphlet printers violated the RP Act by failing to provide the copies of the clearly indicated publications to the District Magistrate, denying machinery the opportunity to be regulated.

Excessive Expenditure in Poll Crime

The exchange of unlawful funds between political parties or candidates and journalists will result from these sold news columns. The tax authorities have the authority to request accounts and collect tax on this sum. This expense must be included in the candidate's or political party's election expenses. According to Section 77 of the 1951 Representation of the People Act, if additional expenses for buying news columns result in spending more than the permitted limit, legal action should be initiated against that candidate. The summary of election expenses by Chief Minister Chavan was obtained by the media via RTI requests. It shows an absurdly little amount for advertising, namely Rs 5379. His false campaign and election expenses were both untrue. These are the regulations that allowed the Election Commission of India to stop harmful illegal activities like "paid news" before announcing the victor as the candidate with the most votes cast.

Election invalidation via poll crime

The second step might result in the conviction of the false reporters and the invalidation of the election. Because this "corrupt practice" by a candidate through a newspaper reporter or publisher by "sold news column" has negatively or materially affected a candidate's chances of winning the election, it may be grounds for invalidating the election under section 100 of the RP Act of 1951.

Disqualification for Election Crime

According to Section 8A of the RP Act, 1951, if the candidate's corrupt behavior is proven, he will be banned from running for office, and Section 11-A of the Representation of People Act, 1951 states that anybody who participated in the candidate's corrupt behavior would also lose their right to vote. Investigating the claims made by the Loksatta Candidate and the Journalists Union, the Election Commission apparatus should bar candidates from running and journalists from casting ballots in the next elections.

Violation of the advertising code

The newspaper is also responsible if what is printed is seen as an advertising. In addition to being illegal, it violates established codes. Ten Commandments are set out in the Cable Television Networks Rules of 1994 for advertising on cable services. According to Rule 7, all advertising on cable services must be compliant with national laws and must not disturb the subscriber's morals, decency, or religious sensibilities. There must be no allowed advertisements that;

1. Insults all nationalities, races, castes, colors, and creeds,

2. Is in violation of any article of the Indian constitution;

3. Tries to encourage crime, chaos, violence, or other wrongdoing, or in any manner exalts violence or obscenity, etc.

In addition, ads may not be used to further any religious or political ends and may not have any purposes that are entirely or mostly of a religious or political character. All newspapers are required to voluntarily reveal their revenue and the quantity of advertising space they sold to political parties. They have to disclose it in front of the Chief Election Officer or District Magistrate, account for it, and pay income tax. In his poll costs report, the candidate should include such cost. Each contested candidate and newspaper must respond to a notice from the district magistrate, who is also the returning officer or district election officer, requesting information about the sale and purchase of news columns as well as copies of the publication for verification of the accuracy or otherwise of the reports and their impact on the electorate. Action should be made if the impact is harmful and would substantially alter the outcome. Such candidates and media might face legal action for providing fraudulent affidavits that claimed to have received or spent less money. Is it possible that there is a lack of will and bravery to prosecute the many political criminals that collaborate with media professionals.

CONCLUSION

The introduction of foreign investment in the media sector involves a number of questions and factors that need careful examination. Foreign investment may boost the economy and promote technology, but it also presents problems with respect to media diversity, independence, cultural identity, and national security. The possible influence on media diversity and plurality is one of the main worries. Lack of competition, homogenized material, and constrained viewpoints might result from the concentration of media ownership in the hands of foreign organizations. This might jeopardize the accessibility of a variety of independent media sources, which is essential for a thriving democracy. Another important area significantly impacted by foreign investment in the media industry is cultural identity. The entry of foreign money might result in the domination of global media corporations and the dilution of regional cultural narratives and content. This may have consequences for the preservation of local languages, indigenous cultures, and cultural heritage.

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CHAPTER 13

DUTY OF ELECTION COMMISSION OF INDIA: AN OVERVIEW

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ABSTRACT:

The Election Commission of India (ECI) plays a vital role in ensuring the conduct of free, fair, and transparent elections in the world's largest democracy. This paper examines the duty and responsibilities of the ECI in conducting elections, upholding democratic principles, and preserving the integrity of the electoral process. It explores the legal framework, powers, and functions of the ECI, including voter registration, candidate nomination, campaign finance regulation, and the monitoring of election activities. By understanding the duty of the Election Commission of India, we gain insights into its significance in safeguarding democratic values and promoting public trust in the electoral systemBecause it is their constitutional duty to promote free and fair elections, it is the duty of the Election Commission of India to stop this unwarranted influence perpetrated by Political Parties and candidates via the Media. These are poll crimesfalse reporting, improper persuasion, and corrupt behaviorand both media and politicians ought to be held accountable.

KEYWORDS:

Conducting Elections, Democracy, Electoral Integrity, Impartiality, Voter Education, Voter Registration.

INTRODUCTION

At two points, the Indian Election Commission should take strict action against people engaging in election fraud and other crimes:

1. The ECI is immune to intervention from the judiciary, legislature, and executive throughout the election process. It assumes each of the three roles. It must stop wasteful expenditure, the transmission of false information, and improper influence[1], [2].

2. Despite the fact that no one filed election petitions, the ECI should continue to instruct the police to bring the offenders before the courts after the election[3], [4].

The PCI's Duty

In addition to posting all of this information online, the Press Council of India might also criticize the individualswhether from the media or politicsinvolved in this shady arrangement. After experiencing enormous wealth, the media may not listen professional and ethical advice or may feel embarrassed by criticism. At the very least, the widespread dissemination of the criticism may have caused humiliation[5], [6].

Self-regulation and the role of the Indian Press Council

Should authority to penalize guilty journalists be granted to the Press Council of India? Should they pay a fine instead? Nearly everyone wants this professional regulating organization to be toothless. As soon as Justice Markandey Katju assumed the position of Chairman of the Press Council of India in 2011, he made remarks about the media that caused controversy over media control. There are general courts where anybody who feels their rights have been violated by the media's excessive actions may seek the legal remedies.

Those who are unfamiliar with conventional legal remedies may believe that PCI is the sole venue available to them for the resolution of their complaints. However, the judiciary, which is prone to delays and problems, nearly prevented justice. The media elite fights it tooth and nail all the way to the Supreme Court even when some people seek their legal rights. The media moguls will defend every lawsuit for decades with their wealth and clout. Thus, it is exceedingly difficult to enforce rights against the media, while complaints to the PCI will not have any major repercussions even if the claims are proven[7], [8].

Covering digital media

His key suggestions were broadening the scope of the Press Council to include television media. The First Press Commission suggested creating a Press Council and outlined its goals as being to "safeguard the freedom of the press," "ensure on the part of the Press the maintenance of High standards of public taste and to foster due sense of both the rights and responsibilities of citizenship," and "encourage the growth of sense of responsibility and public service among all those engaged in the profession of journalism[9], [10].

The Chairman may act on his own initiative and provide notice to any party about any topic coming within the purview of the Press Council Act, according to the inquiry regulations that the Council formulated. The process for conducting a suo motu inquiry is largely the same as that of a regular investigation, with the exception that for a normal inquiry, a complainant must first file a complaint with the Council.Every PCI Chairman, including Justice Katju, should have utilized this jurisdictional authority to suo motu choose any unethical and irresponsible television broadcasts and interrogate them in accordance with the PCI's established standards and procedures. However, it is necessary to declare by legislation that "press" includes "electronic media" in order to be clear and definite.

Giving the Press Council the authority to punish the negligent media is Justice Katju's second request. We must comprehend that the purpose of PCI, as envisioned by legislation, is to govern the journalistic industry, not to punish. The PCI has the authority to reprimand, require the publishing of an apology, a denial of the assault, or a person's version of events.In order to give the Council the authority to recommend to the relevant authorities the denial of certain facilities and concessions in the form of accreditation, advertisements, newsprint allocation, or discounted postage rates for a specific period in the case of a newspaper that was censured three times by the Council, the Council proposed amending the Act in 1980. It was hoped to make the authorities' acceptance of the Council's recommendations mandatory. If this ability is granted, it may also prevent the media from receiving government subsidies and ads.

The proposal to provide PCI criminal authority was overwhelmingly rejected by the Council. After carefully deliberating the issue, the Council concluded that the moral authority it already wields is extremely successful and that it does not need any punitive measures to guide the Press toward self-regulation. The PCI should be enlarged to include a bench in each State to hear the complaints, and the chairmen should commence suo motu measures against wrongdoing by the media and threats against media. As a result, it may not be appropriate to turn the PCI into another court.

According to Mr. Justice J. S. Verma, head of a self-regulatory organization for private TV media, the Press Council of India has been a complete failure and should be abolished. It's interesting to note that Mrs. Indira Gandhi shared this opinion and she abolished PCI during the worst days of the emergency. It was obviously not to save the government money, as Justice Verma had claimed. Nearly everyone, including the media, opposed eliminating PCI at the time, and the Janata Party government's decision to reinstate it was warmly

received.Though the establishment of a self-regulatory organization by the private electronic media is a positive step, a nation with 1.2 billion people and multiple states that are larger than the continent of Europe cannot be governed by a single forum. In addition to the distance, the cost that must be paid with the complaint is a deterrent that ends the complaint in its tracks. This was a failure of so-called self-control. Self-regulation may be intended to fail as well if it is the alternative to PCI regulation that has failed.Due to the media's growing political and corporate business slant, there should be a second watchdog for it, much as the media is meant to be a watch dog of the government in democracies, serving as an informant for the populace. Who is that dog on guard? The Fifth Estate is comprised of the developing civil society, citizen journalists, neighborhood media, and blog journalists.

DISCUSSION

History of Media Legislation

Modern print media is where the history of media law starts. The printing press's creation simplified the process of mass manufacturing. The handwritten multiplication was replaced by printing, which improved, clarified, and improved concept transmission. Thus, the printing mechanism emerged as a new platform for mechanical mass media and began to develop alongside personal media. Both of these mediums eventually came together and developed into a powerful medium for communication. Therefore, the history of mechanical media starts with the invention of the newspaper and the establishment of governmental thinking and communication control. The broadcasting rules arose with the introduction of radio and television. Making cyber legislation to cope with online media is now popular. To comprehend the development of the press, the first mechanical medium and the start of mass media, one must turn to western media in industrialized nations.

British Experience with Media Law

There existed a licensing rule in England even before the country's first newspaper was published. Every printing press was formerly required to hold a license under the Licencing Act of 1662 in order to engage in printing. The Oxford Gazette is the first newspaper to be published in 1665, marking the beginning of the British press's history. While the Royal court was running from the London Plague, Miuddiman was the editor of the first publication to satisfy all newspaper standards. The journal changed its name to London Gazette after 24 issues, and its headquarters relocated back to Capital City. Up to the turn of the twentieth century, it served as the Courts' official organ and was published by royal decree.

The Licensing Act remained to be in effect as a controlling mechanism in the hands of administrators to regulate the newspapers that were emerging in public life. This marked the end of licensing in the UK. The revocation of the Licensing Act in 1679 marked the next significant turning point in history. The Regulation of Printing, or Licensing Act, which was the result of a protracted dispute between the Crown and Parliament, lapsed in 1694 for political reasons. The rules banning treason, seditious libel, and reporting Parliamentary proceedings all survived the regulatory era's partial collapse. Although some of them were punished, throughout Charles' rule, journalists tended to disregard his authority. One journalist who repeatedly disobeyed the King's rules and was found guilty for it was Benjamin Harris. Due to his inability to pay the fee, he was imprisoned for two years. When he was attacked once again in 1694, Harris escaped with his family to Bristol before making their way to America, where he published the country's first newspaper, beginning the history of journalism. Only after the Revolution of 1688, which altered the institution of the monarchy, were journalists given some degree of independence, although in a restricted manner. There were no trials under the reigns of William and Mary since they did not incite

the press, publishers, or journalists. The emergence of the two-party system under the reign of William and Mary was a major factor in the demise of the licensing system. It was seriously attacked in the Commons as well. Suspected infringers resorted to bribes since the printing company was subject to license limitations.

Free Expression and Parliamentary Privileges

The parliamentarians opposed freedom of speech and expression because they were envious of their own rights and advantages. There were some defenders of press freedom, however they argued for certain curbs on the media owing to legitimate concerns of the problems. It is possible to immediately counter or rebut a misleading statement or hazardous emotion. However, they were unable to stop the texts before publication, and they were unable to limit the harm. In both England and America, they routinely used the seditious libel legislation to punish journalists who offend the ruling class until the end of the eighteenth century. The demand for and use of press freedom increased at the same period. As political parties started to take shape and the press grew into a powerful force, they worked together to influence the political and social affairs of the populace and, in doing so, the government. The socioeconomic makeup of the country underwent a radical transition, the middle class became a powerful group, and living standards rose. To silence the press's critical voices, the Kings used the weapon of public peace. The monarchy employed the peace card against the free press from Henry VIII through Elizabeth. There used to be arbitrary and cruel oppression during the Tudors' rule. The goal of freedom and the general well-being has been neglected, and tyranny has persisted. There was relatively little opposition to such tyranny against the press, but some people loved it. Despite this, journalism expanded quickly throughout the seventeenth century because the press thrives in unfavorable and constrained environments.

Press freedom had a major renaissance in the eighteenth century, and several notable figures in British journalism rose to prominence. The early years of American journalism were affected by this age of British journalism. Under the direction of great editors like Defoe, Swift, Addison, Steele, Fielding, and Samuel Johnson, the newspapers gained the hearts of the public. The journalists in the American colonies looked up to them as role models. The newspaper emerged as a new medium of communication, and regular people began participating in journalistic endeavors. On March 11, 1702, the first English-language daily newspaper was produced and distributed throughout the streets of London. Elizebeth Mallet founded the Daily Courant, but Samuel Buckley kept it going and gave it new life. With the creative concept of soliciting advertising money for the survival of the journal, he escaped governmental restraints.

A number of periodicals with in-depth analyses of freedom of speech, representative government, and governing appeared on the horizons of British territory. The newspapers expanded their readership and distribution when the American colonies were agog with revolt. Under the alias Cato, John Trenchard and Thomas Gordan were expressing quite scathing opinions on current political and social concerns. The Cato letters gained a lot of attention and had an impact on the American press. The four volumes of the letter series that were released in 1724 garnered positive reviews from readers in both Britain and America. The Cato Letters had a lasting impact since they could be linked to the American Declaration of Independence.

Decline of Absolute Rule and Rise of Press Freedom

Men had to give their lives defending the freedom of the press from repressive rulers and intolerant administrators, even as the nature of rulers progressively changed as a result of the Great Revolution and the people's fighting spirit. As various organizations contested the

Absolute rule and the press took on the role of public affairs watchdog, the Absolute rule began to weaken. Heavy taxation and insufficient transportation, notwithstanding the expansion of press freedom, prevented the press from reaching all areas of the nation. After the first daily was printed in 1702, it took more than a century and a half for another daily to debut from a city other than the capital. Newspapers and ads were once subject to taxation. Up until 1855, a number of obstacles held down the development of the press. However, following 1855, the golden age of daily journalism started in 1870 and lasted until 1914. The First World War struck them just as the press was preparing to grow into a significant institution with wider influence. The press had to battle to survive the War after defeating the limitation and regulatory system for more than 150 years, and since 1945 it has been free to expand enormously around the globe with no boundaries or restrictions. Nine of the 16 daily newspapers published in London were national publications that were distributed throughout the whole nation. In comparison to some of the "national" journals, The Scotsman, Glasgow Herald, The Manchester Guardian, The Yorkshire Post, and the Birmingham Post had more influence on the life and ideas of the country.

The Chain of Newspapers and the Royal Commission

The Times and the Daily Telegraph were named as top newspapers by the Royal Commission due to their high standards for content and nationwide distribution. In general, Greater is the exclusive audience for The Evening News, The Star, and The Evening Standard. The Home Countries and London. Outside of London, 24 morning publications were published in England and Wales. According to The Royal Commission, which recognized five chains having enough connections to be deserving of the designation, a chain is defined as an organization with a single or several units in numerous widely dispersed locations. They were the Westminster Press, Kemley Newspapers, Associated Newspapers, the Harmsworth Chain, and Provincial Newspapers Ltd. The Royal Commission argued against the expanding chains after researching their organization, financial strength, and influence.

Two new newspapers, the Daily Mail and the Daily express, both with sizable readerships and substantial financial resources, debuted in the nineteenth century. As the rivalry became increasingly fierce, a tremendous circulation war started. The Royal Commission acknowledged that their claims against the chains, which were all but proven, were exaggerated. It acknowledged that the affiliation of a few articles distributes the financial risks and provides more stability, which is one benefit of the system. With the use of central purchasing, advertising, news collecting, and other services, it can generate more effective and profitable newspapers. With increased resources, it will be able to invest in the numerous infrastructures and inputs needed for a newspaper. The Commission said that although it would not be concerned if there were more relatively small chains, it would be troubled by any propensity on the part of the bigger chains to grow, especially if they were to do so by acquiring more papers in markets where they already had a strong presence.

American Media Legislation

New England is where the American newspaper first emerged. In order to print religious materials for use in educational institutions, Cambridge College in the English Colony constructed the first press in 1638. These printing machines then produced cultural content. The American experiment in self-rule and eventual independence were made possible thanks to the New England "Puritan".Benjamin Harris, a former bookseller in London, founded a press and published a magazine in 1681. He picked the 7000-person city of Boston to create an underground publication that targeted Catholics. The Massachusetts Licensing Act halted Harris' career just as he was becoming the first newspaper publisher in America.

On April 24, 1704, Green's Shop published the Boston News Letter, the first authentic American newspaper. It was printed on two sheets that were somewhat bigger than the size of Harris's paper on both sides. Compared to a sheet of typewriter paper, it was a little bigger. Another well-known early newspaper with a strong feeling of duty to his readers was The Campbell's newspaper.

The Boston Gazette was regularly published by five postmasters in succession until 1741, when it amalgamated with another competitor, the New England Weekly Journal. The journal was reliant on government assistance but did not insult the authorities. Before distributing any problem, they used to have official representative consent. The honeymoon between the press and the government came to an end, however, thanks to a little journal called the New England Courant, which was run by James Franklin. Considering that it was an insurrection, the American Press was greatly impacted, despite the fact that it only existed for five years. It introduced a crisp air to Boston's media scene. The Courant also included literary content. Through its articles, it introduced Addison and Steele to hundreds of Americans. James was critical of the government and showed no fear in the face of the prison sentences issued by the outraged state officials. As soon as he was released from prison, he started criticizing the government in both politics and religion. James' decision to leave the newspaper when it began to lose its readership and take a job as the government printer for Rhodes island marked the tragic end of the free and brave press. He established the Rhode Island Gazette later on in 1732.

William Bradford installed the first printing press in 1683, two years after Philadelphia was founded. He then relocated it to New York in 1693, where he started the first newspaper. The Mercury weekly, the first newspaper outside of Boston, was established in Philadelphia by Bradford's son Andrew. Franklin assumed control of the Pennsylvania Gazette in 1729. He was a successful journalist because of his excellent writing abilities, attitude of establishing friendships with powerful citizens, and keen business acumen. The first issue of "The Universal Instructor in All Arts and Sciences and Pennsylvania Gazette" was released by Keimer in 1728. Reprinting Chamber's Cyclopaedia was being done.

The press gained power and influence as competition and readership expanded, eventually being despised as haughty administrators. The baby newspaper mortality rate increased as a result of financial malnutrition; between 1690 and 1820, out of 2120 newspapers, more than a thousand died within two years of publication. Only 34 people survived the stress and financial difficulties. Every person gained access to one or more news journals as literacy levels rose and information needs increased. Newspaper advertising emerged as a result of the development of trade, providing newspapers with a new source of income.

Battle for Liberty: Corporate Interests

The American Revolutionary War offered a large field for newspaper expansion since debate, conflict, and struggle are what the newspaper industry thrives on. The press stepped up its campaign against limitations and promoted liberty throughout the first part of the eighteenth century, which served as the foundation for the battle for freedom. The press, which was the revolutionaries' most effective tool, helped them defeat the conservative forces as public support grew. The crucial stage in the quest for home rule and, eventually, independence was the fight for free press. Rich merchant class simultaneously resisted royal control and desired a bigger say in running the colony's affairs. The Whigs, a commercial party, finally won the Glorious Revolution in England. It had a significant effect on the American battle for independence. The capitalist press arose at this time and expanded greatly.

Shock Value and the Pulitzer

Ben Day launched the New York Sun in 1833, charging one penny for it when other newspapers were charging six cents. He focused on hawker sales. Joseph Pulitzer purchased the New York World in 1883 and provided readers with a wide range of intriguing content, including stories of human interest, rumors, and controversy. In opposition to the aristocracy of money and social status, Pulitzer championed the cause of the working people. The journal's format and style developed by Pulitzer became the standard and secret to success. In 1890, Pulitzer's new journalism relied on sensationalism to attract readers and achieve new heights in circulation automobiles.

CONCLUSION

In conclusion, making sure that elections are free, fair, and transparent is a crucial responsibility of the Indian Election Commission. The ECI supports democratic principles, protects the rights of voters and candidates, and preserves the electoral system's integrity by supervising the whole election process. The ECI must be given the tools, latitude, and assistance it needs to carry out its mandate successfully. Upholding the democratic values established in the Indian Constitution and preserving the confidence of the Indian public need ongoing efforts to reform election procedures, boost voter education, and handle developing difficulties. Even while the ECI does its job well, there are still obstacles to overcome and room for growth. These include tackling problems like the abuse of financial influence, raising voter participation and knowledge, and strengthening voting security and integrity in the digital era.

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