

A STUDY OF THE ETHICAL PRACTICES IN JOURNALISM FROM THE PERSPECTIVE OF THE BUDDHA'S TEACHINGS*

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Abstract

The main objective of this paper is to point out that it is possible to apply the ethical norms of Myanmar culture in providing ethical guidelines for the development of journalism in Myanmar. In undertaking this study some Western ethical views concerning journalism will also be taken into account. With the development of the freedom of press in Myanmar, journalism has encountered many challenges. The research question of this paper is to provide evidence that; the ethical norms of Myanmar Buddhist culture should be taken into consideration in developing journalism ethics in Myanmar.² The tentative solution would consist of clarifying what the principal ethical norms of Myanmar Buddhist culture are and the way in which they can be applied to ethical journalism.³ In this paper, the descriptive and evaluative methods⁴ and the principle of deduction will be used.⁵ The contribution of this paper is to promote understanding that Myanmar has a rich ethical heritage that can be applied to many affairs of human life including, the development of a “journalism” that has integrity.⁶

Keywords: journalism ethics, ethical norms, ethical practices, ethical foundations, Myanmar Buddhist Culture.

Introduction

The main objective of this paper is to point out that it is possible to apply the ethical norms of Myanmar culture in providing ethical guidelines for the development of journalism that meets the standards of impartiality and truth in Myanmar. In undertaking this study some Western ethical views

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concerning standards of journalism will also be taken into account. With the development of freedom of the press in Myanmar, journalism has encountered many challenges. So, it is appropriate at this point to consider whether the ethical norms of Myanmar culture can be applied in developing the ethical foundations for Myanmar journalism. It can be seen that these norms are in compliance with the ethical views of international journalism. This paper will find an answer to the question why the ethical norms of Myanmar Buddhist Culture should be taken into consideration in developing journalism ethics in Myanmar?

All journalists face different experiences in their everyday environment. Their function is to distinguish, compare, measure and categorize their experiences. Journalism ethics depends on the professional values of the journalists, which are influenced by their working conditions.

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. Journalism Ethics is the study of moral principles and judgments, and of good practices as applied to journalists. This subject is concerned with the professional obligations of journalists which are usually spelled out in codes of conduct of all journalists. The aim of this subject is to promote and contribute to the public good which is largely considered a mission for good journalists.

The study of journalism ethics involves many aspects: professional norms, good moral values and respect for laws. Moreover, it involves the moral principles, reflected in rules, written or unwritten, which stipulate how journalists should work to avoid harming or distressing others, while gathering information; while deciding what to publish; while responding to complaints about their work. Though rules may be collated into written, ethical codes each journalist institution or newsroom may have its own distinct ethical culture in unwritten traditions.

The debates on issues of journalism ethics have spread around the world though they have not yet been universally approved because of lack of common agreements in today's diverse world. Journalism ethics is very controversial and critical, since it is related to different times, regions and actions in the world of political, social and cultural diversities. Journalism

ethics has to be more or less adjusted with respective cultures and societies of countries in every part of the world. It can therefore be said to be relative.

Since the beginning of the Myanmar press industry, many changes were encountered in the changing political landscape in Myanmar. In the period of authoritarian rule some newspapers and periodicals were shut down if they did not toe the official line. Moreover, some journalists abandoned the profession out of despair and some of them moved to other countries. The censorship was predominant in Myanmar for two decades. As a result, Myanmar became one of the ten countries with the lowest level of press freedom in the world. As there was no press freedom, Myanmar had to face the strongest criticism from the international community during these decades. Because of the lack of professional training centers for journalists and the fact that they were not fully protected by law, Myanmar journalists faced many problems, difficulties and controversies, especially in ethical issues. The Myanmar press had to be careful in reporting news on cultural, religious and ethnic affairs.

The ethical practices of journalism in Myanmar society will be discussed. Journalism is a relatively new profession in Myanmar since it first made The Mandalay Gazette Newspaper, made its first appearance in the reign of King Mindon (AD 1874). Journalism further developed under British Colonial Rule but there was not much controversy until the Myanmar People began their demands for liberation from British Rule. Myanmar journalism from that period came of age and publication of newspapers, journals and magazines flourished. Thus journalism in Myanmar became a full- fledged profession that like other professions needed to abide by certain moral codes of conduct.

There is a rich ethical heritage in Myanmar Buddhist culture, which serves as guidelines for daily life and this can be found in the ethical norms that can be applied to the ethics of journalism. Generally journalists are required to make sure that the news they have reported serves the interest of readers, the people and the country. Therefore, journalists are obliged to respect and obey not only the codes of ethics of journalism but also the traditional moral values and ethical norms of their country. This paper will

focuses on how the ethical norms in Myanmar Buddhist culture can strengthen the ethical foundations of journalism in Myanmar.

1. The Nature of Journalism and its relation to Ethics

Journalists have two main functions: collecting news and reporting news. Concerning news gathering, journalists should examine the source and veracity of news, whether the news reports are true or fake. It is the duty of journalists to determine the truth or falsity of the news before reporting it to the public. In 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 of news.

Journalism ethics is applied ethics in which formal and informal professional codes of conduct that govern the practice of journalism. According to the Oxford Advanced Learner's Dictionary, the word 'Journalism' means the activity or profession of writing for newspapers or magazines or for broadcasting news on radio or television. Furthermore, in the Encyclopedia Britannica Dictionary, the word 'Journalism' is defined as the occupation of reporting, writing, editing, photographing, or broadcasting news or of conducting any news organization as a business.

Thus, a person who takes up the occupation or profession of journalism is called a journalist. Reporters, editors, reviewers, photographers, freelancers, designers, broadcast producers, and researchers are all involved in the field of journalism. Unlike other professions, journalism has no restriction on the qualification of people who enter the field. In this sense, journalists do not fit in the traditional definition of a profession. Nevertheless, the responsibility of the journalist is similar to members of other professions and they do have to adhere to certain professional practices. Journalists should be well aware of their basic moral and principles, their responsibilities and rights, their relationship to employer and audience, their ultimate goals. Thus, they should adopt self-criticism and the self-questioning approach.

The gathering, processing, and dissemination of news and information to the people is a profession with its own ethics. This word applies to both the method of inquiring for news and the literary style which is used to

disseminate it. Richard Rudin, a senior lecturer at Liverpool John Moores University, defines journalists as follow,

“an important watchdog: journalists are the eyes and ears of the public and help ensure that people, particularly those in public life, are acting properly and honestly”¹

Journalism is very important for people and society; their function is to act as watchdog. This is especially the case in countries such as Myanmar, which are in the process of democratic transition and struggling for justice prosperity. Rudin also mentions that;

“Journalism involves the sifting and editing of information, comments and events into a form that is recognizably different from the pure form in which they first occurred. Journalism is about putting events, ideas, information and controversies into context. It is about selection and presentation. Above all, perhaps, it is about the assessment of the validity, truthfulness or representativeness of actions or comments.”²

Journalism ethics is applied ethics because this subject is a dynamic, evolving field of knowledge for applying, balancing, and modifying principles in light of new facts, new technology, new social attitudes and changing economic and political conditions. It can be said that journalists use their skills to fulfill a social role and to meet public expectations. This role is sometimes understood as arising from a social contract between these in the journalist profession and society.

In the West, journalists are granted a constitutionally protected freedom to promote social goods, such as a diversity of views and a comprehensive analysis of events. However, 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 concerning socio-economic and political processes of the country. Therefore, it can be said that the East and the West define journalism differently and have therefore developed different codes of ethics in journalism.

¹ Richard Rudin and Trevor Ibbotson (2002) *An Introduction Journalism: Essential Techniques and Knowledge*, Focal Press, Oxford, p- 7-8

² *Ibid*, p- 6

2. Ethical Practices in Journalism

As stated earlier, Journalism ethics is a field of ‘applied professional ethics’. It is the application and evaluation of the principles and norms that guide journalism practice, with special attention to the most important problems in the field. Journalism ethics involve the moral principles and good practice as applicable to the specific challenges faced by journalists.

According to Andrew Belsey, a lecturer at University of Wales College, ethics for a journalist is not just a matter of codes of conduct, not just a matter of rules to be followed. It is more to do with principles concerning the rights and wrongs of human conduct, principles which have some reasoned theoretical basis and which therefore apply objectively and impartially. A code of conduct for the journalists would exhibit specific virtues such as fairness, truth, trustworthiness and non-malevolence. Journalism ethics depends on one’s conception of the public functions of journalism as a professional practice, and the principles and standards that promote those aims.

A code of conduct for journalists may compose clauses of a kind which are relevant to many professions. This is obviously true of those which exhort members of the profession to refrain from acting in a manner which would bring the profession into disrepute, but it is also true of some other types of clause. For example, codes for journalists and for lawyers which demand that members of the profession should act in their private lives in ways which do not produce conflicts of interest with their professional duties.

It can be said that most journalism associations in every country were found to have regulated ethical codes which are based on the moral rules of their respective cultures. In the West, the ethical codes of journalism are focused on human rights and liberalism and these are based on respect for truth, fairness, protecting people’s right to privacy and to guard citizen’s right to freedom of expression. Then, these codes were adopted gradually and in the process provoked a range of responses from journalists. Some observers regard them as a means of professional education, as instruments of consciousness-raising and as deliberate attempts by journalists to regulate the media and ward off legislation restricting their activities.

From the Eastern point of view, the practices of journalism are based on truth-telling through the practice of self-censorship. Moreover, the context of journalism ethics and the practice of human rights in Asian countries are closely related to their social and political situations. Most Asian countries adopted the strictest regulations of their social and cultural institutions for a long time. They struggled for human rights and individual freedom. So, the ethical codes of journalism in the East are based on truth-telling and independence which are professional imperatives. This will be examined across the national press system. According to Rudin, journalists and others involved in the media also need to understand that codes of practice issued by the various regulatory bodies often have a quasi-legal basis or full legal status. Both the 'law of the land' and these regulations need to be taken together to understand the requirements and restrictions on the journalist.

The journalist works according to many different rights and responsibilities and a variety of restrictions. Therefore, Jeff Hodson and Graham Watts, well known journalists trainer of Southeast Asia, remind journalists of the more general legal principles and pitfalls that all face. They are the law of the land, civil defamation, slander and libel, criminal defamation, *lese-majeste*, contempt of court, copyrights and plagiarism. Peter Eng and Jeff Hodson also suggest that all news organizations should write a code of ethic for their reporters and editors to follow. It should specify what kinds of behavior are expected of all journalists and what kinds of behavior are not acceptable. It should specify how those who violate the rules will be punished.

Additionally, Neville Petersen mentions that tensions generated by the clash between the norms of the Western and Asian media systems 'brought about a codification, explanation and defense of values believed to be appropriate and in some cases, unique to countries of the region.' Many Asian theorists refused what they described as 'the creeping insulation of Western liberal individualism,' stressing instead the consensual and holistic character of society.

Some journalists argue that these codes inherently restrict press freedom by encouraging certain patterns of behavior and condemning others, while some suggest the press is more effectively regulated by the market,

anyway. However, some claim the code's flexibility is its strength. Ethical codes are meant to change from time to time. They need to be flexible documents especially in an industry like journalism. So, some journalists claim ethical codes are there simply to be broken.

Some principles of code were restricted by the professional journalism. Thus, journalists worldwide have agreed to emphasize a broad range of issues: accuracy and fairness, taste and decency, privacy, the reporting of crime, political coverage and commercial relationships. Besides, they also incorporate a specific code on impartiality and accuracy and take account of the legal and statutory requirements on broadcasters, such as laws on defamation, national security, copyright rules on advertising and sponsorship.

It can be said that adherence of reporters to approve the code is not a sufficient condition for ethical journalism. Codes may be ignored by editorial boards, which decide what should be published. In addition to a code, ethical decision-making requires the adherence of codes in daily editorial meetings, specific guidelines for recurring problems, methods to check on whether values are being adhered to. It is also necessary to engage in a continuing dialogue with the public on whether the newsroom is adhering to these values. If codes are not incorporated into the decision-making process, they will exist as irrelevant, abstract entities. But that is not the fault of codes. It is the fault of the journalists who ignore codes, or it is the fault of an incomplete decision-making process in the newsroom.

According to Weaver, national cultures also influence journalism ethics. Thus, he said that the ethics of journalism and codes of conduct vary from region to region, and are different in every part of the world. The contents of Western standard journalism ethics and codes cannot all be applied in some Asian countries. So they create their own references with their own social and cultural approaches. Alan Chalkley, an Asian researcher, said that Asian journalism is development journalism. The concept of development journalism was rapidly popularized not just throughout much of Asia but in developing countries worldwide. Development journalism meant can be found not just in countries with differing democratic traditions and also among politicians, media theorists and journalists within these countries. According to him, a journalist is one who envisages that journalism can help

support the process of development in countries with low education levels, poor infrastructural development and struggling economies. So, many Asian journalists are encouraged to report the true stories that shared details of attempts to bolster social stability, build harmony between diverse groups, and strengthen the economy and other initiatives aimed at improving communities.

Journalists who believed in the watchdog approach often attacked the government-partnership philosophy of development journalism as ‘government say-so’ journalism. They claimed that the ‘Asian-values’ concepts had been taken over by governments that exaggerated the importance of the traditions of respect for leaders, harmony and consensus in order to deny basic rights and to pass themselves off as the repositories of such values. So, there arise questions whether professional journalistic values will be able to overcome international and cultural boundaries as core values so unique to culture will be against global professional ethics in journalism.

Professor Tom Brislin mentions that;

“Journalistic ethics, values and practices in these powerful political and economic capitals of Asia constitute a worthwhile critical review and study as much of foreign correspondence from these major sites is reporting on what the local press is reporting on”¹

In the Asian region, the values and practices of journalism ethics are based on their political and cultural systems. In some Asian countries, the system effectively strips competitiveness from journalistic practice, reducing both independence of the journalists and the level of truthful disclosure in their reports. Most Asian journalists would refine their reporting and writing skills so that they could help poorly educated audiences to better understand complex development process is. The aim was to encourage journalists to shun sensationalist news.

Although the East and the West have differences in some fundamental practices of journalism ethics, truth, accuracy, impartiality, fairness, justice, independence, accountability and responsibility all play a critical role in journalism.

¹ Tom Brislin “*An Update on Journalism Ethics in Asia: Values and Practices as Context for Meaning in Japan, China and Korea*” <http://www2.hawaii.edu/~tbrislin/>

The above discussion shows that there are some fundamental differences in the application and approaches of ethics to professional journalism, of the East and West and that points of emphasis also differ in some important aspects. However there are other important ethical norms and values that are common to both and play a critical role not only in journalism but in all areas of human conduct.

The aim of this paper is to highlight how the basic principles of *Theravāda* Buddhist ethics can be a moral guideline for journalism ethics in practice that the values and norms of journalism, such as accuracy, truth, accountability, responsibility and so forth have been a part of the ethical teachings of the Buddha over 2500 years ago. That these ‘ethical teaching’ of *Theravāda* Buddhism provide a sound foundation in establishing an ethical code of conduct for professional journalism in Myanmar.

3. The Ethical Principles in the Teachings of the Buddha

As Myanmar culture is derived from *Theravāda* Buddhism, the way of life and way of thinking of the Myanmar people cannot be separated from *Theravāda* Buddhist culture. The teachings of the Buddha have been a moral guide to life and include many values that can be regarded as moral values, some of which can be applied to journalism.

It is found that Myanmar journalists have respected the ethical practices of journalism as well as moral values of Myanmar culture during the successive periods. However, they had to overcome decades of restrictions on press freedom in their efforts for reporting the truth, and there were many journalists who made great effort to be able to report the truth in spite of these obstacles. Former editor-in-charge Zawana (U Thein) of the Mirror Newspaper (1962) once said,

“truth and accuracy is important for news as news stories will become historical records in the future.”¹

¹ မောင်ဆုရှင် (၁၉၇၄) *စာနယ်ဇင်းယူသည်*၊ ရန်ကုန်မြို့၊ စာပေလောက စာအုပ်တိုက်။ pm- 140

Another seasoned journalist Ludu Sein Win (U Sein Win) said,

“The job of journalists is to write when an incident that is worthy of news happens. Journalists should report news as it happens without any manipulation. They must report what happens, how and why with truth and accuracy.”¹

This paper emphasizes two ethical norms of the Buddha, which are in conformity with journalism ethics. In *Pahtama Agati Sutta*, Buddha teaches the four kinds of corruption (*Agati*) which are partiality due to desire (*Chandāgati*), bias on account of hatred (*Dosāgati*), bias due to fear (*Bhayāgati*) and bias due to ignorance (*Mohāgati*).² *Chandāgati* includes committing morally inappropriate acts due to some relationship, or to obtain undone favour with bribes. *Dosāgati* means veering from morally correct principles due to hatred, hostility and prejudice. *Bhayāgati* means wrong doings by going against the truth directly or indirectly through intimidation or coercion through fear or violence. *Mohāgati* means failure to do what is right or not fulfilling responsibilities due to ignorance of what is right or wrong, beneficial or not beneficial or what is morally good or morally bad.

Furthermore, the Buddha classified six types of spoken words. In the *Mijjima Pannāsa, Abhaya Rājakumāra Sutta*, these that are (1) Untrue, unbeneficial and unpleasant for addressees, (2) Untrue, unbeneficial but pleasant to addressees, (3) True but unbeneficial and unpleasant to addressees, (4) True and unbeneficial but pleasant to addressees, (5) True, beneficial and pleasant to addressees and (6) True and beneficial but unpleasant to addressees. The Buddha taught that among them only two categories such as those that are true, acceptable and beneficial and those that are beneficial and true but not agreeable should be used.³

4. The Buddha's Teachings Applied to Ethical Practices in Journalism

¹ vlxkpdf0if; (2010) vlxk&eHpmpkrsm;? jreffrmowif;or*¾ pm- 120

² t*FkwÅ&edum,f? pwkuúedygwf? p&0*f? yXrt*wdokwf (2011) omoema&;OD;pD;Xme? omoema&;OefBuD;Xme? urÇmat;pmyHkESdyfwkduf? pm-325 (q | rl)

³ rZsödryPÖmoygVdawmf? tb,&mZukrm&okwf? (2011) omoema&;OD;pD;Xme? omoema&;OefBuD;Xme? urÇmat;pmyHkESdyfwkduf? pm 57-58 (q | rl)

According to D. H. Weaver, national cultures also have a certain influence on journalism ethics. Likewise, veteran Myanmar journalist Lu Du Sein Win, in one of his opinion pieces, remarked during journalism training courses conducted for Myanmar journalists by Western trainers that in some cases the kind of journalism learnt from foreigners may not be applied practically in Myanmar and that the Myanmar people will have to tackle their own problems in their own way. Myanmar journalists should not rely on others, he said. He was implying that the same values or approaches cannot be applied to solving problems in cultures that differ. In the other words, he implied that multicultural factors must be considered in journalism ethics.

U Sein Win however was not advocating purely subjective standards in reporting factual information. In fact objectivity and reporting the truth has been an important criterion from the time the first newspaper was published in Myanmar, by the second last king, King Mindon of the Myanmar monarchy.

Newspaper ‘The Mandalay Gazette’ was published in 1874 by the 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. 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.”¹

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 law stipulated that the newspaper was published for the intellectual development of princes, merchants and common citizens in the capital city through immediate access to the latest political, economic and social developments in the international community, and for the dissemination of news in the capital city to Western countries in order to promote the image of the country and reputation of the king in the West. Another objective of the

¹ armifqk&Sif (1974) *pme,tZif;/lonf?* pmayavmu pmtkyfwdkuf? &efukefNrdKU/ pm-29

newspaper was to prevent injustice in the country by exposing and denouncing those who committed them in Myanmar.

The first press law enacted by King Mindon can also be regarded as an ethical code of conduct for journalists. Moreover, the press industry had their own trends and policies and codes of ethics for their journalists. Those policies and codes of ethics were adopted based on reporting facts without bias by avoiding the four *Agati*, mentioned earlier *Chandāgati*, *Dosāgati*, *Bhayāgati* and *Mohāgati*, abuse of authority, covering news with humility, respect, endurance and politeness. Every newspaper adopted their own policies and they were reflected in editorials of the newspapers.

The table shows that avoiding the four *Agati* can be transformed as principles of journalism.

Avoiding four <i>Agati</i>	Principles of Journalism
<i>Chandāgati</i>	Truth, Accuracy, Impartiality
<i>Dosāgati</i>	Fairness, Justice
<i>Bhayāgati</i>	Independence
<i>Mohāgati</i>	Accountability, Responsibility

So the Myanmar press industry, which dates back to the reign of King Mindon, did enjoy press freedom fully. Moreover, it is found that the Myanmar press industry was able to report the truth by avoiding the four *Agati*. As a result, Myanmar ranked third in Asian countries that enjoyed the highest level of press freedom. As the press industry reported the truth by avoiding the four *Agati*, it was able to enjoy the trust of the government, and the influence of the press was very powerful during this period.

This proves that the moral values of Myanmar culture can be applied as ethical foundations for Myanmar journalism. Basically, most Myanmar journalists have adopted impartiality, truth and accountability as their professional ethic. Furthermore complying, with the moral principle of refraining from the four *Agati*, is the basis of both social ethics as well as work ethics. Therefore, Myanmar journalists should refrain from the four

Agati such as doing something out of *Chandāgati*, *Dosāgati*, *Bhayāgati* and *Mohāgati*, and should report news with integrity.

The most important practice of journalism ethics is the respect for truth. So, the avoidance of the four *Agati* and the use of the two categories of words advocated by the Buddha meaning words that are true, beneficial and acceptable and those that are true, beneficial and disagreeable words amounts to respect for truth for they comply with the rules of truth, impartiality, fairness, independence, accountability and responsibility. The respect for truth is the first and foremost practice of international journalism ethics. So, Myanmar journalism ethics based on *Theravāda* Buddhist ethics does not deviate from basic journalist ethical principles.

Conclusion

At present Myanmar is still undergoing its democratic transition and it is only a short period since the media industry started enjoying freedom of press in Myanmar. Moreover, Myanmar is also encountering various issues in different fields including culture, traditions, ethnic affairs and religion. Beside, decades of working without a specific law protecting journalists posed a challenge to the ethics of journalism. The Media Law was enacted in 2014 but journalists protested and complained of the restrictive provisions of the law.

As stated above shunning the four *Agati* and choosing to speak the two types of appropriate words that are true and beneficial irrespective of whether the addressee likes it or not are considered as the fundamental moral principles in social activities as well as at work places in Myanmar society. Respect for truth is the most important practice of journalism and it is related to the basic practice of shunning the four *Agati* and two types of appropriate words. This coincides with respect for truth which is an important prescription in the international journalists' code.

Nevertheless, journalists must have freedom in the search for truth and expression of the truth. Journalists must also be independent and unbiased in that they should not act, formally or informally, on behalf of special interests whether political, corporate or cultural. And they should declare to the

audience, any of their political affiliations, financial arrangements or other personal information that might constitute a conflict of interest. Freedom of speech, freedom of expression and the right to gather information are essential in their investigation for truth.

In considering the concept of sacrifice of personal freedom for the sake of society’s stability and prosperity, it is necessary to examine whether it affects freedom of expression. It is found that one of the important factors is the approach of moral philosophers who maintain that in exercising their right to freedom an individual or organization should not infringe on the freedom of other. So, it is important to ask whether a news story published with the norms of freedom of expression undermines the stability and prosperity of the country.

It can be said that journalists, who are responsible for their professionalism, are required to have a spirit of good will toward individuals, organizations and the country concerned before reporting news. Besides, they need to follow correct procedures in gathering news and interviewing people by avoiding the four *Agati* and in speaking true and beneficial words. Finally, journalists are required to make sure that the news they have reported serves the interest of the readers, the people and the country.

The table shows that the moral principles taught by the Buddha are applicable to the practice of journalism.

Moral Principles of Teachings by Buddha	Practices of Journalism
<p style="text-align: center;">Avoiding four <i>Agati</i></p> <p style="text-align: center;">Two types of true and beneficial words</p>	<p style="text-align: center;"><i>Respect for Truth and Freedom</i></p>

Therefore, it can be said that the respect for truth and freedom can be seen as the basic ethical concepts of Myanmar tradition. The teachings of the Buddha can be applied not only to spiritual affairs but also to ordinary daily affairs. It can be concluded that the teachings of the Buddha are able to promote understanding that Myanmar has a rich ethical heritage that can be

applied to many affairs of human life including, the development of journalism.

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ကြည်ညွှန်၊ချစ်ကြည်ရေး။၂၀၁၆။*သမိုင်းဝင်သူရှိယမြန်မာ့အလင်းနှင့်မြန်မာ့နိုင်ငံရေးတတိယအကြိမ်*၊ရန်ကုန်မြို့။
စိတ်ကူးချိုချိုစာအုပ်တိုက်။

စိန်ဝင်းဦး၊ဂါးဒီးယန်း။ ၁၉၆၃။ *သတင်းစာပညာရန်ကုန်မြို့*၊ မြန်မာနိုင်ငံသတင်းစာဆရာအသင်း။

ဆုရှင်၊မောင်။၁၉၇၄။*စာနယ်ဇင်းဟူသည်ရန်ကုန်မြို့*၊ စာပေလောကစာအုပ်တိုက်။

ထင်ကြီး၊တက္ကသိုလ်။၁၉၉၂။*မြန်မာနိုင်ငံသတင်းစာများအညွှန်း(ပ+၃)*ရန်ကုန်မြို့၊စာပေဗိမာန်စာအုပ်တိုက်။

မဇ္ဈိမပဏ္ဍာသပါဠိတော်၊အဘယရာဇကုမာရသုတ်။၂၀၁၁။သာသနာရေးဦးစီးဌာန၊သာသနာရေးဝန်ကြီးဌာန၊
ကမ္ဘာအေးစာပုံနှိပ်တိုက်၊ (ဆဋ္ဌမူ)

အများပြည်သူဝန်ဆောင်မှုသတင်းစာအုပ်ချုပ်ရေးအဖွဲ့။၂၀၁၂။*စာနယ်ဇင်းကျင့်ဝတ်*ရန်ကုန်မြို့။ပြန်ကြားရေးဝန်ကြီးဌာန

အင်္ဂုတ္တရနိကာယ်၊စတုတ္ထနိပါတ်၊စရဝင်၊ပဌမအဂတိသုတ်။၂၀၁၁။သာသနာရေးဦးစီးဌာန၊သာသနာရေးဝန်ကြီးဌာန၊
ကမ္ဘာအေးစာပုံနှိပ်တိုက်၊ (ဆဋ္ဌမူ)