

**Ministry of Education
Department of Higher Education
Yangon University of Distance Education**

**Yangon University of
Distance Education
Research Journal**

Vol. 9, No. 1

December, 2018.

**Ministry of Education
Department of Higher Education
Yangon University of Distance Education**

**Yangon University of
Distance Education
Research Journal**

Vol. 9, No. 1

December, 2018

Contents

	Page
Teachers' Self-Efficacy, English Proficiency, and the Instructional Strategies used for Student-Centered Classroom in Myanmar	1
<i>Mi Mi Han, Khin Thant Sin</i>	
Existential Presupposition and Discourse	16
<i>Aung Khin Win</i>	
Using the Words in Conjunction with Archaisms	24
<i>Soe Soe Naing</i>	
Improving Students' Reading Comprehension through Discourse Markers	34
<i>Ei Shwe Cin Pyone</i>	
Spatial Distribution of Religious Buildings in Taungyoedan Area within Mawlamyine City	42
<i>Myo Myo Khine, Win Pa Pa Myo, Min Oo</i>	
International Tourist Arrivals in Myanmar Naing Ngan	54
<i>Win Pa Pa Myo, Myo Myo Khine</i>	
Summer Paddy Cultivation in Hlegu Township	64
<i>Win Pa Pa Myo</i>	
Aspects of Myanmar History: Development of National Races of Lisu's Culture in Kachin State, Myanmar	72
<i>Khin Saw Nwe</i>	
Jade Trading in the reign of King Badon and King Mindon	80
<i>San Nwe Win</i>	
၂၃၆၂-၁၆၈၄ ခုနှစ် (၁၆၈၄-၁၆၈၄) ခုနှစ်အတွင်း မြန်မာနိုင်ငံတော်၏ နယ်ချဲ့ရေး	87
<i>Aye Thandar Lwin</i>	
The Concept of 'Human Nature' in Mencius' Philosophy	100
<i>Aye Aye Cho</i>	
The Role of Non -Violence in Eastern and Western Ethics	108
<i>Thet Wai Win</i>	
The Ethical Dilemmas of Journalism Ethics in Myanmar Society	117
<i>Wah Wah Nwe Oo</i>	
A Study on Self-Efficacy of Students from Yangon University of Distance Education	129
<i>Naw Say Say Paw, Hlaing Hlaing Lay, Khin Ya Mone</i>	
Administrative Ranks and Responsibilities as Inscribed on the Asokan Edicts	135
<i>Thuzar Nyunt</i>	
A Study on the Four Types of Pagodas Found in Bagan	141
<i>Thandar Win</i>	
A Study on the concept and basis of the Jurisdiction of the International Court of Justice (ICJ)	147
<i>Than Than Oo</i>	

Case Study on the Rights of Private Defence under the Myanmar and Malaysia Penal Code	160
<i>Nu Nu Win</i>	
Legal Study on Causing Disappearance and Destruction of Evidence of Offences	171
<i>Yin Nu Tun</i>	
A Study on Enzymatic Activities of Laccase Extracted from Thisi (Natural Lacquer)	186
<i>Tin Ma Ma Pyone</i>	
Determination of Protein Content in Soybean Seed (<i>Glycine Max</i>Linn.)	195
<i>Aye Mi Mi Htwe</i>	
Decolorization of Sesame Oil using Prepared Activated Charcoal	203
<i>Thazin Win</i>	
Design and Construction of the Astable Mode by Using 555 Timer IC	211
<i>Aye Aye Khine, Khin Phyu Win, Moh Moh</i>	
Measurement of Element Contained in Cigarette and Cigar Samples by Using X-ray Spectroscopy	218
<i>Thi Thi Win, Myo Nandar Mon, Moh Moh</i>	
Design and Construction of Virtual Oscilloscope using PIC Microcontroller	226
<i>Khin Phyu Win, Aye Aye Khine, Moh Moh</i>	
Some Numerical Solutions for Poisson Equations	233
<i>Moe Moe Sam, Nwe Yin Moe</i>	
Insertion of a Continuous Function between Two Comparable Real-Valued Functions	242
<i>Nang Moe Moe Sam, Ohnmar Myin, Kaythi Khine</i>	
Sylov Theorems with Some Applications	249
<i>Aye Aye Maw, Wai Wai Tun</i>	
Occurrence Species of Avian Fauna in Moe Yin Gyi Wetland Wildlife Sanctuary	256
<i>Soe Soe Moe, Pa Pa Han</i>	
Study of Six Selected Mangrove Plants in Myeik Coastal Line	265
<i>Htay Htay Win</i>	
Service Package of Bagan Thande Hotel	273
<i>Tin Tin Aye, Shwe Yi Win</i>	
Human Resource Management Practices in CB Banks	297
<i>Tin Tin Mya, Thin Thin Aung</i>	
A Study on the Effectiveness of Opening Branches of Global Treasure Bank	322
<i>Ni Ni Win, Zaw Myo Lwin, Thinzar Aung</i>	

The Ethical Dilemmas of Journalism Ethics in Myanmar Society

Wah Wah Nwe Oo

Abstract

The main objective of this paper is to point out that the fundamental ethical concepts and norms can be applied in the ethical issues of journalism. In undertaking this study some ethical concepts and norms applying ethical dilemmas and will also be taken into the issues of journalism. The research question of this paper is that “Why the fundamental ethical concepts and norms could be taken in the journalism issues?”¹ The tentative solution is that the ethical concepts and norms are practicing to use as guidelines for having a good effort.² In this paper, the descriptive and evaluative methods³ and the principle of causality will be used.⁴ The contribution of this paper is to express that applying ethical concepts and norms can lead to news reporting in journalism that is ethically and in accordance with traditions and culture.⁵

Key Words: fundamental ethical concepts, ethical norms, journalism ethics

Introduction

The main objective of this paper is to point out that the fundamental ethical concepts and norms can be applied in the issues of journalism. In undertaking this study, some ethical concepts and norms applying in ethical dilemmas will also be taken into Myanmar journalism cases.

The Journalism Ethics is a field of applied ethics, while applied ethics is the application of general ethical theories to moral problems with the objective of solving the problems. Traditionally, the task of Philosophy deals with the questions of value as to what men desire and what standard should be used in judging conduct and guiding choice. Moreover, philosophy is not merely interested in facts and theories about how things work and their causes, but go on to ask questions about underlying reasons behind various phenomena. Ethics is one of the branches of philosophy that seeks to use rational and systematic principles, values and norms to determine what is good or bad, correct or in correct, right or wrong as far as human actions are concerned. Sometimes a person has to choose between what is the right and good thing to do and what he or she desires to do for some benefit. A person need answers to some questions for only if he or she knows why it is good and right, willingly choose what is good and avoid that which is wrong.

The subject of journalism ethics is the study of moral principles and judgments and of good practices as applied by Journalists. According to the Encyclopedia Britannica Dictionary, the word ‘Journalism’ is the occupation of reporting, writing, editing, photographing, or

Lecturer, Dr, Department of Philosophy, Yangon University of Distance Education

¹ Research Problem

² Tentative Solution

³ Research Method

⁴ Research Principle

⁵ Contribution

broadcasting news or of conducting any news organization as a business. The journalists have two main functions: getting news and reporting news. Concerning getting news, the journalists should examine the sources of news and these news are whether true news or pseudo news. It is necessary for the journalists to gather true facts as much as possible before reporting news to the public. Concerning reporting news, journalists have to find out the truth and report it in accordance with their codes of conduct without bias. This paper will focus on the second function of the journalists, the reporting news.

The subject of journalism ethics is more concerned with the professional obligations of journalists and spelled out in codes of conduct of all journalists. The aim of journalism ethics is to promote and contribute to public good, a mission for the journalists. Most of journalists face different experiences in their everyday environment. It belongs to the realm of the wisdom to distinguish, compare, measure and categorize the experience. The fundamental principle of journalism has five categories such as truth and accuracy, independence, fairness and impartiality, humanity and accountability. Consequently, the journalism ethics depends on the professional values of journalists which are influenced by the working conditions of the journalists.

Journalism ethics is a broad term encapsulating many varied ethical discussions in relation to the practices. However, it is implicit as much as explicit, and relationship between journalism and society these are the impact that news has for shaping our understanding of the environment. The concerns within the journalism ethics relate to news are meaning and purpose in society, and this also concern the meaning and purpose of journalism, particularly its role and effectiveness in society and its capability for aiding and even helping to create a good life. It can be said that journalism ethics is partly a debate over normative perspectives towards applied ethics and journalistic practices. Journalism ethics is concerned with the function of journalism and the purpose of news. Eventually, this paper contributes to express that the fundamental ethical concepts and norms can be taken the practical issues of journalism.

1. The Ethical Concepts and Journalism

Nowadays, the world is changing very fast, and it will be prudent to try to understand the fundamental concepts, different points of view and characteristics of ethics before putting them into practice. Putting ethical principles into practice as guidelines for leading a good life is not as simple or straightforward a process as it seems. There is the need to first clarify the ethical concepts and norms for without a clear understanding of these concepts, efforts in application of these ethics could lead to confusions and conflicts.

When studying ethical journalism from the philosophical perspective, ethical concepts and norms related to philosophy arise. This section will explain the ethical concepts and norms such as The Is and the Ought, Subjectivism and Objectivism, Non-Consequentialism and Consequentialism, Rights and Responsibilities and Liberalism and Nationalism.

1.1 The Is and the Ought

One of the major concepts in studying journalism ethics is that of 'the Is and the Ought' and this ethical principle was raised by G. E. Moore (1873-1958). Most of philosophers search for a good life and put forward many theories revolving around many moral concepts to be used as norms and there have been many arguments. The 'Is' means what actually occurs or happens in daily life. On the other hand, the 'Ought' means what should be done or performed and is concerned with standards, norms, criteria and so on. For ethics is a normative study concerned not with practical life of human beings but with how they ought to live for the well-

being of themselves, their community and for humankind as well in accordance with norms and standards.

Human actions have moral implications, so there is a need to reflect on what ‘Ought’ to be done or how things ‘Ought’ to be changed to make life better. Human beings have always endeavored to make life better, materially, socially, morally and spiritually through knowledge. It must be first study and examine how things really are- that is- the ‘Is’ and on that basis try to make the ‘Is’ better, how it ‘Ought to be’ through observation and reasoning and putting such knowledge to the test through application and practice. This ethical principle of inferring the ‘Ought’ from the ‘Is’ is to deal with a deductive argument as well as inductive inferences.

Moral norms and judgments change with times and the intellectual progresses of humans but it should not be assumed that such norms and judgments are universal and absolute truths that will never change. It is necessary to take justifications of moral beliefs into consideration and to recognize that some norms of moral behavior may vary from culture to culture and from time to time. Therefore, it is important that moral values and principles should be acceptable to mankind as a whole regardless of race, culture and religion.

It is vital to reflect the reality in reporting news. From the ethical point of view, it is important to consider how to report an event. In some cases, it is also found that photographs are partly covered or some details are omitted in news reports that arouse fear among the public or damage the reputation of others and crimes involving under-aged children. It can be said that respect to consciousness is important for journalists in considering whether a news report serves the interest of the people or not and to reports news that serve the interest of the people and the society.

1.2 Subjectivism and Objectivism

Another ethical concept the subjectivism and the objectivism is related to journalism. Although press freedom matters a lot for journalists, it is necessary for them to prioritize the interest of the public over that of an individual and organization. Therefore, journalists are termed as watchdogs.

However, the questions arises “Are moral judgments subjective or objective?” or “Is morality subjective or objective?” Subjectivity or objectivity of moral judgments and morality has long been discussed since the earliest stage of ethical theorizing. According to Protagoras and his sophist followers, “man is the measure of all things.” So, they believed that moral judgments are neither universal nor absolute. Subjectivist ethics holds that moral judgments do not express anything universal and objective beyond human opinion. For subjectivist, an action right or wrong, a thing or a situation as good or bad, is merely to rest upon human likes and dislikes, approvals and disapprovals, desires and interests etc.

Therefore, Professor K. N. Kar, states that;

morals are both subjective and objective. Morals are subjective in the sense that psychological conditions are relevant for determining the values of actions, etc. Morals are objective in the sense that if something has a certain value under certain circumstances, then it has the same value under the same circumstances. In this particular sense value relation holds absolutely. Valuation is relational and conditional. Values

do not exist in themselves. They are not absolute in this sense of having a separate reality for themselves.¹

It can be studied that moral judgments are both objective and subjective, from the point of objective; some philosophers accept that the term objective is ambiguous. It means something which does not depend on subject for its reality or existence and other means which is universally accepted. The universal acceptance may be so interpreted that if the conditions and circumstances are same, the same action character or situation will have the same value. Moral judgments express something independent of the human mind.

From the point of subjective, moral judgments do not express anything, universal and objective beyond human opinion and some accept that the moral judgments are arbitrary. The same action is right and wrong as it is liked by one person at one time and disliked by the same person at another time. So, moral judgments are relative in their rightness, wrongness for they are related to the subjective states of human beings. They do not have these moral characters absolutely in themselves. An action is not right or wrong, a thing is not good or bad in itself.

Moreover, Milton A. Gonsalves states that there are two approaches to the question of Objectivity and Subjectivity that is worth considering. He states that morality is the quality or value by which human acts are judged as right or wrong, good or evil. And then, he says that morality has both subjective and objective aspects which are both equally important. He explains that subjective morality is crucial for each individual but that each person must try to conform to what is considered objectively right and in that sense objective morality is essential.

However, morality to be complete should include both its subjective and objective aspects. As human being the subjective aspect should not be neglected. Human beings are not only rational beings but also motivated by their desires, feelings and emotions. This influences their notions of right and wrong and good and bad. For the issue of the subjective and the objective we should also reflect upon what Socrates said; "Knowledge is virtue" and that the "Unexamined life is not worth living". In Buddhist ethics too, wrongdoing is due to ignorance. If this point of view is accepted it will not be wrong to say that morality is subjective. But an act in itself should be considered morally objective. It can be said that the published of some article was subjective however it was objective as it served the interest of the public regardless of the interest of an individual.

1.3 Consequentialism and Non-Consequentialism

John Stuart Mill (1806-1873) was one of the outstanding consequentialist and Utilitarianism. Consequentialism is a theory stating that the moral worth of actions is determined by their consequences an action is right if it leads to the best possible balance of good consequences over bad consequences for all parties affected. It is a moral theory which maintains the criterion for "good" is "the greatest amount of good for as possible the greatest number" and that one should act to avoid pain as much. According to Mill, an act can be judged moral only if it leads to consequences produces the greatest happiness for the greatest number. It follows that there must be the least amount of pain. According to Mill, the moral and intellectual advancement of humankind would result in greater happiness for everybody.

¹ K. N. Kar. (1961). *Ethics*, Sarpay Beikman, Rangoon. pp- 23

He asserted that the higher pleasures of the intellect yielded far greater happiness than the lower pleasure of the senses.

Consequentialism is based on two principles: whether an act is right or wrong depends only on the results of that act and the more good consequences an act produces, the better or more right that act. It gives us this guidance when faced with a moral dilemma: a person should choose the action that maximizes good consequences and it gives this general guidance on how to live. Thus, a consequentialist standpoint, a morally right act is one that will produce a good outcome or result. Consequentialist hold that chooses are to be morally assessed solely by the states of affairs they bring about. Mill accepts that people should live so as to maximize good consequences. However, many people differ over what the good thing is that should be maximized.

Immanuel Kant (1724-1804) who was the non-consequentialist, the standard of conduct for him was found in moral rules which were inherently right or wrong quite apart from any particular results which flow from them. For Kant, a good motive or a good will is central. The good will of a person really implies that he intends to bring about the best possible consequences with all his sincerity and effort. The effort must be both to know and act to secure the best of the consequences to the best of the person's ability. According to Kant, when the human will is governed by reason, it is the moral law which legislates within the individual. Man has a moral nature his sense of duty thus brings him into direct contact with the order of the universe. Only a man possesses the ability to act in conformity with the moral law. Reason demands that he acts not on the basis of urges and personal likes and dislikes but consistently and impartially.

Moreover, Kant explains the relation between a good will and duty. A good will is one that acts for the sake of duty. Indeed, human actions have inner moral worth only if they are performed from duty. If a person acts not from a sense of duty then his or her action has no inner moral worth. If a man acts from a good motive or a sense of duty, then the act is good, even though the intended consequences do not follow. He says that the moral quality of the act is not determined by its results. A good will or good motive is therefore the indispensable condition of the moral life. In order for the motive to be good, a man must act from a sense of duty. If a man performs an act from inclination or desire alone, the act has no intrinsic value. Kant has ruled out consequences as an ethical standard. He considers only inner motivation. Actually one can infer a man's motives only from that person's overt behavior. It means that one can know motive only in terms of consequences. Hence while we need to recognize that a good motive is basic for morality, an act which we approve must also satisfy certain conditions regarding means and consequences. Principles need content; they need to be applied more concretely to personal and social situations. Thus moral judgment can be passed only on a person or his disposition or his action in so far as the person has choice and thus has freedom and responsibility.

It will be helpful if ethical concepts like consequentialism of Mill and non-consequentialism of Kant can be solve the ethical issues in reporting news, because these are applied for the beneficial of reporting news. At present Myanmar is also encountering various issues in different fields including culture, traditions, ethnic affairs and religion.

1.4 Rights and Responsibilities

Another ethical concept is rights and responsibilities. Press freedom is of utmost importance for freedom of expression and journalists. It is necessary for journalists to enjoy their rights and to acknowledge their responsibilities.

The meaning of Rights is connected to other ethical concepts, such as duties and obligations. For journalists, the right to information, together with freedom of expression and criticism, is one of the fundamental liberties of every human being. The rights and duties of journalists devolve from the public's right to have access to fact and opinion. On the other hand, Responsibilities of journalism is performing their duties in accordance with journalism ethics. The responsibilities of journalists to the public must come before any they bear towards a third party, notably employers and public authorities. Journalists should, of their own accord, adopt the rules necessary to accomplish their mission to inform.

Society relationship entails reflections on responsibilities, actions and consequences. The moral responsibility is based purely and simply on fact, context and understanding. The ability of the press to report fully disclosed information of relevant issues to a case is the center of the debate on media ethics.

In order to protect the rights to freedom of expression, it is imperative that the media be permitted to operate independently from government control. This ensures the journalists' role as public watchdog and that the public has access to a wide range of opinions, especially on matters of public interest. The journalists have a social responsibility to work ultimately in the interests of the public. It is found that news agencies apologies to individuals or organizations that are affected by their incorrect news reports or some news agencies are sued for such news reports. Moreover, they were ready to take responsibility for their articles they decided to publish as it represented the truth.

1.5 Liberalism and Protectionism

This issue is a new challenge for democracies, which uphold human rights and democratic standards. In the view of some politicians, emphasizing human rights and democracy may threaten national security, creating an ethical issue. Liberalism, the concept of politics, is associated with non-authoritarianism, the rule of law, constitutional government with limited powers, and the guarantee of civil and political liberties. In economic terms, liberalism is associated with an unplanned economy with free and competitive markets, as well as private ownership and control of productive resources.

Nowadays, liberalism is very wide popularity of the ideology. There are two perspectives of 'liberals'; the old ones have insisted that an economic system based on private property is uniquely consistent with individual liberty and they have often asserted that in some way liberty and property are really the same thing; it has been argued, for example, that all rights, including liberty rights, are forms of property; others have maintained that property is itself a form of freedom. Another one is revisionist, welfare state, or perhaps best, social justice and it challenges this intimate connection between personal liberty and a private property based market order.

Moreover, a liberal society is tolerant of different religious, philosophical, and ethical doctrines and allows individuals to freely form and express their conscientious convictions and opinions on all matters and live according to their chosen purposes and life paths. The liberalism thought is characterized by a commitment to individualism, a belief in the supreme importance of the human individual, implying strong for freedom. Today, Liberalism forcefully expresses the rights of individuals, but it does not consider where do these rights come from and it is the case that all are equal.

Protectionism is an economic term, which refers to government actions and policies that restrict international trade often done with the intent of protecting local businesses and jobs from foreign competition, but it here means national security and sovereignty. Moreover,

the concept protectionism argues that the policies provide competitive advantages and create jobs. Protectionist policies can be implemented in four main ways: tariffs, import quotas, product standards and government subsidies.

Since President Trump took office, it has been more common to hear protectionist terms such as security, nationalism and protection of citizens than liberal terms. Moreover, such kind of protectionism has spread to other western countries like Britain, France, Spain and Germany. In the similar way, it is found that many human rights and ethnic issues which accompany democracy, have posed a threat to national security in Myanmar. The best example is an editorial titled “Understanding Conflicts and Real Threats” published in the Voice Newspaper on 3rd November 2012. “Although recent conflicts can be seen as racial and religious tensions between local Rakhine people and migrant Bangalis, there may be real causes behind. Therefore, there are many options to be considered in solving the problem. As the situation in Rakhine State has not come back to normal until now, the depth of the problem can be guessed,” says the editorial.² Therefore, in reporting news that threatens national security, for instance, national security is being threatened at present by problems caused human rights issues in Rakhine State. As a result, it is necessary to strike a balance between human right and national security.

2. The Ethical Challenges of Journalism with Reference to Cases in Myanmar

Journalism ethics should avoid discriminatory or derogatory references to people’s caste, race, religion, sex, physical or mental disability, illness or age. The media should not refer to these aspects of an individual in a prejudicial or pejorative context, except where such information is relevant or adds significantly to people’s understanding of the person concerned. Journalism needs to strike a balance between informing the public and withholding information that might instigate violence or cause offenses or distress.

In reporting news on social, economic and political activities in a society, it is essential to take moral and cultural values, ethics and historical evidence of the society to consideration, especially those of minorities and religious beliefs. The debates on issues of journalism ethics still spread around the world and have not yet approved perfect common agreements in the diverse world till nowadays. Journalism ethics is very controversial and critical, since it is related to different times, regions and actions in the world of political and cultural diversities. Journalism ethics are required to be adjusted with respective cultures and societies of countries in every part of the world.

2.1 Human Rights Issues of Journalism

Universal Declaration of Human Rights states that whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.

Moreover, section (1) 21 (a) of the Constitution of the Republic of the Union of Myanmar stipulates that every citizen shall enjoy the right of equality, the right of liberty and the right of justice, as prescribed in this Constitution. Additionally, the codes of ethics for public service media for Myanmar section (1), paragraph 2 stipulates that the right of the

² <http://www.voiceonline.com.mm/2012/11/03/understanding-conflicts-and-real-threats/> The Voice Newspaper, (3.11. 2012)

individual for protection of his reputation and integrity shall be respected. Publicity that violates the sanctity of privacy shall be avoided, unless it is deemed necessary in the interest of the public.

Asian journalist Sankaran Ramanathan defined human rights in journalism ethics of Southeast Asia as 'spectrum'. It means that human rights in the context of the socio-political situations in the Southeast Asian depend on the different religions and races in the region. Thus, they reject rigid Western definitions of human rights, essentially on the basis that too much individual freedom may have negative repercussions for the development of society and the nation. Like other Southeast Asian countries, Myanmar has a cosmopolitan culture with various ethnic and religious groups. It is found that Myanmar press has adopted self-censorship.

In considering cultural values of Myanmar, relations between parents and their offspring, teachers and their pupils and officials and staff rooted firmly in Asian societies, and that it is impossible to apply international standards exactly in human rights issues such as LGBT (lesbian, gay, bisexual, and transgender) rights and same sex marriage in Myanmar. It is found that the Myanmar press has to adopt self-censorship in some of human rights issues.

For instance, Myanmar press industry has been transparently reporting news on women, the old and the juvenile issues, but it is still practicing the self-censorship on issues like LGBT rights and same sex marriage. When it comes to LGBT, it is also found that Myanmar press industry emphasizes more on their health, education and social affairs rather than on their rights. Moreover, it is also found that Myanmar press industry reported the role of LGBT in aspects without resorting to self-censorship. Most of Myanmar journalists have noted that 'positive' news involved reporting on problems and crises, but in a way that avoided sensationalism. Such reports would highlight the causes of problems and list potential solutions, so that the audiences could understand and act constructively to overcome crises rather than respond in an unproductive and desperate or destructive fashion.

It is found that most of Myanmar journalists report human rights issues objectively without contradicting culture and traditions. It is also found that most of Myanmar media treat international human rights issues like Rakhine Crisis as an attempt to undermine internal peace and sovereignty of the state and point out that it is necessary for the government to handle the issue prudently. The following is an excerpt from "*What has been wrong in Rakhine issue?*" written by columnist Thiha Thway.

Actually, Rakhine and Bangladesh have been neighbours for aeons. There were conflicts as well as good relations and mutual assistance. There are Rakhine villages in Bangladesh, so are Bangladeshi villages in Rakhine. It is natural that there have been disputes between neighbours since the primitive age, not just in the case of Bangladesh and Rakhine. Every country has disputes with its neighbours at one time or another. When relations with a neighbour are peaceful, they trade and interact with each other and prosperity can be shared by both sides. When they are in conflict, they fought with each other and both sides have to be in trouble. Therefore, both societies will decide whether they want to be rich or poor in the long run. However, it is necessary to avoid mismanagement such as fueling hatred, fanning the flame and hoarding problems like a time bomb to perpetuate the conflict. This should be prudently kept in the mind of

citizens who want to promote the interest of the country as well as the government that leads the country.³

Myanmar media report human rights violations such as abuse of housemaids by their employers. Among them, a news story reported by Editor Swe Win of the Myanmar Now involving Inwa Tailoring and two young girls who were forced to overwork and abused inhumanely was well-known. Moreover, "*Labour Camps That Still Look Like Hell*" reported by the Myanmar Now depicts human rights abuses suffered by prisoners in Myanmar in the following manner.

Authorities in successive eras violate human rights by exploiting the labour of prisoners and treating them like money-making machines to raise funds for the Prisons Department or to earn money illegally.⁴

It can be said that the most of journalists should support authority and not challenge the property of the state. The press criticism has no place in part because the alternative to the ruling government would be confusion. Within this system, communications were again clearly top-down and this had clear implications for the nature of journalism within democracy. However, most of the literature about the democratic function of journalism in countries that upheld the government-partnership approach to development journalism focused on issues of freedom of the press.

So, journalism ethics of Myanmar share the international standard in focused, but to write truthfulness, fair and balanced reports that highlight to play at the national needs, such as in the name of nation building, and priorities and required to protect the privacy of individuals. Besides, it has been raised and debated not only through the national press but also at various organizations. Unlike Western journalism, Myanmar journalism approach human rights issue from the perspective of human dignity, bullying and insult and violence.

2.2 Press Freedom Issues of Journalism

Myanmar newspapers were first published during the reign of King Mindon and newspapers in the country were recognized as independent ones. During the colonial era, they played an important role in promoting nationalist spirits. As most independent newspapers in Asia, they also played a leading role in the independence struggle and nation building before and after the country regained independence from the British. With changing political landscape in 1962, the Myanmar newspaper industry had to encounter many changes. Before 2011, some journals were published under the strict censorship of the Press Scrutiny and Registration Branch. It can be said that the period is the most difficult period in the history of Myanmar newspaper industry.

In 1874, the Mandalay Gazette (Yadanabon Nay Pyi Daw Newspaper), the first newspaper of Myanmar, was published by King Mindon, who issued a historic statement on press freedom that was regarded as the highest standard of its kind in Southeast Asia at that time.

³ ဝါ အို ၂၀၁၆ ခု နို ၅ နံပါတ် (၅) နံပါတ် (၅) ၂၂-၂၈ ဇူလိုင် ၂၀၁၆။ The Speaker Journal, 2016. Vol. (1) No (5) 22-28 Dec 2016.

⁴ အို ၂၀၁၆ ခု နို ၅ နံပါတ် (၅) နံပါတ် (၅) ၂၂-၂၈ ဇူလိုင် ၂၀၁၆။ 7 Days Daily, Vol. (15) No. (24), 24- 08- 2016.

The statement says,

The newspaper shall convey news reports about anyone who was not morally right regardless of their positions including the king, his queens, princes, princesses and mayors, and no blame shall be put on the newspaper. Any staff of the newspaper shall be allowed to visit the palace without any interference.⁵

The statement illustrated that complete press freedom was given to the newspaper at the time. Furthermore, King Mindon also enacted an 11-point law that can be regarded as the first law concerning journalism in Myanmar. The obvious statement of King Mindon on press freedom was a landmark in the history of press freedom. However, press freedom, which ranked third among Asian countries until the parliamentary period, had to encounter an intense struggle and became a country with the lowest level of press freedom. With a democratic government nowadays, journalists are still responsible for their accountability and face legal consequences.

In article 19 “everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.” Moreover, the section (8), clause 354 of the Constitution of the Republic of the Union of Myanmar stipulates that Every citizen shall be at liberty in the exercise of the following rights, if not contrary to the laws, enacted for Union security, prevalence of law and order, community peace and tranquility or public order and morality: (a) to express and publish freely their convictions and opinions. As a result, there still exist some restrictions on press freedom and they are mainly concerned with such issues as national security national causes, etc.

Press freedom is of utmost importance for freedom of expression and journalists. It is necessary for journalists to enjoy their rights and to acknowledge their responsibilities. It is found that news agencies apologize to individuals or organizations that are affected by their incorrect news reports or some news agencies are sued for such news reports.

One of the famous examples was a dispute during the colonial era. In 1936, editor-in-charge Ko Aung San of the Ooway Magazine published an article titled “*Hell Hound At Large*” in the magazine. It came as a shock for university and administrative authorities as the article disclosed the injustice and wrong doing of an official at Yangon University. Therefore, D. J. Sloss, the principal of the university, sent for Ko Aung San and asked who the writer was. In accordance with the ethics of an editor, Ko Aung San refused to say the real name of the writer and told the principal to take action against him if authorities were unhappy about the article. As a result, editor-in-charge Ko Aung San was dismissed from university. It is important for journalists to enjoy press freedom and to take their responsibilities at the same time.⁶

It can be seen that Ko Aung San was ready to take responsibility for an article he decided to publish as it represented the truth.

Another example of reporting news about leaders of the country can be learnt from an exchange of conversation during the colonial period. When the New Light of Burma reported a news story about the abdication of the Prince of Wales, the British chief cabinet secretary

⁵ *armicq&S? 1974? pme, Zif[bn? &eLublr? praya vmu pmtlywlvf pp- 29*

⁶ *cpMunh& Munh&? 2016? ordifoiokd ?jrefmt vifEshjrefmEfi&&? www tBur? &eLublr? pivi,icst&pmtlywlvf pp- 163- 164*

ordered editor-in-charge U Chit Maung, a famous editor and writer under the pen name Journal Kyaw Chit Maung, of the paper to insert a correction for the news. The cabinet had not received the news when the newspaper published it but the Editor-in-charge refused to insert any correction in his newspaper as nothing was wrong with the report.⁷

Concerning press freedom, Myanmar journalists report the truth bravely with accountably. Myanmar went a long way without the Media Law and laws that protect the rights of media workers. As a result, Myanmar is regarded as one of the countries with least press freedom while many journalists were charged with Section 505(b) smearing the image of the State. It is important for journalists to enjoy press freedom and to take their responsibilities at the same time. It can be seen from that Myanmar journalists have accepted that news reported in accordance with the ethics of journalism and values of Myanmar culture should not interfere with individuals' and organizations' freedom to exist.

Conclusion

From the philosophical point of view, it is found that journalists, who are responsible for their professionalism, are required to have a spirit of good will toward individuals, organizations and country concerned before reporting news. Unlike the Press in the West, the journalists in the East believe that they should help poorly educated audiences to better understand complex development processes and restrain themselves from reporting sensational news about socio-economic and political processes of the country. Most of Asian journalists, including Myanmar, although they regard their role as a medium to ensure harmony between the rulers and the ruled, and they uphold love for the truth and press freedom like their Western counterparts.

Moreover, it is effort that journalists are required to make sure that the news they have reported serves the interest of readers, the general public and the country. To do so, it can be examined the fundamental ethical concepts and norms can be able to support the reporting on journalism. Especially, the concepts of the Is and the Ought, Subjectivism and Objectivism, Non-Consequentialism and Consequentialism, Rights and Responsibilities and Liberalism and Nationalism can be examined. Such an examination shows that the ethical norms are applied universally to all human beings. In fact, it is carefully study and understanding the main points of fundamental theoretical ethics, and do respect it when faced with ethical issues of journalism and to understand how to apply to the ethical problems.

One of the notable speeches of Daw Aung San Suu Kyi who is the State Counsellor of Myanmar pointed out that it is necessary for journalists to be able to write and analyze news as correctly and objectively as possible despite their different points of view. Then she urged them to try hard before saying that reporting information alone without any analysis is not sufficient. One who is not able to analyze news cannot be a good journalist. However, it is irresponsible of a journalist if he or she analyses news subjectively based on personal feelings. Therefore, it can be said that an analysis of a journalist can reflect his or her image and willingness to serve the interest of the country and the people of that journalist.⁸

The points made in the above-mentioned speech seem to be reminding people in the media industry to review ethical issues at that time. By applying fundamental ethical norms

⁷ Ibid. pp- 171- 172

⁸ Daw Aung San Suu Kyi. (2015). *“Speech on World Press Freedom Day”*, 3 May 2015.

one can be able to analyze the political news, economic news, concerning traditional and culture news and so on. Moreover, it can be considered that journalists, who are responsible for their professionalism, it is found that they are required to have a spirit of good will toward individuals, organizations and country concerned before reporting news. Besides, they need to follow correct procedures in gathering news and interviewing people for news by critically analyze. Finally, it is effort that journalists are required to make sure that the news they have reported serves the interest of readers, the general public and the country. Therefore, journalists respect and obey not only the codes of ethics of journalism but also traditions and culture when they can be got the good effort.

It can be concluded that applying fundamental ethical concepts and norms can lead to news reporting in journalism that is ethically and in accordance with traditions and culture.

Acknowledgements

I would like to thank Rector Dr. Tin Maung Hla for his kind permission to perform this research. I extend my whole hearted thanks to Dr. Thawda Myint, Professor and Head of Department, Department of Philosophy, Yangon University of Distance Education, for her kind and valuable advice and help.

References

1. Belsey, Andrew (ed.). (1992). *“Ethical Issues in Journalist and the Media”*, London, Routledge.
2. Berry, David. (2008). *“Journalism, Ethics and Society”* London, Ashgate Publishing Limited.
3. Harcup, Tony. (2007). *“The Ethical Journalist”*, London, Sage Publications Ltd.
4. Kant, Immanuel. (1958). *“Groundwork of the Metaphysics of Morals”*, trans. H.J. Paton. New York, Harper Collins. 1964
5. Kar, K. N. (1961) *“Ethics: Being Philosophical Analysis of Methods and Theories of Morals”*, 2nd Edition, Yangon, Sarpay Beikman.
6. Keeble, Richard. (2001). *“Ethics for Journalists”*, London, Routledge.
7. Mc Quail, Denis. (1987). *“Mass Communication Theory: An Introduction”*, 2nd edition, London, Newbury Parl, Sage.
8. Romano, Angela (ed.). (2005). *“Journalism and Democracy in Asia”*, London, Routledge.
9. Russell, Bertrand. (1945). *“The History of Western Philosophy”*, New York, Simon and Schuster Inc.
10. Thakurta, Paranjyog Guha. (2012). *“Media Ethics: Truth, Fairness, and Objectivity”*, 2nd edition, New Delhi, Oxford University Press.
11. **မင်းမာ** နှင့် **အောင်ကျော်** (2016) *“ဝါဒစုံစုံနှင့် ဘာသာရေး ဘာသာရေး”*၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန
12. **ပိုင်စိန်** နှင့် **အောင်ကျော်** (1963) *“ဝါဒစုံစုံနှင့် ဘာသာရေး ဘာသာရေး”*၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန
13. **အောင်ကျော်** (1974) *“ဝါဒစုံစုံနှင့် ဘာသာရေး ဘာသာရေး”*၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန
14. **အောင်ကျော်** (1992) *“ဝါဒစုံစုံနှင့် ဘာသာရေး ဘာသာရေး”*၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန
15. **အောင်ကျော်** (2012) *“ဝါဒစုံစုံနှင့် ဘာသာရေး ဘာသာရေး”*၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန၊ ဘဏ္ဍာရေးနှင့် အခွန်ဝန်ကြီးဌာန