

Ethics in artistic creations and communication.

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ABSTRACT

Ethics is the activity of man directed to secure the inner perfection of his own personality.

- Albert Schweitzer.

Any artistic creations and communication shapes the society. It affects and enriches the behavior in one's life. It is to be expected that an artistic creations and communication opens up new ideas and beliefs and plays a vital role to make the society more prudent. Positive artistic creations and communications makes and focuses and supports to the true development of individual as well as the society and negative expressions makes a bad impact and causes the problems and degrades the society. An Artistic creations and communications appeals and touches to our senses, language and imaginations and shapes the performance. It gives wide perspective to the areas of understandings and scientific experiments.

The paper discusses the debate and proposes that the highest expression

of ethics is an 'aesthetic'. The paper explores relationship between the Artistic expressions and communications and Ethics. The paper dealt with historical references i.e. medieval artists and philosophers to current methodologies getting practiced in society. It explores this relationship in all artistic expressions and way of communication: literature, the visual arts, drama, the performing arts, Music and New media Practice. It also examines current issues raised by Contemporary artists and Media persons who are working at the ambiguous intersections between ethics and expressions and challenging ethical limits in working with living materials.

It will also have an appeal to the general educated reader as being current, of considerable interest, and offering a perspective on ethics that goes beyond a professional context to include questions about how one approaches ethics in one's own life and practices.

While discussing the ethical approaches in wider manner, this paper is also discussing about the Artistic Creator and communicator as in person. Artistic creations and communications cannot be discussed without judging the creator or the person who expresses or communicates.

Introduction

Ethics is the activity of man directed to secure the inner perfection of his own personality.

-Albert Schweitzer.

Since any creator or communicator who produces or imparts any artistic acts are a human beings and a part of the social moral world that we live in. Thus, his action as an artistic creator or communicator or as an ordinary human being is not exempted from moral scrutiny, evaluation and judgment. They do not just live in their own world alone. His/her actions are seen and judge by others according to its social and moral impact. While discussing about Media in ethical terms, its branding may claim that their work is a work of a genius but for a community it maybe offensive according to the generally expected moral standard of society.

In the battle field of kurukshetra before the war started, the ultimate situation came into place and Arjuna was in dilemma, 'to do or not to do?'. Krishna preaches him through Bhagawad-geeta and Arjuna gets

changed inside out. Arjuna was the great warrior of that time and Krishna was Friend, Philosopher and Guide for all the pandavas. As Geeta does, any Creation or Communication which has been placed in artistic manner has a moral responsibility to preach and serve the individual as well as their community. Any artistic creations and communication shapes the society. It affects and enriches the behavior in one's life. The creator or communicator always holds a reputation and plays a role as role model and with great reputation comes great responsibility. Media is a one of the Gurusanstha as per Indian Philosophy. Artistic Creation and Communication assimilate the knowledge and action. And in wider way, the knowledge and action leads towards betterment, betterment of individual and of a society. Any artistic creation or any form of communication, so whatever is imparted can be influenced by the ethical beliefs and moral standard of society.

Ethics is a philosophical discipline relating to concepts of good and bad in our moral life in community whereas Ethics in Artistic creation and communication is the application of ethics to the field of media. The artistic creation or communication can contribute to the ethical life of a community, as exemplified by public art, theatre and any media. Another strand of thought argues that any creation or communication which comes under

artistic deliverance do not mean anything outside of themselves and are therefore isolated from ethics. Each theory of the relation between any produced and ethics leads to different views of the ways the artistic creations are experienced and gives rise to different responsibilities for producers and experiencers of that produce.

Great good and great evil come from the use people make of the media of social communication. Although it typically is said and we often shall say here that "media" do this or that, these are not blind forces of nature beyond human control. For even though acts of communicating often do have unintended consequences, nevertheless people choose whether to use the media for good or evil ends, in a good or evil way.

There are certain things that you read daily in newspapers - corruption, bribery, food adulteration, kidnapping, violence and murder. What is happening to our society? Why are people running after money by killing their conscience? There is a gradual erosion of values from the society. Few of us are engaged in accumulating wealth and gaining power through unfair means. Why are we allowing this to happen in our society? We can join hands to prevent the degradation of values in our society. There will be total imbalance in the society, if all its members do not

practice values and ethics. Crime and chaos will rule and life will become difficult. Hence, it becomes our responsibility as an individual to live ethically.

Highest expression of ethics is an 'aesthetic'

Ethics, too, are nothing but reverence for life. That is what gives me the fundamental principle of morality, namely, that good consists in maintaining, promoting, and enhancing life, and that destroying, injuring, and limiting life are evil.

-Albert Schweitzer

Highest expression of ethics is an 'aesthetic'. Aesthetic is not a tidy intellectual discipline, is a heterogeneous collection of problems that concern the art primarily but also relate to the society and Mother Nature. Art or beauty is an autonomous entity for philosophy, because it deals with senses, and is as such free from any political or self-centric purposes. Aesthetic use psychology to understand how people see, hear, imagine, think, learn, and reflects in their acts. An artistic creation which is ethical affects and shapes the spectators, listeners and the society. It is to be considered that the objective property of ethics which is again moral in terms, get represents through artistic creations or communications. Hegel was insisting that the person who creates artistically attempt to reach the Universal through creation. While

Kant also agreed in his critical thinking that the external world allows entering into the subjective world of artistic creator because concrete reality is transformed through its creation which leads towards perfection and purity as well as that experiences of beauty carries the experiences of Freedom. The experiences or the effect produced by the external object is to set our understanding and imagination in FREE PLAY with one another which generates the pleasure, i.e. healthy livings.

The growth of any artistic forms in historical periods was in the service or to promote of religious practices with broadening ethical outlook. Raskin says, 'religious facts were employed for the display of Art'. Today, it lost the simplicity, its reverence, its spirituality of conception and its purity of execution. The success of mediaeval art unquestionably owed the facts that genius was nourished in the atmosphere of a passionate social purity. The time has come when some introspection by the Indian media is required. Many people, not only those in authority but even ordinary people, have started saying that the media have become irresponsible and wayward, and need to be reined in.

The Social earthquake of the French Revolution had no concomitant and no result more significant for the Ethical interests of mankind than the rise of the movement of thought

of which Goethe and Wordsworth were the most outstanding exponents. For the noblest thought of Leonardo-da-vinci, of Perugino, of Raphael, was the mystic union of Earth and Heaven; to the Poetic spirit of the nineteenth century was given to grasp and realize the deeper conception of the Eternal and Essential unity of the Human and the Divine.

The essential function of art is moral. But a passionate, implicit morality, not didactic. A morality which changes the blood, rather than the mind."

-D. H. Lawrence

Every artistic creation or communication plays a different and necessary part in contributing to the overall health, development, and well-being of our society. Creative thinkers and makers provide their communities with joy, interaction, and inspiration, but they also give thoughtful critique to our political, economic and social systems, pushing communities to engage thoughtfully and make steps toward social progress. Any artistic creation or communication is about connecting with one's emotions. It's personal and at the same time, universal.

I'm an expressive painter, working from the landscape, human textures and monumental memories. And yes, my work is personal, although it may not seem so at first. Feelings about my relationship with people around me, my locale, my soil

and my country creep into the work. Any creative person has the ability to 'feel strongly' to be 'sensitive' to things and express this in the writings, paintings or media which communicates. The Creative person 'absorbs' the atmosphere of a place or the memory of a feeling. I consider any artistic creations and communications are the instruments to be not only products of human genius but also great gifts of God and true signs of the times.

I say again, the media do nothing by themselves; they are instruments, tools, used as people choose to use them. In reflecting upon the means of social communication, we must face honestly the "most essential" question raised by technological progress: whether, as a result of it, the human person "is becoming truly better, that is to say more mature spiritually, more aware of the dignity of his humanity, more responsible, more open to others, especially the neediest and the weakest, and readier to give and to aid all"

We take it for granted that the vast majority of people involved in social communication in any capacity are conscientious individuals who want to do the right thing. Public officials, policy-makers, and corporate executives desire to respect and promote the public interest as they understand it. Readers and listeners and viewers want to use their time well for personal growth and development

so that they can lead happier, more productive lives. Parents are anxious that what enters their homes through media be in their children's interests. Most professional communicators desire to use their talents to serve the human family, and are troubled by the growing economic and ideological pressures to lower ethical standards present in many sectors of the media. Media do this by encouraging men and women to be conscious of their dignity, enter into the thoughts and feelings of others, cultivate a sense of mutual responsibility, and grow in personal freedom, in respect for others' freedom, and in the capacity for dialogue.

Social communication supports business and commerce, helps spur economic growth, employment, and prosperity, encourages improvements in the quality of existing goods and services and the development of new ones, fosters responsible competition that serves the public interest, and enables people to make informed choices by telling them about the availability and features of products. But the market is not a norm of morality or a source of moral value. Even the media draw people together for the pursuit of shared purposes and goals, thus helping to form and sustain authentic political communities. Media are indispensable in today's democratic societies too. They supply information about issues and events, office holders and candidates for

office. They enable leaders to communicate quickly and directly with the public about urgent matters. They are important instruments of accountability, turning the spotlight on incompetence, corruption, and abuses of trust, while also calling attention to instances of competence, public-spiritedness, and devotion to duty. The means of social communication offer people access to literature, drama, music, and art otherwise unavailable to them, and so promote human development in respect to knowledge and wisdom and beauty. We speak not only of presentations of classic works and the fruits of scholarship, but also of wholesome popular entertainment and useful information that draw families together, help people solve everyday problems, raise the spirits of the sick, shut-ins, and the elderly, and relieve the tedium of life. Media also make it possible for ethnic groups to cherish and celebrate their cultural traditions, share them with others, and transmit them to new generations. In particular, they introduce children and young people to their cultural heritage. Communicators, like artists, serve the common good by preserving and enriching the cultural heritage of nations and peoples. The media are important tools of education in many contexts, from school to workplace, and at many stages in life. Media are standard instructional tools in many classrooms. And beyond the classroom walls, the instruments of communication, including the

Internet, conquer barriers of distance and isolation, bringing learning opportunities to villagers in remote areas, cloistered religious, the homebound, prisoners, and many others. In all these settings—economic, political, cultural, educational, religious—as well as others, the media can be used to build and sustain human community. And indeed all communication ought to be open to community among persons.

Artistic creations and Communication that serves genuine community is "more than the expression of ideas and the indication of emotion. At its most profound level, it is the giving of self in love". Communication like this seeks the well being and fulfillment of community members in respect to the common good of all. It is imperative for the parties to social communication to engage in such dialogue and submit themselves to the truth about what is good. This is how the media can meet their obligation to "witness to the truth about life, about human dignity, about the true meaning of our freedom and mutual interdependence"

Problem:

Today it seems that the media getting used to block community and injure the integral good of persons: by alienating people or marginalizing and isolating them; drawing them into perverse communities organized around false, destructive values; fos-

tering hostility and conflict, demonizing others and creating a mentality of "us" against "them"; presenting what is base and degrading in a glamorous light, while ignoring or belittling what uplifts and ennobles; spreading misinformation and disinformation, fostering trivialization and banality. Stereotyping—based on race and ethnicity, sex and age and other factors, including religion—is distressingly common in media. Often, too, social communication overlooks what is genuinely new and important, including the good news, and concentrates on the fashionable or faddish. Yes, abuses exist in each of the areas just mentioned.

The media sometimes are used to build and sustain economic systems that serve acquisitiveness and greed. Neoliberalism is a case in point: "Based on a purely economic conception of man", it "considers profit and the law of the market as its only parameters, to the detriment of the dignity of and the respect due to individuals and peoples". In such circumstances, means of communication that ought to benefit all are exploited for the advantage of the few. The process of globalization "can create unusual opportunities for greater prosperity", but side by side with it, and even as part of it, some nations and peoples suffer exploitation and marginalization, falling further and further behind in the struggle for development. These expanding pockets of privation in the midst of plenty are seedbeds of

envy, resentment, tension, and conflict.

Faced with grave injustices, it is not enough for communicators simply to say that their job is to report things as they are. That undoubtedly is their job. But some instances of human suffering are largely ignored by media even as others are reported; and in so far as this reflects a decision by communicators, it reflects indefensible selectivity. Even more fundamentally, communication structures and policies and the allocation of technology are factors helping to make some people "information rich" and others "information poor" at a time when prosperity, and even survival, depends on information.

Unscrupulous politicians use media for demagoguery and deception in support of unjust policies and oppressive regimes. They misrepresent opponents and systematically distort and suppress the truth by propaganda and "spin". Rather than drawing people together, media then serve to drive them apart, creating tensions and suspicions that set the stage for conflict. The conventions of democracy are observed, but techniques borrowed from advertising and public relations are deployed on behalf of policies that exploit particular groups and violate fundamental rights, including the right to life.

The problem takes various forms. Instead of explaining complex matters carefully and truthfully, news media avoid or oversimplify them.

Entertainment media feature presentations of a corrupting, dehumanizing kind, including exploitative treatments of sexuality and violence. It is grossly irresponsible to ignore or dismiss the fact that "pornography and sadistic violence debase sexuality, corrode human relationships, exploit individuals—especially women and young people, undermine marriage and family life, foster anti-social behaviour and weaken the moral fibre of society itself"

On the international level, cultural domination imposed through the means of social communication also is a serious, growing problem. Have the rich nothing to learn from the poor? Are the powerful deaf to the voices of the weak? Instead of promoting learning, media becoming cause to distract people and cause them to waste time. Among the causes of this abuse of trust by communicators is greed that puts profits before persons.

In short, the media can be used for good or for evil—it is a matter of choice. "It can never be forgotten that any artistic creation and communication through the media is not a utilitarian exercise intended simply to motivate, persuade or sell. Still less is it a vehicle for ideology. The media can at times reduce human beings to units of consumption or competing interest groups, or manipulate viewers and readers and listeners as mere ciphers from whom some advantage is sought, whether product sales or

political support; and these things destroy community.

It is the task of communication to bring people together and enrich their lives, not isolate and exploit them. The means of social communication, properly used, can help to create and sustain a human community based on justice and charity; and, in so far as they do that, they will be signs of hope".

Artistic creation and Communication must always be truthful, since truth is essential to individual liberty and to authentic community among persons.

But despite their immense power, the means of communication are, and will remain, only media, that is to say: instruments, tools, available for both good and evil uses. The choice is ours. The media do not call for a new ethic; they call for the application of established principles to new circumstances. And this is a task in which everyone has a role to play. Ethics in the media is not the business only of specialists, whether they be specialists in social communication or specialists in moral philosophy; rather, it seeks the reflection and dialogue to encourage and assist must be broad and inclusive. It is hard for people consistently to communicate honestly with one another, in a way that does no harm and serves the best interests of all. In the world of media, moreover, the inherent difficulties of communicating often are magnified by ideology, by the desire for profit and politi-

cal control, by rivalries and conflicts between groups, and by other social ills. Today's media vastly increase the outreach of social communication—its quantity, its speed; they do not make the reaching out of mind to heart any less fragile, less sensitive, less prone to fail. Along with its limitations, human communication has in it something of God's creative activity. "With loving regard, the divine Artist passes on to the human artist"—and, we might say, to the communicator as well—"a spark of his own surpassing wisdom, calling him to share in his creative power"; in coming to understand this, artists and communicators "come to a full understanding of themselves, their vocation and their mission".

Conclusion:

Under the Constitution of India, freedom of the media is part of the freedom of speech guaranteed by Article 19 (1) (a). However, no freedom can be absolute, and reasonable restrictions can be placed on it. One of the basic tasks of the media is to provide truthful and objective information to the people that will enable them to form rational opinions.

One of the defects is that the media often twist facts. A second defect concerns the issue of paid news that has become prominent of late. A third defect is that the media often portray non-issues as real issues, while the real issues are sidelined. The real issues in India are economic, that is,

the terrible economic conditions in which 80 per cent of our people are living, the poverty, and unemployment, lack of housing and medical care and so on. Instead of addressing these real issues, the media often try to divert the attention of people to non-issues. Such as that the wife of a film actor has become pregnant, whether she will give birth to a single child or to twins, and so on. Are these the real issues facing the nation? Is this a responsible way for the Indian media to function? Are not the Indian media behaving much like Queen Marie Antoinette, who said that if the people had no bread, they should eat cake? Should the media, wittingly or unwittingly, become part of this policy of divide-and-rule and developing evil branding tendency? India is passing through a transitional period in its history, from a feudal agricultural society to a modern industrial society. This is a very painful and agonizing period. The media must help society in going through this transitional period as quickly as possible, and by reducing the pain involved. This they can do by attacking feudal ideas, for example, casteism and communalism, and promoting modern scientific ideas.

Ref:

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