This book explores practitioner perspectives on communication ethics in journalism, business, and Higher Education. Current debates about how to teach ethics in these professions are contextualised with reference to case studies including the French Revolutionary Press, UK media coverage of Africa, and the democratisation of the media in East Central Europe. Based on a series of articles from the journal *Ethical Space: The International Journal of Communication Ethics*, the authors address and add to the understanding of many issues of interest to media and communication studies and related disciplines.

The first section provides a thorough introduction to journalism ethics today and will be of particular interest to those interested in the UK media. The 'myth' of the media as the 'fourth estate' is challenged through a disparate set of examples including the use of parachute journalism to report on African issues and the moral ambiguity evident in editorial discussions of torture. Commercial concerns are said to explain why the media often fail to contextualise news output by providing 'un-newsworthy' information for their audiences. However, it is the close relationship between political elites and journalists that often generate partisan journalism that does little to check the power of government. Keeble goes as far as to say that the mainstream media have helped legitimise the 'new

militarism' illustrated by the US-led military campaigns in Iraq and Afghanistan by making the slaughter of enemies in these countries appear acceptable to the public. The evidence presented in this section appears to support the findings of previous research on media framing, that suggested that the media 'manufacture consent' on behalf of political elites and that dominant frames are likely to remain unchallenged for as long as that elite consensus remains intact (Herman and Chomsky, 2002; Entman, 2004). However, several of the authors choose to focus on the responsibilities of the individual journalist rather than the institutional biases of their respective media organisations. Harcup suggests that journalists have the potential to be active citizens through the production of journalistic output that checks the power of the establishment and by their reflection upon their own journalistic practice. Davies analyses one such issue of journalistic practice, namely whether journalists should disclose the identity of anonymous sources to their audience in order to preserve their credibility. She finds that the media need to address this issue to gain higher levels of public trust. It is these chapters and an edited keynote speech by Libby Purves that are likely to provoke the most debate amongst students and scholars interested in journalism ethics.

One theme that emerges throughout the book is the difficulty in establishing robust standards of Corporate Social Responsibility (CSR) for the organisations under investigation and how this should be conveyed through the actions of practitioners. Fengler and Russ-Mohl argue that this debate about CSR needs to happen in media organisations to ensure that journalists bear economic considerations in mind when reporting epidemics or natural disasters that have

the potential to devastate local economies. However, both Goldsworthy and Jackson argue that the pursuit of 'ethical absolutes' may be pointless in light of how ethical standards are interpreted by individual practitioners in these professions. Jackson suggests that there are not many absolutes that could be agreed upon globally and it may come down to 'treating people the way you would like to be treated' (p.295). Goldsworthy provides a compelling case for allowing Public Relations (PR) students to explore ethical issues themselves rather than adhere to codes and regulations imposed from above that are rarely implemented and do little to inculcate ethical practice. What is clear from these examples is that regulation in and of itself does not necessarily lead to ethical practice amongst practitioners. The emphasis must be placed on producing "thoughtful, questioning graduates, not happy hypocrites" (p. 218).

The need for critical reflection on ethical practices is a major theme in the section on pedagogy. Strain argues that Higher Education should aim to produce students who are 'moral agents' capable of understanding how care, design and knowledge intersect in ethical practices across different professions. He suggests that the teaching of ethics in universities should open up new opportunities for collaboration between the professions in their teaching of ethics. What is particularly interesting to note is that several of the authors have reflected on their own teaching practice to develop their respective theses. Cohen-Almagor provides a full and frank account of his experiences teaching abortion in American law school, and in particular his decision to show Silent Scream, a controversial pro-choice film, to his class. The Hoey and Morris chapters are also particularly insightful as they provide examples of how HE educators can utilise

non-directive teaching strategies to encourage students to develop their own learning skills. Hoey reconceptualises the role of an art tutor into a life coach, with the expectation that the increased autonomy afforded to students would reduce potential problems relating to conceptual development and enhance the versatility of the teacher. Morris also moves away from the traditional lecturer-student relationship and provides a template for encouraging Self-Organised Learning amongst students that involves group-based meetings and the use of blogs to capture these discussions. He suggests that the creation of a 'ba' - a place that harbours meaning - for these groups allowed students to experience stronger feelings of belonging and to take greater ownership of their learning. This chapter is also notable for being one of only two in the book that directly addresses how new media technologies can be used to provide such a space for critical reflection on ethics. The other chapter offers a more pessimistic account of online spaces, suggesting that cyberspace may in fact be used as an 'excuse from responsibility' by some users. Carroll-Meyer and Carsten Stahl point to three examples including the case of online banker Nick Leeson, whose speculative trading led to the collapse of Barings Bank, as evidence of this trend. These two strands of research merit further investigation in order to develop greater understanding of ethical communication in online spaces.

Although the sections on philosophical explorations and historical perspectives might work better if they were placed before the discussion of journalism ethics today, this book is generally well organised around these themes. The relatively short length of each chapter should appeal to undergraduate students and the comprehensive discussion of journalism ethics is a must-read for those who are

new to this area, including general readers. This book is highly recommended for scholars of media and communication and related disciplines.

Dr Paul Reilly

Department of Media and Communication

University of Leicester

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