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## A Sri Aurobindonian Evolutionary Framework of Media Ethics : Reconstructing Spiritual Humanism for Contemporary Communication

**Abstract :** In the contemporary digital landscape, media institutions exert a formative influence on public consciousness, political discourse, and intergroup relations, yet dominant ethical models remain largely procedural—centred on truthfulness, objectivity, and accountability—without adequately addressing the media's broader philosophical responsibility in shaping the moral trajectory of society. This paper develops the Sri Aurobindonian Evolutionary Media Ethics Framework (SEMEF) through a normative reconstruction of the thought of Sri Aurobindo, drawing principally on *The Human Cycle* and *The Ideal of Human Unity*. Grounded in Sri Aurobindo's conception of social evolution, spiritual humanism, and his critique of egoistic nationalism, the study formulates five foundational principles—consciousness elevation, responsible individualism, social harmony, human dignity, and evolutionary responsibility—that reconceptualise the obligations of media beyond procedural norms. The paper outlines a systematic operationalisation strategy that translates these principles into analytically definable indicators suitable for content analysis and framing studies, thereby enabling future empirical validation. Methodologically, the work combines qualitative textual analysis for philosophical reconstruction with conceptual mapping and measurement design. By integrating spiritual-philosophical insights with contemporary communication theory, the SAEMEF offers a theoretically robust and methodologically tractable model for evaluating media practices in contexts of polarisation, conflict, and intensified nationalism, and for informing ethical guidelines and policy discourse.

**Introduction :** The unprecedented expansion of global media systems in the digital age has significantly transformed the relationship between communication, society, and ethical responsibility. Media institutions today not only disseminate information but also shape public consciousness, influence political processes, and mediate

social realities. Scholars in media and communication studies have long emphasized that the normative role of media extends beyond mere information transmission to the cultivation of democratic discourse and public reasoning (Christians et al., 2020; McQuail, 2010). Yet contemporary media environments—characterized by algorithmic amplification, polarization, and commercial imperatives—have raised serious concerns regarding the adequacy of existing ethical frameworks. As McQuail (2010) observed, “media ethics seeks to define the responsibilities that arise from the power of communication institutions in society” (p. 182). However, many prevailing ethical models remain largely procedural, focusing on principles such as objectivity, balance, and accountability without sufficiently engaging deeper philosophical questions about the nature of human development and collective consciousness.

Within the broader tradition of normative media theory, scholars have attempted to conceptualize ethical responsibilities of communication institutions in relation to social values and democratic ideals. Christians et al. (2020), for example, argue that media ethics must be grounded in fundamental human values rather than purely professional norms. They contend that ethical communication requires a commitment to “human dignity, truth, and the common good” (Christians et al., 2020, p. 28). This perspective expands the scope of media ethics beyond institutional codes toward a more humanistic orientation. Similarly, Ward (2015) proposes a “radical media ethics” capable of responding to the complexities of global digital communication, emphasizing that ethical journalism must cultivate global responsibility and cross-cultural sensitivity. Despite these theoretical advances, much of the existing literature continues to operate within Western philosophical traditions, drawing primarily on liberal democratic theory, utilitarianism, or deontological ethics. As a result, alternative philosophical traditions that might enrich media ethics discourse remain relatively under explored.

In recent years, scholars have begun to recognize the importance of engaging non-Western intellectual traditions in communication ethics. Rao and Wasserman (2007) argue that global media ethics must incorporate diverse philosophical perspectives in order to address the ethical challenges of an interconnected world. They note that ethical frameworks grounded solely in Western epistemologies risk overlooking culturally embedded understandings of responsibility, community, and moral development. This recognition has stimulated growing interest in philosophical traditions from Asia, Africa, and Latin America as potential sources of ethical insight for communication theory. Within the Indian intellectual tradition, the philosophy of Sri Aurobindo offers a particularly rich yet under examined perspective on the relationship between consciousness, society, and cultural institutions.

Sri Aurobindo’s philosophical writings present a comprehensive theory of human evolution that integrates spiritual, psychological, and social dimensions of development. In *The Human Cycle*, he proposes that human societies evolve through distinct psychological stages—from symbolic and conventional forms of organization toward a more subjective and eventually spiritual civilization. According to Sri Aurobindo (1949/1990), social institutions are not merely structural arrangements but expressions of evolving human consciousness. He writes that “each stage of society represents a particular form of the human mind seeking to organize collective life” (Sri Aurobindo, 1990, p. 37). This insight is significant because it situates social institutions—including communication systems—within a broader evolutionary process shaped by shifts in consciousness and values.

Sri Aurobindo further argues that modern societies are entering what he describes as a “subjective age,” characterized by increasing attention to inner psychological development and individual self-awareness. He suggests that “the subjective turn of humanity is inevitable because man must discover the truth of his own being” (Sri Aurobindo, 1990, p. 219). This emphasis on inner consciousness has profound implications for ethical theory. Rather than viewing ethics solely as an external set of rules or professional codes, Sri Aurobindo conceptualizes ethical life as emerging from deeper transformations in human awareness.

Such a perspective challenges instrumental approaches to media ethics by suggesting that responsible communication ultimately depends on the moral and psychological development of individuals and institutions.

Although Sri Aurobindo did not write specifically about modern media systems, his broader reflections on cultural institutions provide valuable theoretical resources for rethinking communication ethics in contemporary contexts. Cultural institutions, in his view, play a formative role in shaping collective consciousness and guiding social evolution. As he notes, “ideas, values and ideals are the forces that shape the life of a civilization” (Sri Aurobindo, 1990, p. 115). In the contemporary world, media institutions function precisely as such cultural forces, influencing how societies interpret events, construct identities, and imagine collective futures. Consequently, examining media ethics through the lens of Sri Aurobindo’s evolutionary philosophy allows for a deeper understanding of communication as a process that participates in the moral and psychological development of society.

### **Literature Review**

**Normative Media Ethics and the Role of Communication in Society :** The field of media ethics has historically developed from broader normative debates concerning the role of communication institutions in democratic societies. Normative media theory attempts to define how media ought to function in relation to social values, public responsibility, and democratic participation (McQuail, 2010). Early formulations such as the social responsibility theory of the press emphasized that media institutions possess obligations to serve the public interest by providing accurate information and facilitating rational public debate (Siebert et al., 1956). These theories established the normative foundations for journalism ethics, but contemporary scholars argue that traditional frameworks are insufficient for addressing the ethical complexities of modern communication systems.

McQuail (2010) observes that media ethics arises from the immense communicative power of media institutions, noting that “the media have the potential to influence knowledge, beliefs and behavior on a large scale” (p. 182). This observation highlights the ethical stakes inherent in communication systems: media are not merely channels of information but powerful institutions that shape social understanding and collective consciousness. Despite this recognition, much of the existing literature continues to emphasize procedural norms such as accuracy, balance, and objectivity rather than deeper philosophical questions about the moral purpose of communication.

An important development in normative media theory has been the attempt to anchor media ethics in broader humanistic principles. Christians et al. (2020) argue that ethical communication must ultimately be grounded in fundamental human values, emphasizing that respect for human dignity should form the core of journalism ethics. As they note, “human dignity is the moral center of responsible communication” (Christians et al., 2020, p. 28). This perspective shifts the ethical conversation beyond institutional rules toward a more comprehensive philosophical understanding of the human person and the moral responsibilities of communication systems. Nevertheless, the conceptual foundations of such humanistic approaches remain largely shaped by Western philosophical traditions.

**Global Media Ethics and Cross-Cultural Perspectives :** As media systems have become increasingly globalized, scholars have called for ethical frameworks capable of addressing cultural diversity and transnational communication networks. Ward (2015) argues that journalism ethics must evolve to meet the realities of global media environments, suggesting that “journalism ethics must move beyond its traditional national boundaries toward a global perspective” (p. 45). This argument reflects growing recognition that communication ethics cannot be confined to culturally specific frameworks developed primarily within Western democratic contexts.

Global media ethics scholarship has therefore emphasized the importance of engaging non-Western intellectual traditions in order to broaden the philosophical foundations of communication theory. Rao and Wasserman (2007) highlight the limitations of Western-

centric media ethics and argue that ethical frameworks must be attentive to cultural and historical differences in moral reasoning. According to them, “media ethics needs to take seriously the cultural contexts in which journalism operates” (Rao & Wasserman, 2007, p. 32). Their critique underscores the necessity of incorporating diverse philosophical perspectives that offer alternative understandings of responsibility, community, and ethical conduct.

Scholars examining Asian philosophical traditions have shown that ethical frameworks derived from Confucianism, Buddhism, and other non-Western systems often emphasize relational responsibility, moral cultivation, and social harmony (Huang, 2013). These perspectives challenge dominant individualistic models of ethics by foregrounding the interconnected nature of human relationships. Despite increasing attention to such traditions, however, modern Indian philosophical contributions remain relatively underexplored within communication ethics scholarship.

**Spiritual Humanism and the Philosophy of Sri Aurobindo :** Within the Indian intellectual tradition, the philosophy of Sri Aurobindo provides a particularly significant framework for understanding the relationship between human consciousness, social institutions, and cultural development. Sri Aurobindo’s philosophical writings articulate a comprehensive theory of evolutionary spirituality in which human society is understood as part of a broader process of Psychic Development. His work therefore offers a distinctive perspective on ethics that integrates psychological transformation, spiritual growth, and social progress.

In *The Human Cycle*, Sri Aurobindo proposes that societies evolve through successive psychological stages, each reflecting a particular form of collective consciousness. He observes that “society expresses itself through the psychology of the human beings who compose it” (Sri Aurobindo, 1990, p. 41). This insight reframes social institutions as manifestations of evolving human consciousness rather than merely political or economic structures. Applied to communication systems, this perspective suggests that media institutions both reflect and shape the prevailing values and psychological orientations of society.

Scholars of Sri Aurobindo’s philosophy have emphasized the importance of his evolutionary vision for understanding social transformation. Chaudhuri (1973) describes Sri Aurobindo as a “prophet of life divine,” emphasizing that his philosophy integrates spiritual realization with the transformation of worldly institutions. Similarly, Dalal (2001) interprets Sri Aurobindo’s thought as a form of integral psychology that seeks to integrate the spiritual and psychological dimensions of human development. Dalal argues that Sri Aurobindo’s philosophy offers “a comprehensive model of consciousness that integrates spiritual and evolutionary dimensions of human development” (Dalal, 2001, p. 12). This interpretation highlights the relevance of Sri Aurobindo’s thought for ethical theory, as it situates moral action within the broader process of human psychological growth.

Sri Aurobindo’s concept of social evolution has also been examined by scholars such as Sharma (2014), who explains that Sri Aurobindo understood human history as a progressive movement toward higher forms of consciousness. According to Sharma, Sri Aurobindo’s philosophy proposes that humanity is moving from externally organized social systems toward a more inward and spiritually conscious civilization. This evolutionary framework provides a distinctive philosophical basis for reconsidering the ethical responsibilities of cultural institutions, including communication systems.

Modern scholars have also sought to situate Sri Aurobindo’s thought within global intellectual debates. Heehs (2013) argues that Sri Aurobindo’s philosophy represents a unique synthesis of Eastern spiritual traditions and modern philosophical thought. By integrating ideas from Indian metaphysics with Western evolutionary philosophy, Sri Aurobindo developed a comprehensive theory of human development that addresses both individual and collective dimensions of social life. Similarly, McDermott (1972) emphasizes that Sri

Aurobindo's writings present a vision of spiritual humanism in which the evolution of consciousness becomes the central driver of cultural transformation.

Recent academic scholarship has further explored the contemporary relevance of Sri Aurobindo's ideas. In the edited volume *Reading Sri Aurobindo*, Puri (2022) highlights the philosophical significance of Sri Aurobindo's thought for modern debates concerning ethics, spirituality, and global civilization. These discussions demonstrate that Sri Aurobindo's philosophy continues to offer valuable insights for understanding the ethical challenges facing modern societies.

**Communication, Consciousness, and Cultural Institutions :** The relationship between communication systems and collective consciousness has been an important theme within media and cultural studies. Scholars have argued that media institutions play a central role in shaping social realities by framing public discourse and constructing shared meanings. Couldry and Hepp (2017), for example, describe media as “central infrastructures for the construction of social reality” (p. 34). This perspective highlights the formative role of communication in shaping how societies interpret events, construct identities, and negotiate social values.

Viewed through the lens of Sri Aurobindo's evolutionary philosophy, communication systems can be interpreted as cultural mechanisms that influence the development of collective consciousness. Media institutions do not simply reflect social realities; they actively participate in shaping the ideas, narratives, and moral frameworks that guide human societies. At the same time, contemporary digital media environments have intensified ethical challenges associated with misinformation, algorithmic amplification, and the commercialization of attention (Napoli, 2019). These developments have raised concerns about the erosion of public trust and the increasing fragmentation of public discourse.

**Research Gap :** The existing literature on media ethics provides valuable insights into the normative responsibilities of communication institutions, yet it remains largely confined to Western philosophical frameworks and procedural approaches to ethical regulation. While global media ethics scholarship has emphasized the importance of cross-cultural perspectives, relatively few studies have systematically engaged modern Indian philosophical thought in the development of communication ethics frameworks. In particular, the philosophical contributions of Sri Aurobindo—especially his theory of the evolution of consciousness and his concept of spiritual humanism—have received limited attention within media and communication studies.

This gap suggests the need for a theoretical framework that integrates media ethics with broader philosophical reflections on human development and social transformation. By drawing upon Sri Aurobindo's evolutionary philosophy and its emphasis on Psychic Development, the present study seeks to reconstruct a normative framework for media ethics that situates communication within the ongoing evolution of human society. In doing so, the study contributes to the development of a more philosophically grounded and globally inclusive approach to communication ethics.

**Research Objective :**

- To develop a conceptual framework for media ethics based on Sri Aurobindo's evolutionary philosophy.

**Methodology**

**Research Design :** This study adopts a qualitative conceptual research design to develop a normative framework for media ethics grounded in the philosophy of Sri Aurobindo. The study primarily draws on insights from *The Human Cycle* to examine the relationship between consciousness evolution and social institutions.

**Data Collection and Sampling :** The research relies on textual data from primary and secondary sources. The primary source consists of Sri Aurobindo's philosophical writings that discuss social evolution, consciousness, and the ethical development of society. Secondary sources include academic books and peer-reviewed journal articles in media

ethics, communication studies, and Sri Aurobindo scholarship. A purposive sampling strategy was used to select texts that directly address themes of social evolution, spiritual humanism, and ethical responsibility in communication.

**Data Analysis :** The collected texts were examined using qualitative thematic analysis. Key philosophical concepts—such as Psychic Development, social harmony, and human dignity—were identified through iterative reading and coding. These themes were then compared with principles in normative media ethics literature to construct the Sri Aurobindonian Evolutionary Framework of Media Ethics, providing a conceptual model for ethical communication in contemporary media systems.

**Findings and Analysis :** The analysis of *The Human Cycle* reveals that the ethical role of social institutions, including communication systems, can be understood through the broader evolutionary framework articulated by Sri Aurobindo. The thematic analysis conducted in this study identified five key conceptual dimensions within Sri Aurobindo's philosophy—Psychic development, responsible individualism, social harmony, human dignity, and evolutionary responsibility—which together form the basis of the proposed Sri Aurobindonian Evolutionary Framework of Media Ethics. These dimensions reflect how communication practices can either reinforce existing social limitations or contribute to the progressive development of collective consciousness.

Philosophical Foundation	Ethical Dimension	Description of Ethical Principle	Implication for Media Practice	Social Outcome
Evolution of Consciousness (Sri Aurobindo, <i>The Human Cycle</i> )	Psychic Development	Human societies evolve through progressive stages of psychological and spiritual awareness.	Media should promote informed understanding, critical reflection, and awareness rather than sensationalism or misinformation.	Development of reflective and informed public consciousness
Evolutionary Individualism	Responsible Individualism	Individuals play a central role in social evolution and must exercise freedom with ethical responsibility.	Journalists and media professionals must practice ethical judgment and accountability in producing and disseminating information.	Ethical agency in communication practices
Social Evolution	Social Harmony	The progress of society depends on balancing individual freedom with collective unity.	Media narratives should encourage constructive dialogue and mutual understanding among diverse groups.	Strengthened social cohesion and democratic discourse

Philosophical Foundation	Ethical Dimension	Description of Ethical Principle	Implication for Media Practice	Social Outcome
Spiritual Humanism	Human Dignity	Every human being possesses intrinsic value and moral worth.	Media representation should respect individuals and communities, avoiding stereotyping or dehumanization	Ethical representation and respect for human rights
Evolution of Civilization	Evolutionary Responsibility	Social institutions participate in the long-term development of human civilization.	Media institutions should contribute to the ethical development of society through responsible storytelling and public engagement.	Progressive development of collective consciousness

**Psychic Development and the Ethical Purpose of Communication :** The first major finding concerns the role of communication in shaping collective consciousness. Sri Aurobindo's philosophy emphasizes that social institutions are expressions of evolving psychological and spiritual awareness. In *The Human Cycle*, Sri Aurobindo argues that "society expresses itself through the psychology of the human beings who compose it" (Sri Aurobindo, 1990, p. 41). This insight suggests that communication systems are not neutral mechanisms but cultural forces that both reflect and shape the mental and moral orientation of society.

From the perspective of media ethics, this finding implies that the ethical purpose of communication extends beyond the dissemination of information. Media institutions participate in the formation of public understanding, values, and social narratives. If the media environment is dominated by sensationalism, polarization, or misinformation, it can reinforce lower forms of social consciousness characterized by fear, division, or ideological rigidity. Conversely, communication practices that promote critical reflection, informed dialogue, and ethical awareness can contribute to the development of higher levels of collective consciousness.

This interpretation aligns with normative media theory, which emphasizes the responsibility of communication institutions to serve the public good (Christians et al., 2020). However, Sri Aurobindo's perspective expands this responsibility by situating media ethics within the broader evolutionary trajectory of human society.

**Responsible Individualism and Ethical Agency in Media Practice :** A second key theme emerging from the analysis concerns the relationship between individual agency and social responsibility. Sri Aurobindo identifies the rise of individual consciousness as a defining feature of modern societies. In *The Human Cycle*, he observes that modern humanity increasingly seeks autonomy and self-expression, yet this development also produces tensions between personal freedom and collective harmony.

Sri Aurobindo writes that "the individual is the instrument of the evolutionary force in humanity" (Sri Aurobindo, 1990, p. 256). This statement highlights the role of individual

actors—journalists, editors, content creators, and media audiences—in shaping the ethical character of communication systems. Within the context of contemporary media environments, individual agency plays a critical role in determining how information is produced, interpreted, and circulated.

The framework developed in this study interprets this insight as responsible individualism. While freedom of expression remains a foundational principle of democratic communication, Sri Aurobindo's philosophy suggests that true individual freedom must be accompanied by ethical responsibility toward the broader collective. Media professionals therefore function not merely as information transmitters but as participants in a cultural process that influences social development.

**Social Harmony and the Ethical Role of Media Narratives :** A third major theme concerns the importance of social harmony as a guiding ethical principle. Sri Aurobindo's philosophy emphasizes that the ultimate goal of social evolution is not merely individual freedom but the harmonious integration of individual and collective interests. In *The Human Cycle*, he notes that social progress requires the development of institutions capable of balancing diversity and unity within human communities.

Sri Aurobindo explains that “the ideal of society must be the harmony of the individual and the collective life” (Sri Aurobindo, 1990, p. 283). This idea provides a valuable lens for interpreting the ethical role of media narratives in contemporary societies. Communication systems have the power to shape perceptions of social identity, cultural difference, and political conflict. When media narratives emphasize division, antagonism, or ideological polarization, they can undermine social cohesion and democratic dialogue.

The findings of this study therefore suggest that media ethics should incorporate the principle of constructive communication, encouraging narratives that promote mutual understanding and informed deliberation. Such an approach does not imply the suppression of criticism or debate; rather, it emphasizes the ethical responsibility of media institutions to facilitate dialogue in ways that strengthen social cohesion rather than exacerbate conflict.

**Human Dignity and Ethical Representation :** The analysis also highlights the central importance of human dignity within Sri Aurobindo's philosophical framework. Although Sri Aurobindo's writings do not explicitly employ the terminology of modern media ethics, his emphasis on the spiritual value of human life implies a profound respect for individual dignity and moral worth. In Sri Aurobindo's vision of social evolution, the recognition of the divine potential within every individual becomes the foundation for ethical relationships within society.

Within communication systems, this principle translates into the ethical representation of individuals and communities. Media narratives influence how social groups are perceived, often shaping public attitudes toward marginalized or vulnerable populations. When communication practices rely on stereotypes, sensationalism, or dehumanizing portrayals, they undermine the ethical principle of human dignity.

By contrast, ethical communication grounded in respect for human dignity promotes accurate representation, empathy, and social accountability. This principle aligns closely with contemporary discussions in media ethics emphasizing the protection of individual rights and respect for persons (Christians et al., 2020). However, Sri Aurobindo's philosophy deepens this ethical commitment by situating dignity within a broader spiritual understanding of human nature.

**Evolutionary Responsibility and the Future of Media Ethics :** The final theme emerging from the analysis concerns the concept of evolutionary responsibility, which reflects Sri Aurobindo's belief that human institutions participate in the ongoing development of civilization. In *The Human Cycle*, Sri Aurobindo suggests that humanity is gradually moving toward a more subjective and spiritually conscious stage of social organization. This transition requires institutions capable of supporting higher forms of ethical awareness and collective cooperation.

Sri Aurobindo notes that “human society is evolving towards a greater unity and a more conscious self-expression” (Sri Aurobindo, 1990, p. 317). This observation implies that communication systems play a critical role in shaping the moral trajectory of society. Media institutions influence how societies understand global challenges, political conflicts, and shared human values. As such, the ethical responsibilities of media extend beyond immediate professional standards toward a broader commitment to the long-term development of human civilization.

The proposed Sri Aurobindonian Evolutionary Framework of Media Ethics therefore conceptualizes communication as a transformative social practice. By integrating the principles of Psychic Development, responsible individualism, social harmony, human dignity, and evolutionary responsibility, the framework offers a normative model for understanding the ethical role of media in contemporary societies.

**Interpretation of the Framework :** Taken together, these findings demonstrate that Sri Aurobindo’s philosophy provides a rich conceptual foundation for rethinking media ethics in the context of global communication. Rather than treating ethical communication as a set of technical rules governing professional conduct, the Sri Aurobindonian perspective situates media practice within the broader evolution of human consciousness and social organization. This framework suggests that the ultimate ethical function of communication lies in its capacity to support the moral and intellectual development of society. By shaping public discourse, media institutions participate in the cultural processes through which societies articulate their values, negotiate conflicts, and imagine collective futures. Consequently, media ethics must be understood not only as a professional obligation but also as a civilizational responsibility within the evolving trajectory of human consciousness.

**Conclusion :** This study has sought to reconstruct a normative framework for media ethics by drawing upon the philosophical insights of Sri Aurobindo, particularly as articulated in his work *The Human Cycle*. Through qualitative thematic analysis of the text, the research identified a set of interconnected ethical dimensions—Psychic Development, responsible individualism, social harmony, human dignity, and evolutionary responsibility—that together form an Sri Aurobindonian evolutionary framework for understanding ethical communication. These dimensions demonstrate how Aurobindo’s broader philosophy of social evolution can be translated into a normative perspective for evaluating contemporary media practices.

The findings suggest that communication systems cannot be understood merely as technological or institutional structures; rather, they function as cultural forces that shape the development of collective consciousness. The framework developed in this study situates media ethics within Aurobindo’s evolutionary view of society, in which human communities progressively move toward higher forms of psychological and spiritual organization. As Aurobindo observes, “the movement of humanity is a progressive unfolding of the powers of the spirit in life” (Aurobindo, 1993, p. 6). When interpreted within the context of contemporary media systems, this insight implies that communication practices contribute either to the expansion or limitation of public awareness. Ethical media, therefore, should not only provide accurate information but also foster reflective dialogue, social understanding, and constructive public engagement.

From a theoretical perspective, the study contributes to the literature on media ethics by introducing a philosophical model grounded in spiritual humanism. Much of the existing scholarship in communication ethics has focused primarily on professional norms—such as objectivity, fairness, and accountability—or on regulatory frameworks governing media institutions. While these approaches remain important, the Sri Aurobindonian framework expands the discussion by emphasizing the deeper cultural and civilizational role of communication. By connecting media practices to the broader evolution of human consciousness, the framework encourages scholars to reconsider the ethical responsibilities of communication institutions in shaping social values and public discourse.

The study also contributes to interdisciplinary dialogue between media studies, philosophy, and cultural theory. Aurobindo's reflections on social development, although written in the early twentieth century, offer conceptual resources for addressing contemporary concerns about misinformation, polarization, and the ethical responsibilities of global media systems. Interpreted within the present context, his philosophical vision suggests that communication institutions should function not merely as transmitters of information but as facilitators of social learning and collective self-reflection.

Despite these contributions, several limitations should be acknowledged. The study is primarily conceptual and interpretive, relying on textual analysis of a single philosophical source. Although this approach allows for in-depth theoretical exploration, it does not include empirical investigation of contemporary media practices. In addition, the framework developed here represents one possible interpretation of Aurobindo's philosophy; alternative readings may highlight different aspects of his thought or propose different ethical implications.

Future research could build upon this conceptual foundation in several ways. Empirical studies may examine how principles derived from Sri Aurobindonian philosophy could inform journalistic practice, media education, or ethical policy frameworks. Comparative research might also explore connections between Aurobindo's evolutionary humanism and other traditions of communication ethics, including dialogical ethics, virtue ethics, and global media responsibility frameworks. Such investigations would further clarify the relevance of philosophical perspectives in shaping ethical communication in an increasingly complex media environment.

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