Glossary

This glossary defines terms that appear in the textbook. Many of the definitions are drawn directly from the text; some from other references. Note that this glossary defines more terms than those listed in the “Chapter Vocabulary” at the end of each chapter.

**Accountability**—Ch. 13—To be morally responsible for an act regardless of one’s choice to act or full knowledge of the decision’s ramifications. Account-giving, blameworthiness, and responsibility are associated with the term.

**Act Utilitarianism**—Ch. 10—A teleological perspective holding that when considering specific cases we can determine what is right or morally obligatory by appealing directly to the principle of utility.

**Actual Duty**—Ch. 11—Also known as a “duty proper.” A decision becomes morally incumbent when it emerges from specific situations for which we have rationally assessed the relevant prima facie duties.

**Ad Hoc Moralizing**—Introduction—A haphazard approach to ethics that relies upon different (and expedient) variables to make decisions. It mitigates against moral autonomy.

**Adversarial System**—Ch. 5—The system of law that relies on the skill of each advocate representing his or her party’s positions and involves an impartial person, usually the judge, trying to determine the truth of the case. In media terms, a system of checks and balances in which media serve as a check on the establishment. *Source: FreeDictionary.*

**Advertorials**—Ch. 9—Ads that are intentionally made to look like news articles as a way to catch readers’ attention.

**Amoral**—Ch. 6—Lacking moral sensibility; not caring about right and wrong.

**Analytical**—Ch. 1—Attempting to solve problems by carefully applying logic and reasoning.

**Applied Ethics**—Ch. 1—A branch of ethics that involves connecting a particular normative theory to a particular moral problem.

**Arete**—Ch. 12—Goodness, excellence, or virtue.

**Aristotle**—Ch. 12—Leading Greek philosopher in numerous disciplines; his work *Nichomachean Ethics* articulates the arguments behind virtue ethics.

**Assigned Relationships**—Ch. 1—Relationships that require us to act responsibly out of threat of power or simply because we lack power to act otherwise. It is obvious in authoritarian states, some employer–employee relationships, etc.
Assumed Relationships—Ch. 1—Self-imposed relationships that come into play when an individual voluntarily identifies ways in which he/she might benefit another person or group and then voluntarily accepts responsibility for doing so as an expression of character or virtue.

Asymmetrical Model—Ch. 9—PR activities that are unbalanced in the clients’ favor, with little expectation that the organizations and clients will change.

Authoritarian Theory of the Press—Ch. 3—Political system that expects people to obey leaders and minimizes their freedom of speech, assembly, and access to information that would be critical of government or disruptive to the establishment. Media may be independently owned, but are subject to numerous controls, including prior restraint, licensing, and laws against sedition.

Authority—Ch. 1—One of four hierarchical ways of knowing, according to Charles Peirce’s philosophy on epistemology. This includes reliance upon sources that are secular or religious, personal or institutional, etc.

Autonomous Moral Agent—Introduction—To have personal morals that are freely chosen and self-determined, based on one’s own reason rather than on external authority.

Autonomy—Ch. 3—An idea that refers to the capacity to be one’s own person, to live one’s life according to reasons and motives that are taken as one’s own and not the product of manipulative or distorting external forces. *Source: Standard Encyclopedia of Philosophy.*

Beneficence—Ch. 11—A prima facie duty: We should strive to make the world a better place and be motivated to help others improve their lives.

Bentham, Jeremy—Ch. 10—Early utilitarian who developed a hedonic calculus.

Blameworthiness—Ch. 13—Deciding whether people deserve censure for their actions.

Categorical Imperative—Ch. 2, Ch. 11—Theory created by philosopher Immanuel Kant that states people must act on universalized moral duties, outside of our wishes and desires and irrespective of the consequences of those actions. Such principles are unconditional, allowing for no exceptions, no fudging, no arguments about “close enough will do.” They are known and obeyed by all rational humans with an in-born conscience.

Cathartic—Ch. 1—Aspect of moral philosophy that provides relief through divulging emotions or a strong expression. *Source: Cambridge Dictionary.*

Caveat Emptor—Ch. 9—Latin for “let the buyer beware.”

Caveat Venditor—Ch. 9—Latin for “let the seller beware.”
Civic Journalism—Ch. 6—Abandoning the notion that journalists and their audiences are disinterested spectators in political and social processes. (See “Public Journalism.”)

Civil Disobedience—Ch. 1—A refusal by individuals or groups to obey laws, as a peaceful way of expressing their disapproval of those laws and in order to persuade the government to change them. Source: Cambridge Dictionary.

Cognitive Dissonance—Ch. 13—The discomfort that occurs when your beliefs don’t match your actions or when your brain has two competing thoughts.

Cognitive Structure—Ch. 6—The organizing aspect of thinking, which monitors and directs the choice of thoughts; implies an “executive processor” that determines when to continue, interrupt, or change thinking patterns.

Coherence Theories—Ch. 7—Hold that the truth of propositions, assertions, or beliefs must connect logically and directly with other propositions, assertions or beliefs that we think are true.

Commission on the Freedom of the Press—Ch. 3—Also known as the Hutchins Commission; public report released in 1947 that aimed to assess media organizations controlled by an oligopoly of companies accused of being concerned only with profits and wielding power. Theorizes that: (1) whoever enjoys freedom has certain obligations to society and (2) society’s welfare becomes the most overriding concern.

Communist Theory of the Press—Ch. 3—Political system that in theory does not differentiate among social classes, abolishes private property, and distributes wealth equally among citizens. The media are essentially an arm of the government.

Communitarian—Ch. 5, Ch. 9, Ch. 13—Emphasizes the need to balance individual rights and interests with that of the community as a whole, and says that citizens are shaped by the cultures and values of their communities and individuals need to lead freely chosen lives. Source: Standard Encyclopedia of Philosophy.

Compassion Fatigue—Ch. 12—When people stop thinking, worrying about, or supporting a cause or issue because the problem has continued for too long and they don’t believe they can do anything to solve it.

Consequentialist—Ch. 7, Ch. 10—The view that normative properties depend only on consequences. The most prominent example is about the moral rightness of acts, which holds that whether an act is morally right depends only on the consequences of that act or of something related to that act. Source: Standard Encyclopedia of Philosophy.

Contextual Relativism—Ch. 4—When a person becomes oriented in an uncertain world and puts ideas into context, recognizes the need to reach reasoned decisions, makes
tentative commitments, and explores the implications of a chosen lifestyle. (See “Post-conventional Levels of Moral Development.”)

**Contractarian**—Ch. 12—Theories (such as ideas from Kant, Locke, and Rousseau) that justify moral principles by appealing to a social contract that is voluntarily committed to under ideal conditions for such commitment.

**Contracted Relationships**—Ch. 1—Interactions between parties who have agreed to share more-or-less equally in power and authority.

**Conventional Levels of Moral Development**—Ch. 4—Phase that involves a relativistic view of the world in which many opinions appear to be acceptable, individuals conform to the expectations of others, and rules are followed.

**Correspondence Theories**—Ch. 7—Known as the theories of conformity, congruence or agreement. They are tied to metaphysical realism, holding that truthful propositions correspond to or mirror objective reality.

**Credibility**—Ch. 13—What people think of you; your image or reputation.

**Cultural Relativism**—Ch. 3—Belief that each culture is entitled to its own standards and should be assessed on its own terms; principle that an individual human’s beliefs and activities should be understood in terms of his or her own culture. (See “Relativism.”)

**Deception**—Ch. 7—To cause to believe what is false, and/or to intentionally cause another person to have a false belief to gain advantage. *Source: Standard Encyclopedia of Philosophy.*

**Defining Issues Test**—Ch. 4—A pencil-and-paper instrument created by James Rest used to measure moral development. Research focuses on moral sensitivity, moral judgment, moral motivation and commitment, and moral character and implementation.

**Democratic Socialist Theory of the Press**—Ch. 3—Combines Marxist ideals and writings of classic libertarians; recognizes the uniqueness of a fully developed media system that has been given free reign in a laissez-faire marketplace but frowns on increased monopolies and concentration of media ownership.

**Deontology**—Introduction, Ch. 10, Ch. 11—Duty-based decision making; moral theories that guide and assess our choices of what we ought to do, based on notions of duty, obligation, and intentions, while downplaying the consequences of those choices.

**Descriptive Ethics**—Ch. 1—Involves chronicling what sorts of beliefs certain individuals hold about morality or describing a society’s set of moral customs.

**Developmental Theory of the Press**—Ch. 3—Media theory reflecting modern nationalist and political independence movements; it draws from socialist thought and
development principles. Media personnel are often expected to be “cheer leaders” for the developing nation-state.

**Dialectical**—Ch. 1—Aspect of moral philosophy that practices logical discussion to investigate the truth of a theory or opinion. *Source: Cambridge Dictionary.*

**Dogmatic**—Ch. 11—Certainty; convictions or beliefs—or an entire belief system—relatively impervious to change.

**Dualism**—Ch. 4—The belief that things are divided into two different elements or opposing parts, such as good and evil.

**Egoism**—Introduction—Philosophy that claims that it is necessary and sufficient for an action to be morally right if it maximizes one’s self-interest. *Source: Standard Encyclopedia of Philosophy.* (See “Ethical Egoism.”)

**Empathy**—Ch. 4, Ch.12—The ability to share feelings or experiences of others by imagining what it would be like to be in their situation.

**Epistemology**—Introduction, Ch. 1—Branch of philosophy that studies the origin, nature, methods, validity, and limits of human knowledge. It deals with the creation and dissemination of knowledge in particular areas of inquiry. *Source: Standard Encyclopedia of Philosophy.*

**Ethical Egoism**—Ch. 10—Justification for utilitarianism that allows an individual to do whatever pleases him or her; people ought to act out of their own self-interests.

**Ethical Relativism**—Ch. 10—Justification for utilitarianism which concludes by stating that each person or culture defines what is right. (See “Relativism,” “Cultural Relativism.”)

**Ethics**—Ch. 1—The study and application of moral philosophy; reasoning about, reflecting upon, and acting out of principled choices. (See “Moral Philosophy,” and note that there are hundreds if not thousands of definitions of ethics.)

**Ethics of Care**—Ch. 2, Ch. 12—Feminist theory based on interdependence of all individuals for achieving their interests, belief that those vulnerable to choices and their outcomes deserve extra consideration, and the necessity of attending to the details of the situation in order to promote the actual specific interests of those involved. The theory challenges norms of justice, balance and neutrality, claiming that these are perspectives promulgated by males or the privileged. (See “Feminist Ethics,” “Morality of Care.”)

**Ethos**—Ch. 13—A term from Aristotle’s *Rhetoric* that helps define credibility, saying that ethos depends on the personal character of the speaker.
Eudaimonia—Ch. 6, Ch. 12—Contented state of being fulfilled, healthy, prosperous and flourishing. The best possible living, according to Aristotle.

Feminist Ethics—Ch. 12—Maintains that the way to sustain relationships and community is through dialogue and with sensitivity. (See “Ethics of Care,” “Morality of Care.”)

Fidelity—Ch. 11—A prima facie duty: We should keep all our explicit and implicit promises, and not let down people who count on us.

First Amendment—Ch. 3—U.S. Constitution’s assurance of freedom of speech and freedom of the press, no establishment of religion, and the right of the people to peacefully assemble and petition the government for a redress of grievances.

Frankena, William—Ch. 10—See “Theory of Obligation.”

General Utilitarianism—Ch. 10—A deontological approach to consequentialism, stating that we should not ask in each situation which action has the best consequences, but neither should we merely invoke some rules.

Gert, Bernard —Ch. 11—Philosopher and professor who developed an alternative approach to deontological ethics. He has been described as “Kant with consequences, as Mill with publicity, and as Ross with a theory.” His ten moral rules focus on avoiding evil and placing attention on rationality and impartiality.

Gilligan, Carol—Ch. 12—Feminist moral psychologist whose book In a Different Voice articulated the ethics of care.

Golden Rule—Ch. 12—Prescription for consistency in sustaining interdependent relationships; it requires a high degree of empathy and a commitment to fairness.

Good Actions—Ch. 11—A concept from William David Ross’s book, The Right and the Good, stating that good actions are a consequentialist question “rooted in (often unforeseeable) outcomes.”

Gratitude—Ch. 11—A prima facie duty: We should be good to people who have been good to us.

Hedonic Calculus—Ch. 10—Created by utilitarian philosopher Jeremy Bentham to calculated whether happiness would trump unhappiness in any given situation. Measures happiness along seven dimensions: intensity, duration, purity, certainty, fecundity, propinquity, and extent.

Hedonistic Life—Ch. 6—A lifestyle based solely on pleasing yourself through the use of success, ambition, influence, pleasure, and enjoyment of life.
Hutcheson Commission—Ch. 3—See “Commission on Freedom of the Press.”

Hypothetical Imperatives—Ch. 11—According to Kant, it is a command that applies to us by virtue of our having a rational will; a command in a conditional form. It tells us what to do if we want to bring about certain consequences, such as happiness.

IFF—Ch. 10—“If and only if;” a term used in philosophy and logic.

Immoral—Ch. 6—Not within society’s standards of acceptable, honest, and moral behavior; morally wrong.

Imperfect Duty—Ch. 11—Kant’s term for a duty that we must observe only on some occasions. This is somewhat similar to Ross’s prima facie and actual duties, with actual = perfect and prima facie = imperfect.

Implicit Agreement—Ch. 7—An agreement between media practitioners and media consumers in which media that inform and persuade have a special obligation to be truth seekers and truth tellers.

Implied Third-Party Credibility—Ch. 9—An outside corporation or opinion that strongly agrees with the first party, usually in the form of PR.

Instrumental Values—Ch. 6—Values that help people reach their desired goals, such as being ambitious, broadminded, capable, cheerful, clean, courageous, etc.

Intentionality—Ch. 7—A determination to act in a certain way. The power of minds to be about, to represent, or to stand for, things, properties and states of affairs. Source: Standard Encyclopedia of Philosophy.

Intuition—Ch. 1—Reliance upon sensitivity and personal judgment to make decisions; it may include “gut feelings” and other ways of filtering data.

Justice—Ch. 11, Ch. 12—A prima facie duty: The act of being just, impartial, or fair. We should ensure an equitable distribution of reward, pleasure, and other good insofar as it is within our power to give. It should be distributed on the basis of merit and need, not tit for tat.

Justification Models—Ch. 2—Ethics formulas or decision trees that are to be followed to their logical conclusions. Some examples are Rotary International’s four questions, Bok’s test of lying, TARES, SPJ’s 10 questions, the Potter Box, and the 5 W’s & H.

Kant, Immanuel—Ch. 11—Eighteenth-century German deontologist who theorized that we should always act in such a way that we can also will that the maxim of our action should become a universal law. He judged morality by examining the nature of actions and the will of agents rather than goals achieved. Source: FreeDictionary. (See “Categorical Imperative,” “Hypothetical Imperative,” “Imperfect Duty,” “Perfect Duty.”)
**Laissez Faire**—Ch. 3, Ch. 9—Allows industry to be free of government restriction, especially restrictions in the form of tariffs and government monopolies. It means “Government should not interfere.”

**Libertarian Theory of the Press**—Ch. 3—Political system in which people are free to think, behave, and communicate as they want.

**Libertarians**—Introduction—Political activists motivated by legal rights such as privacy, intrusion, libel, fair trial, etc. rather than moral rights such as dignity, well-being, peace of mind, etc. Libertarianism is normally advocated as a theory of justice in the sense of what we owe each other. *Source: Standard Encyclopedia of Philosophy.*

**Locke, John**—Ch. 3—English libertarian philosopher who articulated the theory that justified revolution against tyranny and gave the British Parliament supremacy over the king. A highly influential moral reformer, Locke advocated Christian ethics, social contract theory, and natural rights of life, liberty, and property.

**Logos**—Ch. 13—A term from Aristotle’s *Rhetoric* that helps define credibility, saying that logos considers the proof, or apparent proof, provided by the words of the speech.

**Loyalty**—Ch. 5—A philosophical and pragmatic issue centered around questions of allegiance, commitment, obligation, devotion, attachment, and social contracts.

**Machiavelli, Niccolò**—Ch. 3—Italian philosopher who advocated strong central government and said, “The ends justify the means.” Machiavelli may have grazed at the fringes of philosophy, but the impact of his musings has been widespread and lasting. His writings are maddeningly and notoriously unsystematic, inconsistent, and sometimes self-contradictory. He is best known for his treatises on realist political theory (*The Prince*) on the one hand and republicanism (*Discourses on Livy*) on the other. The terms “Machiavellian” or “Machiavellism” are used by philosophers concerned with a range of ethical, political, and psychological phenomena. *Source: FreeDictionary, Standard Encyclopedia of Philosophy.*

**MacIntyre, Alisdair**—Ch. 12—Twentieth-century American social philosopher who revisited and revised Aristotle’s notions of virtue ethics.

**Media Accountability Systems**—Ch. 13—Claude-Jean Bertrand described 60 kinds of accountability systems for journalism, which are categorized as text-based, individuals/groups and processes. Some are internal; others are external; still others are co-operative. Similar systems are proposed for other media arenas.

**Meta-ethics**—Ch. 1—A branch of ethics that seeks to understand the nature of ethical properties and ethical statements, attitudes, and judgments.

**Metaphysical**—Ch. 6—Highly abstract or abstruse; a description of values.
Mill, John Stuart—Ch. 3, Ch. 10—English libertarian philosopher who viewed liberty as the right of mature individuals to think and act as they pleased so long as they harmed no one else in the process. He is credited with developing the most sophisticated theory of utilitarianism.

Milton, John—Ch. 3—English libertarian poet who wrote the speech Areopagitica, which called for an open marketplace of ideas and the self-righting process.

Mixed-Rule Deontologist—Ch. 11—A person who carefully sifts and sorts through several conflicting duties, choosing the most defensible answer, with some consideration of the consequences. An example of a mixed-rule deontologist is philosopher W. D. Ross.

Moral Autonomy—Introduction—See “Autonomous Moral Agent.”

Moral Development—Ch. 4—How individuals emerge through a logical set of hierarchical stages when reaching moral decisions.

Moral Imagination—Introduction—Expansion of a person’s notions of right and wrong, justice, etc., especially when feelings (such as empathy) and abstract intellect are stimulated.

Moral Obligation—Introduction—Morals that emerge from a sense of commitment and principled behavior; personal responsibility.

Moral Philosophy—Introduction—The study of behaviors and whether they should be classified as right or wrong; ethics.

Moral Psychology—Ch. 4—A field of study in philosophy and psychology that focuses on the moral side of human cognition and behavior.

Moral Reciprocity—Ch. 12—Mutual respect, caring, compassion, etc. as reflected in most versions of The Golden Rule.

Morality—Ch. 1—Evaluation of human conduct, practices, customs, or behaviors; judgments are based on standards, notions, or codes of good and bad, right and wrong.

Morality of Care—Ch. 4, Ch. 12—Carol Gilligan’s (and other feminist writers’) exploration of responsibilities that sustain connection in four ways: (1) individuals are defined as connected in relation to others; (2) relationships are grounded in response to others on their terms; (3) moral problems are considered as issues of relationship or response; and (4) morality of action is determined by whether relationships were maintained or restored. (See “Ethics of Care,” “Feminist Ethics.”)
Morality of Justice—Ch. 4—Lawrence Kohlberg’s exploration of rights that protect separation in four ways: (1) individuals are defined as separate from one another; (2) relationships are grounded in reciprocity; (3) conflicting claims are resolved by invoking rules or standards; and (4) morality is determined by whether each party was treated with equity.

Morally Incumbent—Ch. 11—A term describing what happens when a prima facie or particular duty takes precedence over other duties.

Non-maleficence—Ch. 11—A prima facie duty: We should not purposefully do harm—even to ourselves, let alone to the rest of society.

Non-Moral—Ch. 6—Absence of moral or ethical standards; lacking a moral sense.

Non-Theoretic Ethics—Ch. 1—A type of ethics that involves discussing one’s views on moral problems without appealing to any general moral principles.

Normative Ethical Theory—Ch. 1—Theory practiced when trying to formulate the broad, general moral theories that can explain exactly why certain actions are right and others wrong. In other words, theory that can be used to untangle and resolve complex moral problems. Source: Standard Encyclopedia of Philosophy.

Objectivity—Ch. 7—Observations and conclusions based on real facts and not influenced by personal beliefs or feelings. Source: Cambridge Dictionary.

Ombudsmen—Ch. 13—Media personnel charged with representing the interests of the public by investigating and addressing complaints about the medium reported by individual citizens. They fulfill accountability and public relations roles.

Omission—Ch. 7—Something neglected or left undone. Source: Cambridge Dictionary.

Original Position—Ch. 12—According to Rawls, it describes the condition people should be in when they begin to develop their notions of fairness and justice; the starting point, with a level playing field, that exists as people go under the veil of ignorance.

Particularistic Obligations—Ch. 5—Exclusive dedication to or interest in one’s own group, party or nation; conditional and transitory commitments.

Pathos—Ch. 13—A term from Aristotle’s Rhetoric that helps define credibility, saying that pathos depends on putting the audience into a certain frame of mind.

Perfect Duty—Ch. 11—According to Kant, it is a duty that one must always observe. For example, a perfect duty is not to injure another person, while an imperfect duty is to show love and compassion.
**Persons-as-Ends**—Ch. 2—Christian ideology that states we should do unto others as we would have done unto us. Persons are ends in and of themselves, and not merely means to someone else’s ends.

**Phronesis**—Ch. 12—Practical virtue, practical wisdom, or moral knowledge.

**Political Propaganda**—Ch. 9—Also known as agitation propaganda, it is typified by revolutionary movements, efforts to make massive shifts in public opinion, and is frequently accompanied by force and control over the channels of communication so those channels speak as one authoritarian voice.

**Post-conventional Levels of Moral Development**—Ch. 4—The highest levels or phases of moral development, in which autonomous decision makers employ expanded empathy and put things into philosophic context. (See “Contextual Relativism.”)

**Potter Box**—Ch. 2—A justification model designed by Dr. Ralph Potter that lays out moral reasoning. It is a series of logical steps to be taken by conscientious people: define the ethical situation, identify values, inject moral philosophy, and choose whom one is ultimately loyal to.

**Pragmatic Theories**—Ch. 7—Theories suggesting that statements are true if they allow us to get on with the business of interacting with the real world, a world “out there” and a world partly of our own making.

**Pre-conventional Levels of Moral Development**—Ch. 4—The first stages of moral development, in which people are controlled by authority figures or the wills of others, perceive themselves to be relatively powerless, and have little sense of “the other.”

**Prima Facie Duties**—Ch. 2, Ch. 6, Ch. 11—Rules or obligations that make intuitive sense “at first glance” or “on their face.” They play a role in determining what a person ought to do in any ethical situation. Being “prima facie,” they are subject to being overridden by other duties, i.e., it is a duty to do a certain act if no conflicting act carries a greater duty. These rules are general, deeply rooted and intuitively apparent, according to philosopher W. D. Ross. A list of seven prima facie obligations proposed by Ross: fidelity; reparation; gratitude; non-maleficence; justice; beneficence; and self-improvement. (See “Actual Duty,” “Duty Proper,” “Ross.”)

**Prior Restraints**—Ch. 3—Censorship or other measures that prevent communications from reaching the public.

**Propaganda**—Ch. 9—Originates from the Latin *propagare*, meaning the attempt to influence behavior by affecting, through the use of mass media of communications, the manner in which a mass audience ascribes meaning to the material world.

**Protonorm**—Ch. 6—A universal value that emerges from the sacredness of human life.
Pseudo-events—Ch. 12—Events or activities created to receive media publicity.

Public Journalism—Ch. 6—See “Civic Journalism.”

Rawls, John—Ch. 12—Harvard political theorist and author of *A Theory of Justice*, a contractarian view about fairness and justice. A major contribution was his “veil of ignorance.”

Reciprocity—Ch. 10—Behavior in which two people or groups of people give each other assistance and advantages.

Relativism—Introduction, Ch. 4—A descriptive and evaluative theory based on the idea that moral beliefs vary greatly from individual to individual and culture to culture. The theory suggests how we ought to think about or act towards those with whom we morally disagree, most commonly concluding that we should tolerate them. *Source: Standard Encyclopedia of Philosophy.* (See “Cultural Relativism.”)

Reparation—Ch. 11—A prima facie duty: We should pay back debts to make up for previous wrongs.

Revolutionary Theory of the Press—Ch. 3—Media are instruments of radical change, bringing about or supporting a political or social revolution.

Right Actions—Ch. 11—A concept from W. D. Ross’s book, *The Right and the Good*, stating that right actions are duty driven, undertaken after careful reflection and application of good intuition.

Ross, William David—Ch. 11—A British philosopher who worked to answer the questions, “What does it mean to be a good person?” and “What makes right acts right?” He identified seven prima facie duties and wrote the book, *The Right and the Good*, in 1930, showing the connection between duty and consequences.

Rule Utilitarianism—Ch. 10—A theory that combines deontological and teleological thinking. It emphasizes the centrality of rules in morality. It insists that we are to decide what to do in particular situations by applying a useful rule instead of asking which action will have the best consequences in the situation in question.

Science—Ch. 1—The fourth or highest of Charles Peirce’s four hierarchical ways of knowing (epistemology). The use of science holds decisions at bay until some evidence is gathered; it asks us to try to be objective in assessing ideas and experiences rather than jumping to conclusions.

Sedition—Ch. 3—Criticism of the state; an illegal resistance against authority and tendency to cause disruption or overthrow the government. Behavior that is intended to persuade other people to oppose their government.
**Self-Improvement**—Ch. 11—A prima facie duty: We should improve our own virtue, intelligence, and skills throughout our lives.

**Sentimental Loyalty**—Ch. 5—Shown when individuals bond with other individuals or groups imply because they like one another; gratitude is reciprocal.

**Social Contract**—Ch. 4, Ch. 12—Individuals freely enter contractual commitment to friends, family, and work. An agreement among members of society or between the governed and the government defining and limiting rights. (See “Contractarian,” “Justice,” “Rawls,” and “Locke.”)

**Social Response-ability**—Ch. 9—All affected parties should have the motivation and capacity to respond and participate.

**Social Responsibility Theory of the Press**—Ch. 3—Media operate within a political system that is an extension of libertarianism and grants freedom “for” specific acts, rather than merely “freedom from” restraints. It is the basis for modern media ethics.

**Sociological Propaganda**—Ch. 9—Also known as integration propaganda, it is typical of post-revolutionary societies that are making various efforts to stabilize public opinion via various instruments of mass communication.

**Socratic Method**—Introduction—A technique developed by Socrates in which a teacher does not give direct information to a student but instead asks a series of questions. The student comes either to the conclusion by answering the questions or enters a deeper awareness of the original question.

**Strict Deontologist**—Ch. 11—A person who would argue for more absolutist and universalized decisions that have little if anything to do with consequences. An example of a strict deontologist is philosopher Immanuel Kant.

**Supererogatory Duties**—Ch. 11—Acts that are good to perform but not necessary, such as helping a handicapped person across the street or going out of our way to be nice to someone without expectation of a payoff. These acts are over and above our minimal duties.

**TARES Test**—Ch. 2—Model used in public relations and advertising ethics that makes people ask and answer five questions about the appropriateness of: truthfulness of the claims made by the persuader, authenticity of the persuader, respect for the persuadee’s rights, equity of the persuasive appeal, and social responsibility for the wider public interest rather than self-interest. *Source: Philpapers.*

**Teleology**—Ch. 10—Refers to philosophies concerned with desired ends or consequences; its adherents are called teleologists or consequentialists.
Tenacity—Ch. 1—The first or lowest of Charles Peirce’s four hierarchical ways of knowing (epistemology). Deals with believing in something out of blind prejudice or through unquestioned adherence to tradition.

Terminal Values—Ch. 6—Values or goals that people would like to reach during their life, such as a comfortable life, an exciting life, a sense of accomplishment, a world at peace, etc.

Theory of Justice—Ch. 2, Ch. 12—Theory created by John Rawls; he calls it “justice as fairness.” It is a method of determining the morality of an issue based upon fairness for everyone in the situation. The fairness of the original agreement transfers to the principles agreed to, so that whatever laws or institutions are required by the principles of justice are also fair. The principles of justice chosen in the original position are in this way the result of a choice procedure designed to “incorporate pure procedural justice at the highest level.” Source: Standard Encyclopedia of Philosophy. (See also “Veil of Ignorance.”)

Theory of Obligation—Ch. 10—William Frankena’s theory of beneficence and justice. It asks us to use a principle of justice to guide the way we distribute good and evil, rather than merely focus on how we should maximize the balance of good over evil per se.

Transparency—Ch. 9, Ch. 13—To let decision-making processes be available for others to see; to be open, frank, candid. It implies accountability.

Two-Way Symmetrical Communications—Ch. 9—Public Relations uses research to negotiate and manage conflicts among organizations and strategic publics. The goal is not to persuade, but to assist the public and organizations in being more responsive and responsible.

Universalist Contextualism—Ch. 11—W. D. Ross’s notion that abstract prima facie duties are universal, and the actual duties are contextual. This accurately reflects human thinking.

Unsentimental Loyalty—Ch. 5—Loyalty that is conditional because it is done more out of obligation than enduring feelings; often found in “professional” relationships.

Utilitarianism—Introduction, Ch. 2, Ch. 10—Philosophy viewing that the morally right action is the action that produces the most good. Associated with consequentialism, the utilitarian view holds that one ought to maximize the overall good; that is, consider the good of others as well as one’s own good. Source: Standard Encyclopedia of Philosophy.

Values—Ch. 6—Term originated from the Latin valere meaning “to be of worth.” Represents the collective conception of what individuals or communities find desirable, important, and morally proper. Values also serve as the criteria for evaluating our own personal actions and the actions of others.
Veil of Ignorance—Ch. 12—A technique used by John Rawls to help assure fairness and justice in decision making. Stakeholders’ original biases or positions are hidden behind a veil during negotiations.

Video News Releases (VNR)—Ch. 9—Public relations packages that look like traditional TV news stories and given to TV news outlets.

Virtue—Ch. 12—A disposition, habit, quality or trait of the person or soul, which an individual either has or seeks to have.

Volition—Introduction—The power to make your own decisions; will power. Source: Cambridge Dictionary.