

RECLAIMING MEDIA CREDIBILITY: EXAMINING THE EFFICACY OF VIRTUE
ETHICS IN THE ZAMBIAN MEDIA - A CASE STUDY OF THE ZAMBIA
NATIONAL BROADCASTING CORPORATION (ZNBC) AND THE POST
NEWSPAPER

by

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THESIS ABSTRACT

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Title: Reclaiming Media Credibility: Examining the Efficacy of Virtue Ethics in the
Zambian Media – A Case Study of the Zambia National Broadcasting Corporation
(ZNBC) and the POST Newspaper

Tales of unethical reporting, conflict of interest, biases and corruption characterize media practice in Zambia today. The advent of technology and the mushrooming of media houses have ironically magnified this trend. Such tendencies have compromised ethical reporting, thus undermining the journalistic credibility. While some scholars call for a return to African ethics, others hanker for greater professionalism.

This study offers an overview of the media in Zambia with Zambia National Broadcasting Corporation and The POST Newspaper as its case study. The study looks at how virtue ethics would be effective in reclaiming media credibility. Using qualitative methods, data were collected via theoretical and methodological triangulation. Open-ended questions were designed and distributed among 10 Zambian journalists. The interviews were conducted within a period of one month.

Findings indicated that media credibility in Zambia has reached unprecedented levels of suspicion and that virtue ethics, if well applied, would redeem the lost credibility.

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A DEDICATION

To all the poor youth who desire to advance in their studies, yet have not gotten a chance
to do so.

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CHAPTER I

INTRODUCTION

Introduction

This study seeks to find a solution to the many ethical challenges faced by the media in Zambia. A general understanding among African scholars is that the media in Africa have been characterized by four major vices that have undermined the credibility of journalists: corruption, biases (partisanship), conflicts of interest and non-professionalism (Mfumbusa, 2008, Makungu, 2009, Kasoma 1994, Mabwearaza, 2010 and Skjerdal, 2010). For the Zambian case, Kasoma (1994) notes that such problems are largely an outcome of the multi-party era that swept the African continent in the 1990s. He argues that this era forced journalists to play to the gallery of political parties' character assassination games in the jostle for political power (P. 101).

In a quest to battle these problems, various scholars have come up with different theories, yet none seem to have adequately addressed the range of ethical challenges in the media. By analyzing these theories previously, this study argues that virtue ethics has a higher chance of redeeming and reclaiming the lost credibility of the media in Zambia and that of Africa.

Background of the study

The media in Africa is presented with a flawed history of inadequacies, and Zambia is no exception to these challenges. Biases (partisanship), self interest, corruption and non-professionalism are the major issues that describe newsrooms and reportage in the Zambian media. The mushrooming of media houses, content diversity and the advent

of technology, which are supposed to be celebrated as a development, have unfortunately inflated the vices of unethical reporting among journalists.

The common trend in the Zambian media today is that journalists hardly care about adhering to their codes of ethics, but rather choose to report in whichever way is beneficial to them, their employers, and people they revere. This tendency has compromised balanced and ethical reporting, thus undermining the credibility of journalists and journalism at large. It is no wonder Kovach and Ronsentiel (2011) in their book would ask, “Blur: How do we tell what is true.... (in the media today?)” (p. 11)

Over the past years, the African media have embarked on scholarly research pertaining to ethics. This has been done in an effort to redress the major ethical challenges that journalism is facing. Among scholars, there has been a general consensus that media ethics in Africa have been violated, and that journalists are losing their credibility (Mfumbusa, 2008: p.139). In the 1990s, African scholars emerged who blamed journalism training in Africa as being Western oriented and not equipping African journalists for the African media (Kasoma, 1994; Ndumbaro, 2008). Similar to Placid Temples’ (1945) argument of Bantu philosophy as being mere ‘Amalgamation’ of Western philosophies (p. 28), Kebede (1999) also argued that training African journalists with Western philosophies and ethics was another form of amalgamation that led to confusion and failure to abide by any sort of values (p.162). Based on such assumptions, Kasoma suggested a return to African values and norms as the only remedy to unethical reporting. According to him, if African journalists and journalism training in ethics were oriented towards African values, discussed by Mbiti’s (1969) aphorisms of ‘Ubuntu’, there would be harmony and respect for media ethics in Africa (p.95). In order to explain

this aphorism, Mbiti uses an analogy of a cobweb to indicate the connectedness of African life and values. Thus he argues that African philosophy and values can be summarized in a dictum, “I am because we are; since we are, therefore I am”. This is what Kasoma regarded as the foundation of African ethics, which he called ‘Afri-ethics’.

Unfortunately, the impact of Afri-ethics has not yet been felt. Although some scholars have started to emphasize its importance, there has been a split in the lives of the African people as to whether they live and uphold African culture or march with the rest of the world in embracing the rhythms of technology and globalization. In other words, the Afri-ethics that was suggested for the African media does not seem applicable to the current situation. For the same reasons, other scholars worldwide like Stephen Ward (2010) are now advocating for a global journalism ethics system, which some African scholars are equally welcoming. However, because of its idealistic nature, other scholars have been skeptical about the concept, arguing that it does not suggest a method of application to current problems in ethics (Tomaselli, 2003).

Based on the scenarios discussed above, it is logical to argue that the problems of media ethics in Zambia today need a personal approach that is characterized by a strong moral character. Thus, instead of constantly enforcing some legalistic and punitive ideologies or a collective solution to ethical problems, journalists and journalism need to be founded on strong moral convictions and character based on virtue ethics. Journalists need to be trained to cultivate a stable and habitual disposition that will incline them to upholding goodness, and thus report balanced, fair and honest news. This would potentially reclaim their credibility and that of journalism at large.

Statement of the problem

Previous research has shown that the media in Africa is characterized by habitual vices of unethical reporting that have undermined the credibility of journalism as a profession (Mfumbusa, p.1). The reality is that ethical reporting in the *Zambian* media is at crossroads and does not seem to have a solution. Frequent discussions among scholars like Banda (2009), Bujo, (1997) and Blankenberg, (1999), have categorized these unethical practices as: corruption, conflict of interest, biases and non-professionalism. Such trends have lead to the loss of credibility of the field of journalism and its journalists. Today, people can hardly tell what is true from the media.

A lot of suggestions for a remedy have been made, yet none seem to have worked. For a period of time, the media in *Zambia* depended upon Western training, which some scholars challenged as not being applicable to the *Zambian* situation. Hence, the scholars sought what they considered as ‘African ethics’ or Afri-ethics that was seen as resonating with the African values and worldview. Unfortunately, after more than a decade of its existence, Afri-ethics was reviewed and equally considered as a mere ideology that could not be applied in today’s technological and global world (Banda, 2009). People in Africa are abandoning their ‘African’ ways of life to cope with world technologies and life styles. At this moment, some other scholars have emerged to advocate for a global media ethics. However, this notion is also undergoing a period of criticism from other scholars who think that it may not be applicable in all settings.

As such, this study aims at suggesting virtue ethics as the most applicable remedy for the current situation in the *Africa* media. Since virtue ethics is about character building, the paper intends to discuss virtues in both philosophical and religious concepts,

and then suggest methods of applying these concepts in practical situations. Thus, each of the four afore-mentioned ethical problems will be examined critically while applying virtue ethics. Doing so may potentially help transform the field of journalism in Africa into a morally just career that aims to serve the community, and become the voice of the voiceless. This will in turn bring back the credibility that journalists and journalism have always held. In the same way, people will again trust the media.

Variations in ethical challenges and Zambia as a case study

Unlike other parts of the world, Africa faces similar, but unique challenges of ethical reporting. Among the aforementioned challenges of ethical reporting, corruption is more prevalent and pronounced. Acknowledging the fact that every media is facing similar challenges, sub-Saharan Africa's problems are shaped by history and the philosophy that they share. Mbiti's (1969) Bantu philosophy characterizes sub-Saharan Africa as the 'real' Africa with people sharing common ideologies and philosophies. This is evidenced in the concurrent challenges experiencing sub-Saharan countries that are different from those of North Africa.

Since Zambia lies in the heart of the sub-Sahara Africa, it qualifies to represent Africa for a case study. The media ethical problems that Zambia is facing are closely related to the ones echoed by various African scholars in the East, West and Southern Africa. There is barely any literature that tries to compare the media in North Africa and that of sub-Sahara. Believing that they are different, the two parts of Africa work independently. In this context, Zambia is chosen for the sake of placing the problems in a historic contextual setting. For this reason, Zambia and Africa will be used interchangeably to mean the whole of sub-Saharan Africa, with less emphasis on South

Africa, stretching from the margins of the Sahara through the rain forests of Central Africa to the Southern edge of the Kalahari Desert.

Zambian profile and geographical context

The country of Zambia is a former British colony that is located in the south central of sub-Saharan Africa (confer, Figure 1 below). It is a landlocked country bordering the Democratic Republic of Congo (DRC), Zimbabwe, Malawi, Angola, Tanzania, Botswana Mozambique and Namibia. According to the World FactBook of the Central Intelligence Agency, the then Northern Rhodesia changed its name to Zambia upon independence in 1964. In the 1980s and 1990s, declining copper prices, economic mismanagement and a prolonged drought hurt the economy.

Elections in 1991 brought an end to one-party rule, but the subsequent vote in 1996 saw blatant harassment of opposition parties. The election in 2001 was marked by administrative problems with three parties filing a legal petition challenging the election of ruling party candidate Levy Mwanawasa. Mwanawasa was reelected in 2006 in an election that was deemed free and fair. Upon his abrupt death in August 2008, his vice president, Rupiah Banda, who subsequently won a special presidential by-election in October 2008, succeeded him. The current president, Michael Sata, was elected president in September 2011.



Figure 1: Geographical location of Zambia.

(source: <https://www.cia.gov/library/publications/the-world-factbook/geos/za.html>)
(public domain CC0)

Brief statement about the media in Zambia

The media in Zambia, like in many other African countries, have witnessed a transition from a restricted to a more ‘liberalized’ and ‘democratized’ industry. Initially, the Zambian government had a monopoly on media, with Zambia National Broadcasting Cooperation (ZNBC) television being the most widespread in coverage. When democracy was introduced in the early 1990s, the country experienced an emergence of new private media outlets such as *The Post Newspaper* that had the role of being the voice of the voiceless. For instance, in 1990/1 it performed this role effectively in the presidential campaigns that saw former President Frederick Chiluba win a landslide victory over the well-respected founding president Dr. Kenneth Kaunda. During the campaign, the state owned media were considered a party media (as they are today) to the extent that its reporting was for the then-ruling Party, United National Independence Party (UNIP). The opposition parties, especially the Movement for Multi-party Democracy (MMD), also capitalized on private media for their campaigns. Since then,

the two media have been rivals with each of them identifying its roles in line with a political party. This in some sense was the beginning of formalized biases. It was also during this time that Africa seemed to have realized the power of the media, and thus the association of it to the role of the ‘watchdog’ and the Fourth Estate (Berger, 2000).

Many countries surrounding Zambia had a similar experience of witnessing the growth of media outlets that echoed press freedom (Mfumbusa, p. 3). Although there was an emphasis on press freedom, media experts noted that there was also a need for a regulatory body that would instill responsible reporting among journalists. This was done as a prerequisite for upholding ethical reporting that was prone to misuse. For this reason, every African country was encouraged to introduce a press council, media ombudsman or a similar regulatory body to monitor ethical reporting and conduct among journalists. As early as 1995, the Zambian media had started formulating the Media Council of Zambia, which was launched officially in 2004 (Kamwengo, 2009). Although operating in different environments, certain characteristics for every regulatory body were reputed. Tetey (2006) categorized the reputed characteristics as:

1. **Assigned accountability:** where legal and formal regulatory systems define acceptable and unacceptable behavior for the media;
2. **Contracted accountability:** where a contract is signed between the media and its public regarding media performance and;
3. **Self-imposed accountability:** where the media evolve and enforce standards of behavior voluntarily.

Of the three characteristics, self-imposed accountability was the least emphasized; whereas, assigned and contracted accountability were more common. Unfortunately, the

assigned and contracted accountabilities were considered prone to misuse, and as having contributed to numerous ethical violations. For example, Makungu (2011, p. 37) noted that the idea of assigned and contracted accountability in the media had led to a separation among journalists, with everyone trying to please a power to which they were answerable. Private media houses equally took advantage of press freedom and misused it as seen in the following editorial comment made by the chief editor of the Post newspaper:

The foolishness, stupidity and lack of humility exhibited by president Levy Mwanawasa on Saturday in Livingstone can never be imagined to come out of the mouth of the president of the country. Only a stupid fool can react to a humble advice in that way. To suggest that the mistakes Dr. Kaunda made should disqualify him from commenting on national issues is really being foolish, stupid and shortsighted... even being President of Zambia has not helped him...
(The Post newspaper, November 10, 2005).

The above statement was a response to the then President of Zambia, Levy Mwanawasa, who challenged the first Zambian President Dr. Kenneth Kaunda, saying that the mistakes he made during his reign as president for 27 years disqualified him from commenting on national issues. Although he might have been in the wrong, the people of Zambia considered *The Post Newspaper* chief editor as acting unethically.

On the other hand, other unethical reporting practices of biases, corruption and conflict of interest kept increasing. Unfortunately, the economic instabilities and other situations perpetuated these challenges, making journalists believe that it was impossible to report objectively. As noted in Mpagaze and White's (2011, p. 537) findings, one journalist clearly declared that 'Brown Envelope Journalism' (a term applied to denote journalistic activity which involves transfer of various types of rewards from

sources to the reporter, Skjerdal, p. 369) was a necessary evil, and it was impossible that a journalist could live without freebies. “It is a Jekyll and Hyde situation”, the journalist concluded in the interview. Similarly, others argued that objectivity and balanced reporting was a mirage. These and many other unethical practices started perpetuating and characterizing the media in Zambia.

Significance of the study

The significance of this study cannot be over-emphasized. Essentially, it is designed to help journalists in Zambia and Africa in general to understand the need for virtues in their career. In doing so, they will uphold ethical conduct and thus perform their journalistic duties honestly. On the other hand, this paper will help scholars appreciate virtue ethics. Most of all, the study will encourage everyone involved with the media to develop a stable habitual of disposition of character in their quest of serving the public.

Objectives of the study

General objective

- To examine how virtue ethics would be a remedy to unethical reporting in the Zambia media.

Specific objectives

- To determine how ethical reporting is guaranteed in the Zambian media.
- To assess the challenges journalists face in their fight to uphold ethical reporting.
- To investigate the reasons journalists fail to abide by the codes of ethics
- To evaluate the causes of the failures of other theories in trying to combat unethical practices in the Zambian media.

Scope of the study

This study focuses on the four major ethical problems that the media is facing in Zambia. As mentioned above, scholars have come to a consensus that the media in Africa are mostly characterized by issues of corruption, conflict of interest, biases and non-professionalism. So, the scope of this study will be guided by the parameters of these problems, which I intend to discuss while applying virtue ethics to the situations. All this will be done in a quest to find a normative standard for ethical reporting in Africa. Africa is huge, and each country experiences different media challenges. Yet a few characteristics like colonialism and the emergence of democratic eras have shaped the African media in a common way.

Structure of the thesis

The thesis is comprised of five chapters in total. The first chapter, which is the introduction, gives a general concept of the whole paper, while addressing the problem. It is in this same chapter that the objectives of the study are set. Chapter II reviews the literature, while presenting relevant theories and discussing previous studies that are related to the topic. The chapter closes with hypotheses and research questions. The third chapter discusses the methods used to arrive at the data intended. Chapter IV presents the findings, while Chapter V discusses those findings, and finally suggests recommendations as to what has to be done in order for the theories to be applicable.

Conclusion

In summary, this paper seeks to examine how virtue ethics could be a remedy for the major challenges of unethical reporting in the African media. Four related problems (corruption, conflicts of interest, biases and non professionalism) have been identified as

the major causes of the loss of credibility among journalists. Some African scholars have tried to discuss solutions to these problems, but none of them seem to have worked. It is for this reason that I am compelled to suggest virtue ethics as the only remedy for today's problems, since it deals with personal moral character.

CHAPTER II

LITERATURE REVIEW

Introduction

This chapter discusses scholarly literatures based on theoretical argument, theoretical framework, empirical literature and research gap. The review will focus on literature related to the study, and the findings and recommendations will be approached with a view to addressing the literature gap, which will be the key problem of the study. This study will contribute to the bridging of gaps in the literature.

Essentially, the basis for the literature review in this chapter hinges on the four common identified problems among the many ones in the African media: corruption, conflict of interest, biases and non-professionalism. In the discussion, a number of theories discussed by various scholars will be reviewed, leading us to a further discussion of virtue ethics, its development and value to the *Zambian media*, African media, and the world in general.

Theoretical argument

Marking the 50th anniversary of media ethics scholarship, Christians (1977) published an insightful article in the *Journal of Communication* titled, 'Fifty Years of Scholarship in Media Ethics'. The article recounted developments since 1924 when Crawford's book *The Ethics of Journalism*, made a pioneering contribution to media ethics studies. At that time, media ethics as an academic discipline was largely a *terra incognita* in the developing world. The development journalism (A kind of journalism that focuses on developmental projects) perspective, which was seen as "committed,

agitational, and political” encouraged a collectivist ideology characterized by civic advocacy (Abgaje, 1993: p. 459, cited in Musa and Domatob 2007: p. 323).

In Zambia, the media were part of what Bourgault (1995) called, “The African status quo, controlled and propagated by the single party systems, greatly undermining the emergence of a credible professional ethos”. For example, president Kaunda and founding presidents argued that African countries could not afford the luxury of a muckraking and adversarial press (Musa & Domatob, 2007). Kasoma (1994) proposed reverting to an African ethical foundation as a basis for journalism ethics in Africa, going beyond the development journalism paradigm that puts an emphasis on advocacy and the support of state policies. The proposals constituted a call for an ethical renaissance among African journalists. While few would question the need for such a renaissance, there is probably no consensus on the foundational norms and values needed to underpin it.

Ethical challenges in the Zambian media

Since the advent of the print media in the 18th century, the vision of ethical journalism has been informed by an ideology of objectivity as well as norms such as autonomy and actuality (Bo and Ugande, 2013). In such a democratic framework, the role of the media is traditionally conceived in terms of serving the public interest and as a voice for the voiceless. However, the reality brings out something different. Media professionals in Africa (Zambia) operate in a context marked by “the politics and culture of the larger society that are essentially dishonest and corrupt” (Nyamnjoh, 2005: p. 86 cited in Ndangam 2006). For example, corruption has suffused the African media systems, assuming an air of peculiar respectability justified on the grounds of economic

hardships such as ‘sitting allowance’ in Zambia (Kasoma, 2010: p. 2) *mshiko* (tip) in Tanzania (Mfumbusa 2006: p. 81), and brown envelope in Kenya and other parts of Africa. These euphemisms act as metaphors for kickbacks, tips, and freebees that are now part of the routine of journalism parlance.

Over the last two decades media performance in Africa has contributed to creating gaps between journalists’ lip allegiance to values and the practice characterized by conflict of interest. Merrill (2004, p. 34) has suggested that the problem lies with “freedom-based personal ethics”, which is not working and calls for ‘a more institutionalized community-based ethics’, ‘Afro-centricism’ that would emphasize communitarian ideals and values. Traber (1989), Kasoma (1996), and Christians (2004) offer one possibility of such a community-based ethics.

Media performance in Zambia

Communication scholars concur that the performance of the African neo-liberal media leaves a lot to be desired. Recurrent themes in academic literature include the above mentioned media problems (McDowell 2000; Kasoma 2000, 1996; Grosswiler 1997; Nyamnjoh 1999; Ansah 1996; Kerikari 1996; Traber 1989). These have been considered to affect media reportage in Zambia and Africa at large. Some scholars trace the deficiencies of media performance to “normative failures”, which have been defined as an inability to evolve an adequate normative order out of the confluence between African and Western values (Menkiti 2001: p. 134). While African values are communitarian, putting societal interests before those of individuals, western values are rooted in the concept of personal freedom anchored on what Bertrand (1993) has called “jungle individualism”. Many Africa scholars argue, as such, that the arrival of print

media technology in Africa has foreshadowed a break with the past. However, the rupture, as Ogbondah (2002, p. 62) notes, is incomplete, resulting in the traditional values and norms interfering with what Mytton (1983, p. 94) has called the demands of mediated communication. In the same way, many of the ethical dilemmas facing Zambian journalists are traceable to a conflict of loyalties between the prescribed standards of the western professional journalistic ethos (values of objectivity, conflict as news, competition, and sensationalism) and the prevailing cultural norms of face-saving, deferring to authority, and protecting the interests of the community (Musa & Domatob 2007: 323).

On the other hand, studies have consistently shown a certain duality of views towards ethical conduct in Africa. In Uganda for example, Mwesigye (2004) found that, in addition to the 'popular mobilizing' role of 'giving the ordinary people voice and setting the political agenda,' journalists "highly value the journalistic functions of information, analysis, and investigation of official claims". Similarly, Ramaprasad's (2001) study concluded that journalists in Tanzania have positive views of the so-called western values of objectivity, balance, and detachment; at the same time; they consider the media as a means to further national developmental goals, peace, and unity.

Zambian Journalism before the Colonization Era

If we want to understand the current state of journalism in Zambia, a profound inquiry to whether there was any type of reporting in Zambia before the colonial error times is necessary. It is equally important that we explore the pre-colonial legacy of the media in Africa. Taking into account Bourgault's (1995) contention, the pre-colonial

legacy, particularly the legacy of the oral tradition, has been very much part of the African media' (Bourgault, 1995: p.2).

At early stages of media development, Zambia manifested the existence of some form of journalism even before the arrival of colonialism. This kind of journalism included forms of oral discourse informed by oral tradition and folk culture. Most notable were chief messengers, storytellers, musicians, poets and dancers performing the roles modern day journalism. Such kind of a life style displays to us the concepts of civil society and public sphere as a distinct characteristic of very oral discourse style of communication. According to Shaw (2009) his made it easy for storytellers, musicians, or poets to target different civil society groups as well as 'general' and 'organized' public spheres.

Nonetheless, as Bourgault argues, most systems of mass media were introduced during the colonial period. It could thus be consented that these systems, whether historical or otherwise, only reflected a time period that began during the era of colonialism. This has led to many scholars treating Africa at the onset of colonialism as a *tabula rasa*. Nothing could be further from the truth. Bourgault was right when he restated Rubin and Weinstein (1974: p.10) who noted that 'although governments change, this does not mean that older forms disappear. The same could be said for all forms of communication; the technological forms change, but the pre-existing styles of interaction may not (Bourgault, 1995: p.2).

The Zambian press in the colonial period

In a comparative manner, the established democratic media in Zambia are to a great extent perceived as mere colonial inventions. Beyond any doubt the establishment

of the colonial press in Africa was mostly influenced by the policies of the colonies. In countries like Ghana, very influential and highly educated Africans who had returned from overseas owned the press and enforced the role of the watched. Their journalism challenged and exposed the flaws of the colonial administration. That is why Asante (1996, p. 61) argues that, “despite the variations in colonial power and regimes, the whole notion of media development and use in Sub-Saharan Africa was basically premised on liberal Western value-system that favored a free and lively press”.

While the British colonial policies supported the flourishing of a free and energetic press in their African settlements, the French imposed policies that demoralized its growth. Notwithstanding the above statement, Bourgault notes that the press in both Anglophone and Francophone Africa faced similar problems of marketing their newspapers to poor readers that could not afford buying, therefore making it difficult to attract advertisers.

Then again, Tunstall (1977, p. 213) contends that the British imposed their style of media on their former colonies. This was the case with the Zambian media. It is observed that the press in Zambia was established for the use of British settlers in Zambia, particularly to provide information among themselves. As Shaw (2009) puts it, the colonial powers introduced a new bureaucratic framework that oriented their African colonies toward divisions rather than fostering integration between and within African communities and peoples (p. 8). Ironically, one among this strategy was the mass media, which they introduced late to serve the interests of the expatriates who ran the colonies on behalf of the colonial masters.

In any case, the press that developed in British West Africa soon got extremely vocal, especially so when African elites began to show up on the scene. Despite the fact that the first genuinely African editorial manager, did not surface until 1858, the main daily papers Royal Gazette and Sierra Leone Advertiser in sub-Saharan Africa emerged in Anglophone West Africa in 1801. Charles Bannerman, the first African editor, delivered his daily paper Accra Herald (later the West African Herald) printed in his own handwriting (Ainslie, 1966, p.22). The duties of the West African press were to educate, entertain, and provoke political participation among the common citizenry.

Accordingly, Ainslie (p.2) attributes the growth of the West African press to three factors: the absence of a white/European settler population in West Africa, the presence of relatively well educated Africans returning from abroad; and the growth of missionary activity which might have slowed the press growth in the region as it did in other regions of the continent (p.19). The situation with the Zambian press was similar except that ownership was largely in the hands of settlers. And as Mwesige (2004, p. 78) puts it, ‘the 1950s saw a explosion of African-owned news publications, which coincided with the peak of African opposition, to the colonial establishment.’

Unlike the Anglophone, Francophone Africa eagerly discouraged the advancement of the local press. In such countries, Colonial administrations imposed heavy taxes on printing materials. Also, missionary activities, that could have helped combat the problem, were minimized. The few African-based daily papers that existed served just the enthusiasm of the white pioneer populace. However, notwithstanding the hostile French impositions, two African-run papers Le Cri Negre and La Phare du Dahomey rose in Dahomey (present day Benin) by 1920. The two papers are accredited

to have helped the development of African political cognizance. Similarly, the 1930s saw the expanding commitment of the Senegalese political broadsheets and also those in Cote d'Ivoire in starting political awareness by reprimanding the French governments and those that teamed up with them. This wind of progress soon spread over the other French settlements, which saw the rise in the 1960s of daily newspapers in Guinea, Togo, Mali, and Niger; a weekly in Gabon and in Central African Republic, all of which were extremely vocal in uncovering the shortcomings of the colonial policies (Bourgault, p.13).

The press after Zambia's independence and in the democratic era

The excitement that the African press experienced during colonial times was literally a passing glory. The media in the French speaking countries reverted to the propagandist role while their counterparts, the British colonies, envisioned the watchdog role. For example, the media in Sierra Leone was seriously constrained by regulations such as the 1965 Public Order Act, which criminalized defamatory libel. During the colonial period, Press freedom violations did not exist. Thus the new leaders took advantage of that and used them to intimidate their journalists. For example, Kwame Nkrumah, after four years of leading his country Ghana to freedom, ironically initiated the decline of a free media. In 1961 the president introduced a series of derogative and dictatorial directives against the press, including the demand that the editor submit a copy to his minister of information before printing (Ainslie, p.28). Nonetheless, Anglophone West Africa enjoyed the healthiest free press in Africa with the most experienced African journalists who had absorbed the British free press tradition.

Additionally, Bourgault argues that there is barely any inheritance of the information press that the Francophone countries in Africa exhibit. She continues to contend that the newspapers that were inclined to political parties seemed to encourage vendetta journalism due to lack of adequate training among the indigenous journalists. Little wonder that these journalists inevitably embraced a trend of ‘propaganda journalism’ that was associated with the African oral discourse style of communication. Bourgault asserts that the African oral discourse model of journalism, like oral praise poetry, is paramount in creating personalities in society despite that they barely foster a critical spirit among its members (p. 184). Bourgault’s argument is that, the concept of propaganda, which she believed was inherited from the oral discourse style of the storytellers, conspicuously generated opportunities for developing critical discourse in the African media. It is in this context that Andre Badibanga (1979) describes the submissiveness of the press in Africa. In reference to Cote d’Ivoire’s national daily, *Fraternite Matin* of October 18, 1977, Badibanga bemoans the fact that the only thing that was positive and ethical in the article was the galvanized praises of the then president Houphouet Boigny (cf. in Bourgault, 1995: p. 186).

The Zambian press in today’s liberal democracies

The post and neo colonial media needs to be understood in a historical context. Lynch (2005, p. 21) lays a foundation for this understanding by investigated colonial antecedents that the contemporary African media had developed. Lynch argued that the unethical practices in the African media are a reflection of the ‘habits of mind’ picked up during the colonial decades. Many current journalistic practices and values are readily traceable to the colonial era. The British, the French, and the Portuguese adopted

different media philosophies in Africa, resulting in contrasting media systems. As mentioned above, the French discouraged the establishment of an indigenous African press in their colonies. Meanwhile, the press developed differently in the Anglophone West, East, and Southern Africa (Mytton: p. 1983).

In the Zambian media, a distinction is noted between the early press, which thrived in the 1930s and 1940s, and the nationalist press that had an overt political agenda in the 1950s. The main concern was whether the media would undermine colonial rule rather than corrupt public morals. For this reason, statutory controls in the form of secrecy ordinances, sedition provisions, and detention laws outlasted the colonial dispensation. The independence era unfortunately retained the same draconian legal tricks to control opinion. Chris (2002) has noted of Zimbabwe:

The government, which came to power in 1980 when the country established majority rule, took over the same state of emergency legislation that had been introduced during the tenure of Prime Minister Ian Smith's Rhodesian government to crush African nationalism. Like Ian Smith had done from 1965 to 1980, Robert Mugabe renewed the state of emergency every six months in order to restrict opposition viewpoints and other forms of criticism of the state. (pp. 57-58).

Similarly, Zambia did not incorporate a bill of rights in its constitution until after the democratic era in the 1990s, under the pretext that it would hamper development efforts by inviting conflicts between the executive and the judiciary (Musa, 1997: p. 139). In this way, the media were dictated by imperatives other than media freedom, such as a quest for unity and peace or national development. These controls negatively impacted media performance, causing the media to attract negative nicknames such as 'muffled drums' (Hatchten, 1971), 'Watchdog in chains' (Stummer and Rioba, 2001), and 'Silent media' (McDowell, 2000).

Unethical practices and the call for acute attention

The era of democratic rule in Zambia brought about a lot of changes in all sectors of life. The paradigm shift from a one party state was jubilated and considered developmental because of its emphasis on democracy, multiparty regimes, privatization, and many other factors. Zambia was now experiencing a free-market economy in which trade was liberalized. Because of this liberalization, the free economy opened doors not only for the economic sector, but for the media as well. Within a decade, many African countries witnessed a mushrooming of media houses that others considered as a better avenue for business. In addition, a number of journalism schools, press clubs, and media councils started emerging. However, Zambia was slow in the introduction of media houses. A few of them emerged to join the ‘national media’, but only *The Post* newspaper became noticeable. Its approach of critical reporting that began during the multiparty campaigns made it famous. Such was the beginning of the major ethical dilemmas in the Zambian media. The democratic confusion attracted competition that tolerated unethical practices in the media.

Non-professionalism and journalism training

The lack of professionalism in the African media is usually traced back to this period of trade liberalization that came with media democratization around the 1990s. Notwithstanding the passion that some people had for the media as the voice for the voiceless, many others saw it as an avenue for business ventures. Research on media professionalism and training in Zambia and Africa at large indicates that business professionals and not journalists manage the media. Such people are more capital-oriented and filled with the desire to spend less capital and yield more profit (Stummer

and Rioba, 2001; p.98). Because of this, journalism training was considered less important for a job opportunity. People were employed on the basis of how much less remuneration they demanded. For this reason, many media houses employed high school graduates whom they subjected to in-house training before they were allowed to practice. This trend focused much on sophistication and not moral judgment in reporting.

Nyamnjoh (2011) argues that much of the bad journalism in Africa today has been blamed on the lack of professional training for most journalists (p.95). According to Onadipe (1998), this factor of lack of professionalism has affected "the capabilities of the messenger, the nature of the message and how it is received" and has caused quality, prestige and credibility to suffer (p. 263). The problem of journalism and mass communication training has often been posed in many countries in terms of choice between formal school training and training on the job. Nonetheless, in most countries where these two systems co-exist, the school system has not been able to impose itself as the only one that can turn out qualified and competent professionals, since many renowned journalists have not been in any training school or center. There is no consensus view in the region on the definition of a journalist.

While some define a journalist as any person who "on the basis of his intellectual faculties, his training and talents is recognized as being fit to carry out research and process information intended for mass communication" (Sopecam, 1991: p.20), others go along with the ILO concept that a journalist is someone who earns most of his living from journalistic activity. Regardless of the difference in the two definitions, everyone seems agreed that training of some sort, formal or informal, is indispensable for good journalism.

However, these disagreements have led to a failure in coming up with a normative standard that would regulate the quality of a professional journalist. For this reason, there have been many unethical practices that have been made as a result of non-professionalism and lack of journalism training.

Corruption in the media

Because of fewer qualification requirements in the Zambian media today, professional and trained journalists compete for positions with non-professionals. And due to lack of employment, these journalists are willing to take a lower paying job. However, after a long term of service, they tend to realize that their qualifications do not correspond to their salaries, and even the life styles of their class. This inevitably affects their morale. Even more important, their desire to abide by the codes of ethics is compromised, especially when they are faced with corruptive temptations. A common form of corruption and bribery among journalists today is what is termed as brown envelope journalism (BEJ).

What is Brown Envelope Journalism?

Lodamo and Terje (2009) in their article acknowledge the fact that BEJ is internationally known. According to them, BEJ is some kind of media practice where journalists are paid by their sources for covering news. It is difficult to say whether this could be considered corruption or not. Realistically, this practice has gained fame by acquiring various euphemistic names like “bonus journalism” (Frere, 2001, 62), “oiling hands” (Kasoma, 2000, p. 96), “Payola” (Biagi, 1994, p. 134) and “cocktail journalism” (Akinfeleye, 2007: p. 188).

Brown envelope journalism has also attained ironic terms in local African vernacular which a Journalist would not be comfortable being associated with, such as *gatu* in Liberia (Berger, 2002, p. 26), *solli* in Ghana (Diedong, 2006; Hasty, 2005a), *coupage* in DRC (AMDI, 2006, p. 43), *gombo* in Cameroon (Ndangam, 2006; Tagne, 1996), *ndalama yamatako* in Zambia (Kasoma, 2009), a variety of terms in Nigeria: *keske*, *kua*, *gbalamu*, and *egunje* (Adio, 2001), and *mshiko* in Tanzania (Mfumbusa, 2008). In Tanzania, the recognized term “sitting fee” describes the allowance paid by organizers to journalists for showing up at an event and staying until it is over. “Blessing fee” is the equivalent term used in Ethiopia when the Orthodox Church is involved (Londamo and Terje, 2009).

Akabogu (2005, p.28) on the other hand defines brown envelope as the practice of offering or accepting gratifications in the form of gifts, drinks, food or money in order to influence the judgment of a journalist. Okunna (cited in Akabogu, 2005) sees brown envelope as a monetary bribe handed out to a person to pressure him or her into doing what the bribe giver wants. Onyisi (1996, p. 80) notes that brown envelope “is generally used to refer to the practice of offering and receiving gratuities in the form of gifts, drinks, food, sex or money – in order to influence the judgment of a journalist.” He further observes that it may be given to a journalist as an appreciation for an act or demanded by the journalist, stressing that the underlying motive is to influence the judgment of a journalist immediately or in the future. The brown envelope offer could be in cash or non-cash form. The non-cash form includes various gift items such as products, plots of land, contract awards or offsetting transportation or accommodation bills for journalists on assignment.

All these terms have negative inferences. For example, *mshiko* in Tanzania has a connotation of corruption or some unethical practice to acquire money. What many scholars commonly understand is that brown envelope is poisonous for journalistic practice although scholars are reluctant to equate it to corruption. There is however an overall agreement that it compromises the journalistic values like truthfulness and objectivity (Biaje, 1994) and (Kasoma, 1994).

Surprisingly, almost all ‘aggravated terms’ stamped Brown Envelope journalism are initiated by media practitioners themselves. For instance, the Zambian term *ndalama yamatako* (Kasoma, 2007: p. 3), literally meaning money of the buttocks, has a connotation of ‘sitting allowance’. Nonetheless, the term today is being replaced by *nichekeleko*, which literally means ‘cut a piece for me’. In Tanzania as well, *mshiko* in a denotative manner would not be considered an aggravated term as Terje and Landamo (2009) consider them, but simply meaning something that you can hold in your hands. This however has gained a bad connotation of a negative term *rushwa*, which would mean corruption. Thus, what is observed is that brown envelope is a largely accepted practice in the African media.

Mwesige (2004, p. 90) argues that editors and media managers condone the practice of corruption in African newrooms. In exploring the rationalizations or arguments for and against the practice of the brown envelope syndrome, Onyisi (1996), identifies four classes of people who view the practice from different perspectives: idealists who see brown envelope as a form of bribery and unethical practice in journalism and should not be accepted for any reason; altruists/culturists who argue that it is offered to be nice to journalists and in line with the hospitality nature of African

culture; realists who believe that although the practice is morally wrong, a society is such that you need to do something to get your story published; and opportunists who have no firm conviction but simply believe that to accept or reject brown envelopes depends on the situation.

Conflict of interest

Conflict of Interest can be defined as a situation in which an individual or organization is involved in multiple interests that could possibly corrupt the motivation for an act of another. The tendency is common in the African media and among journalists. Practically, various business people who buy shares for business purposes own the media, and journalists work in an environment that struggles to satisfy both the business owners and the audience. As such, the needs of the audience are in conflict with the owner. This tears apart a journalist who has to find a way of impressing both.

The most challenging point for journalists comes when they involve themselves in brown envelope journalism practices. According to Mfumbusa (p. 7), the act of giving into bribery in the media leaves a journalist in a dilemma as to whether to report objectively to serve the public and his/her profession, or impress a person or organization that is sustaining them. It is no wonder that other scholars see refraining from brown envelope journalism as the beginning of editorial freedom and objective reporting in the African media.

Media biases

Essentially, the problem of conflict of interest leads to biases in reporting. According to Baron (2006, p.1), media bias is the favoritism of journalists and news producers within the mass media in the selection of events and stories that are reported,

and how they are covered. The term "media bias" implies a pervasive or widespread bias contravening the standards of journalism, rather than the perspective of an individual journalist or article.

The direction and degree of media bias in various countries is widely disputed. However, in the African media, non-professionalism, corruption and conflict of interest are the major causes of media bias. Scholars like Rioba (2001), and Bourgault (1995) have argued that biases in the African media are primarily not caused by ownership, as is a case in other continents. Instead, many journalists are compelled to biased reporting because of corrupt practices. For example, a journalist may receive a bribe that may compel him or her to twist a story in favor of the person or company that is offering the bribe. This is because such practices come with conditions that push them into a situation of conflict of interest, and hence biased reporting.

All in all, the four major ethical dilemmas facing the Zambian media are deeply connected to one another. Each dilemma leads to the other resulting in each journalist possessing all four vices. For instance, non-professionalism leads to employment competition and low salaries, which opens up avenues for corrupt practices and conflict of interest. The end results are media biases and thus unethical reportage that in turn undermines media credibility. Therefore, there is an acute need to seek a solution that would reclaim media credibility. Since the 1990s, scholars have wrestled with these problems, and a few have come up with different solutions. The first recommended solution was a general call to uphold media ethics. However, there was a question of which ethics to uphold. Kasoma (1994) suggested an ethics that was founded on African

values. He thus used John Mbiti's (1969) African philosophy to develop what he called 'Afri-ethics' for the African media.

Despite the efforts made, the problems of unethical reporting in the Zambian media are still prevalent. The theories suggested seem not to have worked. Thus, a need to investigate and apply a new solution is paramount. Therefore, this paper seeks to investigate and test virtue ethics so as to find out if it can redeem the credibility of journalism in the Zambian media.

What is virtue ethics?

The concept of virtue ethics may sound new, yet its origin can be traced back to the ancient Greek philosophers Aristotle and Plato. Some scholars have referred to virtue ethics as a highest form of the normative theories (Ackril, 1960). It is initially identified as the one that emphasizes the virtues or moral character in contrast to that which stresses duties or rules (duty based or deontology), or the one stressing the aspect of consequences of actions (teleology or goal based).

Various scholars have reached a number of definitions of virtue ethics. For instance, quoting the Greek philosophers, Aristotle and Plato, Bivins (2004) defines virtue ethics as 'actions that, if practiced habitually, would ultimately result in good character.' This means that virtues are foundational in human life for sound living. Unlike other normative theories, virtue ethics emphasize the role of individual moral disposition rather than just doing one's duty or acting to bring about good consequences. It does not only deal with the rightness or wrongness of individual actions, but also provides guidance as to the sort of characteristics and behaviors a virtue people seek to achieve. That is why Bivins (p.98) emphasizes that, 'virtue ethics does not ask what the

right action is, but what traits make a good person.” In other words, a virtuous person does not ask WHAT they ought to do, but HOW they ought to act. Above all, virtue ethics teach that we should strive and open ourselves to certain ideals, such as excellence and dedication to the common good, so as to enhance the development of our humanity.

Since virtues are acquired through learning and cultivation of our habits, (Bivins, p.98), certain ideals are likewise discovered through thoughtful reflection on what we as human beings have the potential to become. Specifically, "Virtues" are dispositions or traits that empower us to be and to act in ways that develop our potential. Virtues empower us to pursue the morals we have adopted in both our formal and informal training. As Aristotle suggested, a person can improve his or her ideal character by practicing self-discipline, while a good character can be tainted by repeated self-indulgence. Just as the ability to perform well in sports develops through much training and practice, so too does our capacity to cultivate integrity; to be fair, honest, objective, self-controlled, credible, etc. All these and many others are virtues that are equally emphasized in journalism training.

Foundation for virtue ethics

The significance of virtue ethics is more heralded by Elisabeth Anscombe's 1958 article entitled, 'Modern Moral Philosophy'. In her article, Anscombe (1958) challenged the persistent situations in which laws were emphasized over the moral character of a person. People were occupied with rightness or wrongness of a thing in fear of punishment, other than professing what they believed in. Thus, among the many theories that Anscombe criticized, were John Stuart Mill's utilitarianism and Immanuel Kant's deontological theory.

The basis for Anscombe's argument was that Utilitarianism, (that emphasized the end justifying the means), and deontology (means justifying the end) were stringent rules based on meaningless ideas of obligation whose significance depended on the existence of a lawgiver (p.33). Influenced by Aristotle's teaching striking a balance between two extremes (golden mean), she called for a return to personal character development that emphasized the importance of emotions and an understanding of moral psychology. This shift led to a renaissance in the development of virtue ethics.

Further, notable scholars like Bernard Williams and Alasdair MacIntyre also fostered this development of virtues. In his philosophical work, Williams (1985), criticized the development of moral philosophy as essentially hinging on Kant's categorical imperative that emphasizes obligation. He argued that Kant's obligation theory was tantamount to blame. This means that people do not act out of conviction, but are obliged to behave in a certain way that if not met, is considered a violated duty. Williams was also concerned that such a conception for morality rejects the possibility of luck (p. 14). If morality is all about duty and obligation, then our autonomy for self control is affected as well. Sometimes attainment of the good life is dependent on things outside of our control. Similarly, William thinks that ethics should be approached on a wider perspective to encompass emotions that morality rejects, and social justice. This view of ethics is compatible with the Ancient Greek interpretation of the good life as found in Aristotle and Plato. Need to define "good life" more distinctly.

In his book, *After Virtue*, Alasdair MacIntyre (1981) argues that morality is essentially based upon habits and the knowledge as to how to live a good life. This implies that good judgment generally emanates from good character, and not merely from

seeking to follow formal rules (p. 44). In other words, morally good people do not require laws because their exemplary lives direct them towards the good. This means that laws are essentially designed for ‘stupid’ people who cannot figure out moral. Further, MacIntyre believed that a community or institution was the best place to learn and cultivate the virtues. In trying to elucidate this approach, MacIntyre understood himself to be reworking the Aristotelian idea of an ethical teleological theory. Although, he considered his work as being outside virtue ethics, he emphasizes the importance of moral goodness as defined in respect to a community engaged in innate goodness rather than focusing on independent duties. In as such, public interest was the basis for moral judgment.

In summary, the above scholars, in their own ways, argued for a radical change in the way one ought to act. Whether they call for a change of emphasis from duty, a return to a wider understanding of ethics, or an integral perception of practices that generate virtues, their disappointment with the state of modern moral philosophy laid the foundation for change. The change talked about is one that fosters a strong moral character in judgment, rather than acting out of fear of blame or punishment. Similarly, if Zambian journalists developed this kind of moral character, there is likeliness that the ethical challenges they face will not interfere with their journalistic practices.

Theoretical framework

Confronting the major normative theories of Mill and Kant was the first stage of the development of virtue ethics. However, this confrontation brought about a quest for alternative answers. Thus, virtue ethicists took up the responsibility of developing accounts of virtues that could stand on their own merits rather than simply criticizing

consequentialism and deontology. As a starting point, scholars embraced an Aristotelian understanding of virtue, while taking other inspiration and accounts from Plato, the Stoics, Hume, Aquinas and Nietzsche. These scholars developed three main strands namely; *eudaimonism*, *agent-based* and the *ethics of care* theories.

Eudaimonism

In his philosophical discourse on virtue ethics, Aristotle coined the word *eudaimonia* to mean happiness, contentment, and fulfillment. McKinnon (1999) considers this as the name of the best kind of life lacking nothing and an ultimate in itself. It is a means to live and fare well. This is a kind of life that everyone desires. According to Aristotle, every action is purposed for a good end (Russell, 2008). This implies that even a bad action is aimed at bringing gratification. For instance, a thief would steal for personal gratification. In addition, Aristotle claims that all the things that are ends in themselves also contribute to a wider end, an end that is the greatest good of all (Russell, p. 329).

To differentiate Aristotle's virtue theory from that of utilitarianism, he qualifies the concept of goodness saying that, it is that goodness whose functions are performed well (Josephson and Hanson, 1998). This means that the goodness should emanate from both intentions and actions. For example, the knife has a function, to cut, and if it performs its function well when it cuts well. This argument can be applied to journalists: Journalists have a function, and good journalists are those that perform their functions well, fulfilling, and reaching the level of excellence, or *eudaimonia*. The uniqueness of eudaimonistic virtue ethics lies in the fact that it reverses the relationship between virtue and rightness. A goal oriented person could accept the value of the virtue of kindness, but

only because someone with a kind nature is likely to bring about consequences that will increase utility. So the virtue is only justified because of the consequences it brings about. In eudaimonist virtue ethics the virtues are justified because they are constitutive elements of goodness in itself. In a similar way, Rosalind Hursthouse (1999) developed a comprehensive explanation of eudaimonist virtue ethics arguing that virtues make their possessor a good human being. Like Aristotle, Hursthouse argues that the characteristic way of human beings is the rational way. He adds that by their very nature human beings act rationally, a characteristic that allows us to make decisions and to change our character and allows others to hold us responsible for those decisions. This means that the virtues benefit their possessor.

Nonetheless, there is a danger of thinking that morality is sometimes in conflict with self-interest. According to the Internet encyclopedia of philosophy, human nature is such that virtue is not exercised in opposition to self-interest, but rather is the quintessential component of human flourishing (Meilaender, 1984). The good life for humans is the life of virtue and therefore it is in our interest to be virtuous. It is not just that the virtues lead to the good life (e.g. if you are good, you will be rewarded), but rather a virtuous life is the good life because the exercise of our rational capacities and virtue is its own reward.

Agent-based virtue ethics

The second theory is one that argues that not all accounts of virtue ethics are eudaemonist, or provide happiness. Michael Slote is the main proponent for this theory. Slote (1997, p. 251) argues that there is some kind of virtue that is based on intuitions. He thus makes a distinction between agent-focused and agent-based theories, elaborating

that, agent-focused virtues understand the moral life in terms of individual virtues as inner dispositions. On the other hand, agent-based theories are more radical in that their evaluation of actions is dependent on ethical judgments about the inner life of the agents who perform those actions.

According to agent-based virtue ethics, the rightness of an act derives from the nature of the motive from which it was done. If it was done from a virtuous motive, so that it exhibits or exemplifies this motive, then it is right; if however it was done from a bad motive it is wrong. The motive (which seems to amount to the relevant character trait or disposition) is primary. Furthermore, the fact that the motive is what makes the act right or wrong is, in Slote's view, something, which the agent can appeal to in deliberation. A benevolent agent who is trying to decide what to do will ask herself, 'what is the kind thing to do here?', and in working out what the answer to that is, she is working out what is the right thing to do.

Now we generally think that people act for reasons, and also that the rightness of an act is a matter of there being overall reason to do it. So we will want to know where reasons fit into this virtue ethics story. And from the remarks cited above it seems that their role is played by the virtuous motives themselves: the virtuous agent's reason to act is that the act would be benevolent (or honest or generous). So in the case of benevolence, what makes the action right is that it is a kind act; this is the reason for doing it; and if it is not done for this reason the act will not be right. According to Slote, benevolence is a motive (i.e. a disposition or character trait), which seeks certain ends or goals, namely those to do with the welfare of others (Slote, 252–53). Slote is at pains to point out that facts about the world are relevant to the motives of the virtuous agent.

All in all, Slote convincingly fends off the charge of narcissism here, by distinguishing between performing an act because it would be the kind thing to do so, and performing it because otherwise you wouldn't deserve to be regarded (or to regard yourself) as a kind person. The latter is self-absorbed, the former isn't. It's the former motivation, which is displayed by the virtuous agent.

The ethics of care

The third influential theory of virtue ethics is what is called, the ethics of care. This theory took a more feminist approach after being influenced by scholars like Annette Baier. As with other feminist writings, the argument is essentially anti-male dominance, arguing that men think in patriarchal terms whereas women think in feminine perspectives of compassion. Theorists like Baier (1995) call for a transformation in the way we perceive ethics and the virtues, saying that we need to embrace a feminine view, such as the ability to nurture, taking care of others, patience and self-sacrifice, to mention but a few. Baier argues that virtues have been downgraded because people have less regard for the contributions that people make in our communities.

According to Ward and Taylor (1988), the notion of ethics of care, though old in nature, was first and profoundly articulated by Carol Gilligan in the early 1980s. Gilligan developed this theory from her dissertation while as a graduate student at Harvard. In her arguments, she outlined a different perspective of moral development than the one described by Lawrence Kohlberg in his experience. Kohlberg argued that the development of morality steadily seeks to find an endowed universal rational acceptance. She made this conclusion after discovered that when girls were included in the study, their scores were considerably lower than those of boys Gilligan criticized Kohlberg's

model of moral development as being gender biased. In her data presentation, She found that both men and women expressed the voice of care differently. However, Gilligan observed that if women were excluded from the voice of care, the validity of the findings would be faulted. Invalidating the charge that the ethical thinking of girls is juvenile in view of its distraction with quick relations, Gilligan stated that the notion of care was both an option of good thinking covered in manly equity customs that concentrated on self-rule and autonomy. She categorized these variations as based on one of theme rather than of gender.

Gilligan articulated these thematic perspectives through the moral reasoning of the two children (Jake and Amy) in Kohlberg's studies that responded to the "Heinz dilemma". In this dilemma, the children are asked whether a man, "Heinz", should have stolen an expensive drug to save the life of his ill wife. On one hand, Jake sees the Heinz dilemma as a problem with people wherein the right to life overrides the right to property, to an extent that every normal being would ought to steal the drug. Contrary, Amy disagrees that Heinz should steal the drug, with a perspective that he would go to prison and leave his wife in a more difficult situation. She perceives the dilemma as a narrative of relations over time that would lead to broken relationships, which require through communication for sustenance. Amy thus Considers the thought that since the world is driven by relationships and not stand alones, it is likely that the owner of the drug would work with Heinz to save a life once the situation was explained. Gilligan suggested that men and women often speak different languages that many think are the same. Further, she struggled to rectify the stereotype that places male perspectives as a norm for humanity and moral reasoning

At a later stage, Gilligan believed that people perceived her work as suggesting that ethics of care was more related to gender than to theme. She strongly opposed such an understanding of her work even when she is seen enforcing her thesis that promoted the association between men and women. In 1986, Gilligan designed what she called “the harmony of care and justice ethics” and later suggested the notions of two different morals, “voices”, and their affiliation to gender, and the meaning of the excluded “care perspectives” (cf. Internet encyclopedia of philosophy). In one of the books, Gilligan et. al. contended that between the ages of 11 and 16 is critical to girl’s establishment of character. According to the authors, this was a time when girls figure out how to hush their inward good instincts for more govern bound elucidations of good thinking (Gilligan, Hamner, and Lyons, 1990. p 3). The authors discovered that in adulthood women were urged to purpose the emergencies of pre-adulthood by being great/responsive, or by being childish/autonomous. Therefore, ladies' voices of safety get noiseless, and they encounter a disengagement of self, which may be observed in dietary issues, low administration yearning, and crushing toward oneself sexual decisions. Gilligan likewise extended her plans in various articles and reports.

Relationship of virtues ethics to African philosophy

The above discussed literature on virtues ethics seem to relate to the beliefs and understandings of many sub-Sahara African values. John S. Mbiti (1969) analyzed and defined African life as being based on the ‘Ubuntu philosophy’. According to him, Africans were ‘notoriously religious’ and thus summarized this Ubuntu philosophy in the aphorism, “I am because we are; since we are, therefore I am” (p.141). According to Mbiti, African life was so connected to the community to an extent that a violation of an

individual's life would affect the entire community (p.140). He thus uses an analogy of a cobweb to elucidate this philosophy as in the diagram (Figure 2) below:



Figure 2: John Mbiti's cobweb theory Image from <http://openclipart.org/>, Public Domain CC0) tries to explain the interconnectedness of African life

In comparing the interconnectedness of African life to a cobweb, Mbiti was suggesting an African society that is well woven like a spider web, which has every string playing a vital role in beautifying the entire web. According to Mbiti, if a single string is cut, the whole beauty of the web is distorted, and thus his famous aphorism, "I am because we are; since we are, therefore I am". Kasoma borrowed this philosophical concept to further explain the need for a connected society founded on African values. In so doing, he imagined a media that is ethical, cares about itself and the entire community. In a similar way, Aristotle, and later MacIntyre understood virtues as community based (Bivins, p.168). The two philosophers acknowledged the contributions of individuals in society, but emphasized that virtues could only be defined within the context of a community. The combination of the above thoughts thus bred theories that guided scholarships on ethics in Africa.

African theoretical perspective

In relation to the four theories of the press, African scholars came up with their own schools of thought in the 1990s, which they believed would help media practitioners operate with specific systems of social value. This agreement was reached after some scholars noted that journalism in Africa had abandoned its codes of ethics for unethical reporting practices. Thus, the first school of thought saw the abandonment of African traditional norms and values as the source of functional and credibility problems afflicting the media (Kasoma 1995; Traber 1989). Hence, a return to the African ethical roots was touted as a solution to media performance problems. For instance, Moemeka (1998) argued that communication in Africa has a communal dimension characterized by a number of values including religion as a way of life, respect for elders, supremacy of the community, and the usefulness of the individual.

A second school of thought suggested that Africa's failure to fully embrace western values was at the heart of African media performance problems (Mfumbusa, 2008). Because technology evolves in a value context, according to this view, adopting media technology, as African countries have done, without internalizing the attendant western values, limits its usefulness (Menkiti 2001). And the stance towards western values remains largely ambivalent. According to Ndagama (2006), the journalism fraternity pays lip service to objectivity and autonomy while remaining committed to corrupt practices.

A third school of thought points to the existence of gaps in journalism training as a major problem in media performance. Studies show that scant attention is paid to professional norms in the existing curricula and often media ethics is taught as part of

media law, thus limiting its impact (Hyden 2006). Some scholars have proposed that media ethics training go beyond codes of ethics to explore meta-ethical issues underlying African media performance. This view echoes Christians' (2004) call for a need to reflect on the fundamental norms on which 'our codes of ethics and regulations are founded'.

A fourth school of thought sees true media professionalism as essential to improve media performance. Merrill (2004) writes:

The only salvation is to professionalize mass communication; to make journalism into a true profession. This would accomplish several things, all to the good: (1) it would give journalists considerable freedom within their profession; (2) it would assure responsible journalism by assuring peer-pressure and self-control; and (3) it would create a body of journalists with similar ethical standards and the collegial pride in public service and serious journalism.

However, journalism in Africa still remains a pseudo-profession devoid of enforced codes of ethics and benchmarks for entry into a profession. So far the tendency has been to inculcate liberal values and norms through conferences, workshops, and symposia without establishing any mechanisms for it. However, some critics have noted that the dominant liberal-democratic framework being imposed on Africa is not universally applicable and is not working (Wasserman 2006).

What is Afri-ethics?

In the 1990s Kasoma (1994), Fukuyama (1997), and others reviewed the performance of the media in Africa, and saw it as losing its credibility. At that time, the media was characterized with unethical practices of corruption, biasness, self-interest and non-professionalism. Such trends were as undermining the credibility of journalism in Africa (Mfumbusa, 2008). The African scholars came to an agreement that journalism ethics in Africa was just an amalgamation of the Western concepts. The main argument

was that African belief systems and philosophies were different from the Western system, in the sense that Africans are more communal and societal. This suggested that studies in journalism and media ethics were equally Western oriented, and did not consider communal life that Africans had lived to believe. Thus, African scholars, with a background of Mbiti's African philosophy, started to advocate for a call to African ethics, which Kasoma (1994) called Afri-ethics.

The main argument in the concept of Afri-ethics was that, Africans should develop their own ethics that is based on their belief systems of community and social life. Kasoma believed that Africans were endowed with virtues in their values that were self-regulating; as Mbiti (1969) had always put it, "Africans are notorious religious, and further restates this connectivity in his famous aphorism, "I am because we are; since we are, therefore I am". This implies that Africans are so interconnected to an extent of believing that destroying any kind of life would mean destroying their own lives. In this way, journalists seek to promote the lives of individuals in the community so as to preserve theirs.

With this in mind, the scholars were now advocating for a return to the roots of African belief systems and values (Mfumbusa, 2008). Kasoma (2000) and Tomaselli (2008) further advocated that these values be integrated with journalism training; a call to a new academic syllabus in journalism that emphasize African values. Scholars believed that this would restore the good name and credibility of journalism that had always been known as the 'voice of the voiceless', and not what I would consider, 'the noise of the voiceless', or what Rioba and Stummer (2001) would call a watchdog in chains.

Conclusion

The quests for normative solutions to the ethical challenges in the African media remain elusive. However, this is not a uniquely African problem, as a quest for global ethics has eluded in a number of scholarships and symposia. Some have called for “a fundamental consensus on binding values, irrevocable standards, and personal attitude” (Kung 1995 cited in Cheetham 2007:19). But a basic consensus is largely lacking, and the methods of applications of some suggested theories remain elusive. This brings about ethical contradictions that have the potential to endanger peace. For example, in the name of freedom of expression, some vernacular radio stations in Kenya, broadcast hate messages in the November 2007 post-elections, leading to violence.

The reality is that, there has been a distinct dichotomy that exists between the values imparted in journalism education based on the ideology of objectivity and a *laissez-faire* journalism culture of newsrooms that encourages corruption, conflict of interest, non-professionalism and biases. Some have located normative contradictions in the tendency of the post-colonial state in Africa to justify its validity by appealing to respect of authority and order as foundational African norms. This practice has been extended to journalism, where normative issues are often settled by appeal to authority rather than values and norms.

In this sense Merrill’s (1986) observation that media credibility and responsibility will be achieved through an ethical renaissance among individual journalists determined to act in responsible ways, remains valid. The main question, however, is whether these noble goals could be achieved through a return to the communal ethical values as Traber (1989) and Kasoma (1996) suggest, through greater professionalization of the media

industry or through virtue ethics. In other words, how can an ethical renaissance be initiated and nurtured in a context in which there is no fundamental consensus on binding value? That is why the goal of this study is to apply virtue ethics to the Zambian media in an effort to reclaim trust and credibility.

To achieve this objective, the following research questions and hypotheses are chosen to guide the study:

1. What are the major ethical challenges that journalists are facing today in the Zambian media?

Rationale: Previous studies about the African media have shown that Journalists and newsrooms today are faced with similar ethical challenges. African media scholars like Kasoma (1994), Mfumbusa (2008), Nyamnjoh (2009), and many others have identified these major problems as non-professionalism, corruption, biases and conflict of interest. Although there is no specific study that proven the existence of such unethical practices in Zambia, the state of the media in Zambia reveals them in its operations. The continuous amendment of media regulatory bodies is one indication of these problems.

Hypothesis 1: Despite the variations in ownership, both private and government owned media houses face the same ethical issues.

2. What strategies do journalists use to foster responsible reporting in the Zambian media?

Rationale: The boom in scholarly research on ethics in the African media is an indication that media ethics in Africa has been compromised. In the

previous years, African countries have embarked on forming media regulatory bodies to remind journalists of their duties. Zambia started with the Media Council of Zambia (MECOZ), but later amended it to Zambia Media council (ZAMEC). Though not punitive in nature, these councils emphasize laws and obligation. Above all, they have received a lot of criticism in scholarly writings as being toothless and not capable to solve the problems of unethical reporting in Africa (Matumaini, 2012).

Hypothesis 2: Zambia has deliberate measures that are designed to foster responsible and ethical reporting, yet all these are based on laws and not conviction.

3. *What reasons hinder journalists in Zambia from abiding to their ethical codes of conducts?*

Rationale: Although there are rules and regulations that require Zambian journalists to perform in a certain way, the environment usually pushes them into unethical practices. For instance, in research I conducted in 2011, (citation?) Journalists reported that they had very little time to engage in other income generating activities, and that their salaries were too low to feed a minimum of six family members. Because of this, they said that they find it very normal to accept bribes to feed their families.

Hypothesis 3: The rules and regulations set for Zambian journalists do not emphasize moral principles, but only laws that could be bent or broken in given situations. So, journalists do not feel the guilt if they are not caught, or publicly disciplined.

4. What led to the failure of the normative theories that scholars have previously applied to the Zambian (African) media in order to combat unethical reporting?

Rationale: Although scholars started to apply various theories like Afri-ethics (Kasoma, 1994), Professionalism, (Nyamnjoh, 2009), and journalism training (Mfumbusa, 2008) in the 1990s, the problems of unethical reporting are still prevalent in the African media. Despite conferences, and other ways of placing emphasis, the unethical practices are still persistent in the Zambian media. Currently, there have not been suggestions of any theory that could help combat these problems, except the Zambia media council that has its stipulated guidelines in its constitution. The problem is that ZAMEC is still donor dependent, and its operation is in some sense secretive. There are no deliberate measures to foster the workability of its principles. Like other media councils, it still remains independent from media houses.

Hypothesis 4: The failure of the previous theories was based on their method of application, which was not practical. Theories like Afri-ethics which called for a turning back to our African values was fine, but it came in conflict with globalization that has forced people shun their African values.

This chapter reviewed literature on virtues, ethics and antecedents of unethical reporting in Zambia, Africa and the world at large. In the process, a few scholars were selected so as to clearly reveal a gap in knowledge. More importantly, the chapter has shown that there is persistent unethical reporting in the media today. Although some

theories have been applied to solve the problem, none of them seem to have worked effectively.

Moreover, of the few theories discussed so far, not much emphasis has been given to intricate concepts such as the formation of individual moral character. Instead, many of them focused on duty and punitive measures that could be applied to someone who fails to abide by the rules. The current study attempts to make a significant contribution in this regard by arguing that virtue ethics could be a solution to the problems that the media in Zambia and worldwide are facing. The major concept in all this is that if journalists were trained with virtue ethics, their actions would not be based upon fear of punishment, but rather on what they believe is the right thing to do. In the chapter that follows, the methods to be used in this study are outlined.

CHAPTER III

METHODOLOGY

Introduction

This chapter presents the research design, sampling and sample size, research tools, units of analysis and data analysis. The main objective of this study is to examine virtue ethics and see how it could be a remedy for unethical practices in the Zambian media. Conceptually, this study will rely on scholars who have discussed normative theories and African ethics in the media. Measures for unethical reporting in the Zambian media will largely be self-devised, but on the basis of scholarly research done in different parts of Africa.

Method description

This study employs a qualitative approach for several compelling reasons. Overall, qualitative research methods are especially useful in discovering the meaning that people give to events they experience (Denzin & Lincoln, 2000; Bogdan & Biklen, 2003). Similarly, the purpose of this study was to discover the meaning that journalists give to their daily professional practice. Specifically, a qualitative approach is warranted when the nature of research questions requires exploration (Stake, 1995). This method focus on asking questions of “*how* or *what*”, with an intention of acquiring a deeper understanding of what is going on at grassroots level (Patton, 2002; Seidman, 1998). Thus, throughout the interviews, the focus was on the “*what* and *how*” questions.

Secondly, according to Corbin and Strauss (1998), a qualitative study allows for the exploration of specific occurrences such as feelings or thought processes that are difficult to extract or learn about through conventional research. For the present study

explored participants' perceptions and lived experiences (Arminio, Jones, & Torres, 2006) of journalism practice in a quest for a normative framework of ethical reporting.

Third, qualitative research methods are the best approach when studying occurrences or events in their natural settings (Lincoln & Denzin 2000), while seeking to understand social processes in context (Esterberg, 2002). The current study focused on journalists and scholars' experiences of addressing ethical issues that have been identified in the Zambian media and Africa at large. Participants were selected with regard to their qualifications and experience of the Zambian media.

Fourth, qualitative methods place the researcher into active participation in the study (Creswell, 2005). For this study the researcher was the key instrument in both data collection, and the interpreter of data findings (Stake, 1995).

Qualitative approach

Qualitative research methods used in this study included: purposive sampling, semi- structured interviews, and systematic and concurrent data collection and data analysis procedures. Specifically, a constant comparative method (Glaser & Strauss, 1967) was used to analyze the data and discover journalists' perceptions and experiences with the Zambian media and how virtue ethics would be a remedy to reclaiming media credibility.

Qualitative research spans through an extensive history with no single source. Its historicity draws from the developing interests of humankind over the centuries, formally disciplined by historians, ethnographers, social psychologists and literary critics (Bilkin & Bogdan, 1982; Eco, 1994; Hamilton, 1981; Stake, 1978). It is prerogative that the researcher assumes an ongoing interpretive role in any qualitative case study (Stake,

1995). Since qualitative methodologies fundamentally focus on developing an in-depth understanding of both a particular experience and a construction of meaning that individuals attribute to their experiences, there is need for care in order to attend to the complex dynamics that emerge (Jones, 2002). Arminio, Jones, and Torres, (2006) argued that the intent of qualitative research is, through in-depth examination, to illuminate and better understand the rich lives of human beings and the world in which they live. In a similar way, Oldfather and West (1994) compared qualitative research to a musical genre of jazz. Considering a number of elements of Jazz music and the way its qualities permeate qualitative research, the metaphor is appealing. The two authors further restated that the inclusive, collaborative, improvisational, and interpretative qualities of this kind of genre are shaped by the participants much like qualitative research is shaped by both the researcher and those participating. In their statement, they plainly argued that:

Those who experience jazz firsthand (as players or members of a live audience) are those most deeply affected. Similarly, those who participate directly in qualitative research, and who hear the interplay of voices for themselves are those for whom the understandings are most vivid and meaningful. (Oldfather & West, 1994, p. 23)

What the authors imply in this statement is that qualitative research seeks to understand social processes in a context, while exploring the meanings of social events for those who are involved in them. On the other hand, Denzin & Lincoln (2000) argue that qualitative research comprises an interpretive approach to the world; studying things in their natural settings while seeking to find meaning in various experiences of participants' lived lives. Similarly, the components and foundations that guide qualitative research serve as the means to contextualize and understand the research questions in this study. A qualitative approach is most appropriate for this study because it fosters a better

understanding of the lived experiences of Zambian journalists and their own understandings of how they collect, navigate, and work within their media houses. This study allows participants the opportunity to articulate the ways they collect and analyze their news. The use of profound descriptions provides detailed accounts of the journalists' lived experiences. Essential to a qualitative research process are elements that include epistemology, a theoretical perspective, and methodology (Crotty, 1998).

Foundation of the method

The epistemology surrounding qualitative research is constructivism. According to Crotty (1998), an epistemological methodology attests that distinctive individuals create importance in diverse ways, actually when encountering the same occasion. However, Crotty identifies a number of assumptions made about constructivism, three of which are essential to this study: (1) since people construct meaning as they engage with the world they are interpreting, qualitative researchers tend to use open-ended questions, so that the participants can share their views; (2) People engage with their world and make sense of it based on their background experiences; (3) Social interactions are a basis for generation of meaning. For this reason, qualitative research presents interpretations and findings that are contextual.

Accordingly, Stake (1995) argues that the most profound role of the researcher in research is to gather and interpret the data. He consents with a number of contemporary qualitative researchers who argue that knowledge is not discovered, but created (p. 99). In this way, he describes constructivism as a conviction that knowledge generates from the interpretations that society make of things rather than the reality outside experience. This research is based on the interpretations of journalists working for Zambia National

Broadcasting Corporation (ZNBC) and the Zambian *The Post Newspaper*.

In terms of analysis, the interpretive theoretical perspective provided a framework for understanding the ways that Zambian journalists and scholars interpreted and made meaning out of their profession. The interpretive tradition argues that researchers should begin by examining the context to be studied, as opposed to predisposed assumptions. The basic interpretive study demonstrates the assumptions that the researcher is interested in understanding and how participants make meaning of a particular situation. This approach is inductive, and the results are descriptive (Merriam, 2002). Generally, rather than beginning with a preconceived notion of the way the world works, researchers should begin by submerging themselves in the world of the people they intend to study (Esterberg, 2002). This would require a specific understanding of how people construct and interpret reality. (Holstein & Gubrium, 1997). Constructivist and interpretive approaches support the idea that all social reality is constructed or modified by all the community involved. In this case, Stake's (1995) argument that, "most contemporary qualitative researchers believe that knowledge is constructed rather than discovered becomes important. In reality, we live in a human constructed (p. 99).

In agreement with this worldview, this study utilized a constructivist paradigm to examine and understand the ethical challenges faced by journalists in Zambia, and how the application of virtues to professionals could redeem their credibility and restore the whole field of journalism. Constructivist researchers focus on understanding and reconstructing the meanings that individuals hold about the phenomenon being studied (Gubrium & Holstein, 1997; Jones, 2002) by examining in-depth their *lived experiences* (Jones, Torres, & Arminio, 2006) through use of open-ended questions (Crotty, 1998).

Thus, for this study, interviews were conducted with 10 journalists (5 from ZNBC and the other 5 from *The Post Newspaper*)

Research design

This study employed a qualitative case study as the main methodology. This section describes the background of case study research, defines case study methodology, examines the relevance of case study methodology and explores their characteristics and misconceptions. Additionally, this section also describes case study research designs as being created from case study research.

Research design is a one and whole thing with flexible connections. This is expressed in Maxwell's (2005) rubber-band analogy that tries to elucidate the connections and interactions clearly. Citing Maxwell, Dodge (2011) argues that "This 'rubber band' metaphor portrays a qualitative design as something with considerable flexibility, but in which there are constraints imposed by the different parts on one another, constraints which, if violated, make the design ineffective" (p. 6). Similar thought have been expressed by a number of scholars while suggesting techniques for organizing and conducting such research successfully. In the same way, his study relied primarily on definitions offered by modern case study methodologists Merriam (1988), Stake (1995), and Yin (2009).

In terms of the contributions of case studies, Flyvbjerg (2006) believed that greater numbers of good case studies would strengthen social science. However, he warned researchers to be mindful of the five greatest misunderstandings: (1) Placing theory as more important than practical knowledge; (2) A single case cannot be generalized and thus it cannot contribute to scientific development (3) the case study is most useful for

generating hypotheses, whereas other methods are more suitable for hypotheses testing and theory building; (4) the case study contains a bias toward verification; and (5) it is often difficult to summarize specific case studies.

Case study

Stake (1995) described case study as a strategy of inquiry in which the researcher profoundly explores a program, an event, an activity, a process or one or more individuals. Case studies are timely and researchers collect detailed information using various data collection tools. For this study, the phenomenon under investigation was unethical reporting that has tainted media and journalistic credibility. The cases for the current study were Zambia National Broadcasting Corporation (ZNBC) and a leading print medium, *The Post Newspaper*. Case study researchers collect detailed information using a variety of data collection procedures over a sustained period of time. Data was collected through in-depth Skype interviews, and reviews of documents provided by the some participants. Specifically, interviews were conducted and recorded on the computer. The recordings were transcribed into word documents while other acquired documents, like the Zambian draft constitution, the Constitution of the Zambian Media Council (ZAMEC) and three scholarly articles, were reviewed and data were coded for emergent themes.

Another component of case studies is the unit of analysis, defined as the area of focus of the study (Yin, 2009). Yin named five components of effective case study research design: (1) propositions or purpose of study; (2) research questions; (3) unit analysis; (4) logic that links data to propositions; and (5) criteria for interpreting findings. The first component requires that one ask open-ended questions that reveal feelings and

perceptions. Unlike Quantitative method, qualitative methods call for follow-up questions. The most appropriate questions for this type of qualitative case study research were “how” and “why” forms of questions. The “what” questions were equally used, but only when determining the extent of various practices.

The second component of case study research design is to define the study’s purpose clearly. This component is most commonly recognized as the problem statement. The purpose in this case study was to understand the experiences of the journalists in the Zambian media, their challenges and loss of credibility, and how virtue ethics could be used to reclaim media and journalists’ credibility.

The third component of the case study research design is the unit of analysis. Yin (2009) described the unit of analysis as the area of focus that a case study analyzes. Yin wrote that an appropriate unit of analysis occurs when primary research is accurately specified. The unit of analysis is directly tied to the research questions developed by the researcher. This study’s units of analysis, per Merriam (1988), are ZNBC and *The Post Newspaper* and the individual journalists participating in the study.

The fourth component of research design in a case study is to connect data to propositions. This connection is made following the data collection phase as themes emerge. As data are analyzed, the researcher attempts to match patterns that appear in the data to the theoretical propositions of the case study. The themes that emerged in this study thus served as answers to the research questions posed in Chapter I.

The fifth component of case study design is the criteria for interpreting findings. Commonly, the case study researcher codes the data prior to developing themes (Yin, 2009). Following the theme development stage, meaning was carefully extracted from the

findings to determine recommendations for practice and future research.

Research area

Fortunately, there were no obstacles to locating a suitable area to conduct this study. With over 20 credible media outlets and the researcher's acquaintance with a number of journalists working in those media, gaining access was easy. Because the nature of the study was to determine the ways that individual journalists would reclaim media credibility, the participants were very interested in knowing the results of the findings.

Participant selection

Purposeful sampling was used to select the participants for personal interviews. The selection criteria were based on each journalist's experience and potential to add to the understanding of the processes and procedures of redeeming media credibility in the Zambian Media. For this reason, a diverse range of experience was selected. This was purposefully done in order to merge different times of the development of the media in Zambia. The selection of participating media houses for this bounded case was uncomplicated. Since the overall study intended to examine the efficacy of virtue ethics in reclaiming media credibility, a strategy to recruit participants referred to as, "purposeful selection" was employed.

Maxwell (2005) defines Purposeful selection as denoting "a selection strategy in which particular settings, persons or activities are selected deliberately in order to provide information that can't be gotten as well from other choices" (p. 88). In order to achieve a thick, rich description for the case (Esterberg, 2002; Merriam, 2002), it was important to include various journalists with different experiences and gender from within the two

media houses. Therefore, 10 journalists were selected for the study.

Background of the participants

The participants in this study were 10 journalists working for either Zambia National Broadcasting Corporation (ZNBC) or *The Post Newspaper*. Of the five respondents from ZNBC, three (3) were female and two (2) were male. Representing *The Post Newspaper* were three (3) male participants and two (2) female participants. The selection of both male and female participation was done in order to facilitate gender balance. At the same time, it is likely that challenges of ethics are perceived and practiced differently according to gender.

All 10 participants ranged between the ages of 29 and 54, with each participant having at least three (3) years of working experience in the same media house. On average, participants had 10 years of journalism experience. One participant from *The Post Newspaper* reported fewer than six years of experience, and the other four had a minimum of eight (8) years of experience. ZNBC had two (2) participants with more than 15 years experience in journalism, two (2) with 10-15 years, and one (1) with 3 years of work experience. All ten participants described themselves as having at least a university degree except one participant that simply holds an Associate Degree. For reporting purposes, and to protect participants' identities, each participant was assigned a pseudonym as ZNBC1, ZNBC2, ZNBC3, ZNBC4, ZNBC5 and POST1, POST2, POST3, POST4, and POST5 respectively. This information is summarized in the table 1 below.

Table 1: *Participants' Demographic Information*

PARTICIPANTS	AGE	GENDER	YEARS OF EXPERIENCE
ZNBC1	37	FEMALE	14
ZNBC2	43	MALE	17
2NBC3	29	FEMALE	3
ZNBC4	47	MALE	22
ZNBC5	41	FEMALE	12
POST1	54	MALE	29
POST2	33	MALE	10
POST3	36	FEMALE	9
POST4	28	FEMALE	4
POST5	44	MALE	19

Source: Researcher 2014

Data collection methods

In echoing Yin (2009), Pamela Dodge (2011) argues that a carefully conducted case study benefits from having a variety of sources for proof. This enables the possibility of a health study. In a case study, it is important to converge sources of data as a means to acquire results that reflect the participants' understandings as accurately as possible. Yin (2009) and Stake (2000) concur that triangulation is crucial to performing a case study reliably. Additional sources of data allow case study researchers to create a story that honors participants' meaning-making processes. Seidman (1991) supported this same view, stating, he does the interviews because of the interests he has in the stories of the people. According to Seidman (1991) story telling is a meaning making process because when people tell stories, they select details of their experience from their stream of consciousness. Based on the scope of this research, which focused on making meaning, interviews were selected as the primary data collection vehicle, and the data then

thickened with additional documents. Due to the researcher's experience with the same media situation, reflexive analyses were inevitable.

Care must be taken in the process of conducting interviews so as to ensure a reliable case study. So, purposeful sampling, including the consideration of an individual versus a group focus should be considered, as well as sample size and appropriate participants to choose for the interviews. The interview is often viewed as a conversation between the interviewer and interviewee, in which the interviewer asks questions and the interviewee responds accordingly (Esterberg, 2002). The researcher should determine early who the "gatekeeper" of the knowledge is and be able to access the best sources to ensure a rich data sample. The main criteria used in selecting participants for the study was based on their rich experience and academic qualifications. Experience was chosen as a criterion because of the different phases that the Zambian media has gone through in the past years. Thus, there was need for participants to have the knowledge of the changes and how they have affected journalistic and journalism credibility. On the other hand, academic qualifications were also criteria because of the nature of the topic. It requires someone with a level of academic understanding of virtues and ethics.

When conducting interviews, relationships and rapport must be established, and coupled with trust: As Patton (1990) puts it, "The purpose of interviewing is to find out what is in and on someone else's mind. We interview people to find out from them those things we can't observe" (p. 196). In this case, the researchers should strip off from themselves all stereotypes that might interfere with the process of data collection. There are six types of questions (Patton, 1987; Merriam, 2009) to be employed during the interview process for case study research: (1) experience/behavior, (2) opinion/belief, (3)

feeling, (4) knowledge, (5) sensory, and (6) background/demographic. The intent for this study was to make the interviews conversational.

Interviews

There were four compelling reasons for using interviewing as the primary data source for this study. First, qualitative interviewing is appropriately used when “studying people’s understanding of the meaning in their lived world” (Kvale, 1996, p. 105). Second, the purpose of interviewing is to find out what is in and on someone else’s mind. “We interview people to find out from them those things we can’t observe” (Patton, 1987, p. 196). Third, qualitative interviews result in thick descriptions of the subject being studied that enable readers to make decisions about transferability of study results (Merriam, 2002). Finally, interviews allow for triangulation of information obtained from other sources and, thus, increase the credibility of study findings (Emerson, Fretz, & Shaw, 1995; Merriam, 2002; Stake, 1995). Hence, 10 participants were interviewed for this research. Interviewing journalists allowed for identifying and soliciting knowledge from those who Patton (2002) calls, “key informants”. The “key informants” are sources with knowledge with our case and whose data can be relied upon during the study.

This study’s participants were interviewed between February 1st, 2014, and February 28th, 2014. The participants chose their times of convenience for their Skype interviews. This required the researcher to be on alert on any day or time. A number of them were postponed due to poor network systems and time differences. All interviews were conducted on Skype video calling and lasted between 38-52 minutes. With participant approval, the interviews were recorded to ensure accurate transcription (Merriam; 1998). Handwritten notes were also taken during each interview to sustain the

discussion and track key points to return to later in the interview or to highlight ideas of particular interest or importance.

As a first step in the interview process, the participant was reminded of the purpose of the study, research procedures, expected benefits, their right to withdraw from the study at any time, and protection of confidentiality. To establish a rapport, the researcher provided information on his own experience with the media including embarrassing facts so that the respondent would feel comfortable sharing openly. A semi-structured interview approach (Merriam, 2002) and a uniform set of open-ended questions were used to obtain: (a) demographic information on the participants, and (b) participants' perceptions and experiences with collecting, analyzing, and using data for the purpose of improving ethical journalism practice. Open-ended questions were used throughout the interviews to encourage participants to respond freely and openly to queries (Bogdan & Biklen, 2003; Esterberg, 2002; Kvale, 1996). Probing and/or follow-up questions were used, when necessary, to encourage participants to elaborate on or clarify a response (Denzin & Lincoln, 2000).

The transcription process began after the first interview on February 1st, 2014, and was completed by March 8th, 2014. The transcripts were first reviewed while listening to the recordings so as to ensure accuracy. Additionally, the transcripts were presented to each interview participant for their review further to ensure accuracy.

Data analysis process

This study followed the Creswell's (2009) six steps during the data analysis process and, although these steps are described in linear order, Creswell described "an interactive practice" to analysis. That is, there is a recursive element to following these steps such

that the process is not simply a static, linear order of analysis.

Step 1: Organize and prepare the data for analysis (p. 185). During this step, recordings were reviewed from interviews and transferred into word document transcripts.

Step 2: Read through the data (p. 185). This step also aligns with Esterberg's directive to "get to know your data". Thus, a general sense of the information and ideas conveyed by participants was reflected upon.

Step 3: Begin detailed analysis with the coding process (p. 186). Creswell's procedure of organizing the material into segments by taking the text data and segmenting sentences into categories was thus applied. Further, the researcher labeled those categories with terms based on the actual language from the participants.

Step 4: Use the coding process to generate a description of the setting or people as well as categories for these for analysis. (p. 189). The researcher used the process to generate codes for the descriptions, which then led to generalizing a small number of categories or themes. In addition, the researcher analyzed the themes that emerged and gathered the various cases into a general description for this bounded case.

Step 5: Advance how the description of the themes will be represented in the qualitative narrative (p. 189). For this step, the researcher wove the emergent themes into narrative passages, so that the findings emerged logically from the participants' responses.

Step 6: Interpret the meaning of the data (p. 189). Creswell recognizes that a researcher's own background plays just as important a part of the meaning making process as a researcher's fidelity to a theoretical lens. During the interpretation process, a

reflexive analysis informed the researcher's understanding of the participants' stories. As well, to convey the participants' perceptions of their experiences accurately, a focus on specific actual words of the respondents, the conclusions they drew and their intentions for future practice was noted. The themes that emerged from this study came directly from the researcher's awareness of the healthy tension between the researcher's biases and the participants' own meaning-making processes.

Document review

Although interviews were the primary method of data collection, supporting documents were also collected and reviewed. Document review was used to clarify or substantiate participants' statements (Glaser & Strauss, 1967), and to provide thick description of the case (Esterberg, 2002; Merriam, 2002). The following documents were reviewed:

1. Part V of the draft Zambian Constitution, particularly dealing with Civil and Political Rights. This part expresses articles on Media freedom, access to information and many other rights that have a direct link to media ethics and performance in Zambia.
2. The Constitution of the Zambia Media Council (ZAMEC)

Qualitative research studies involve a continuous interplay between data collection and data analysis (Strauss & Corbin, 1994). For this reason, data analysis began after the first interview so as to identify patterns, and to facilitate subsequent data collection (Strauss & Corbin, 1998). Qualitative analysis is a form of intellectual craftsmanship. There is no single way to accomplish qualitative research, since data analysis is a process

of making meaning. It is a creative process, not a mechanical one (Denzin & Lincoln, 2000). Similarly, a qualitative study capitalizes on ordinary ways of making sense (Stake, 1995). Stake reminds qualitative researchers that, “there is no particular moment when data analysis begins. Analysis,” he explains, “essentially means taking something apart” (p. 71), which in this case, not only means understanding the ways journalists perform, but also identifying and defining the patterns that emerged from that meaning making process. Qualitative data analysis, then, gives meaning to first impressions and final compilations. It is an analysis that tells the story of journalists’ intentions to make informed decisions that define and guide their journalism practice.

Methodologically, Esterberg (2002) suggests, “getting intimate with data” (p. 157), and describes the main objective of immersing oneself in interview transcripts to “load up your memory” with the collected data. This study followed the data analysis and coding procedures suggested by Creswell (2009) and Esterberg (2002). Specifically, Esterberg (2002) suggested that open coding is a process where “you work intensively with your data, line by line, identifying themes and categories that seem of interest” (p. 158). Additionally, Creswell (2009) mandated the traditional approach in the social sciences that allows the codes to emerge during the data analysis (p. 187). Once the data from this research were examined thoroughly through the open coding process, codes for emerging themes in the data were also reviewed.

Researcher’s anticipated reflexivity

The researcher has a diverse experience of the media in Zambia and East Africa. The first experience was when the researcher served as a student priest under the Diocese of Solwezi in Zambia. For a period of five years, the researcher coordinated the

communications department that included radio and print media. The researcher performed all the roles of a journalist in the two media. During this time, the researcher had the opportunity of collaborating with other media houses around the country in sourcing for news. A blog was opened, and every medium posted news stories developing in their areas as a way of sharing with other journalists. In addition, the researcher also worked with *The Citizen Newspaper* in Tanzania for a period of six months. The major role during this time was to collect stories and write them for the print media.

Although this might have an influence on the way the findings of the study would be perceived, the researcher considers this as a great opportunity for understanding the media in Zambia and its predicaments. This kind of knowledge for the field of practice allows the researcher to select participants that would be worth. Moreover, the researcher has no affiliation of any sort to the two selected media. For this reason, there is surety of objective reporting of data.

Research steps

The research conducted for this study followed a uniform protocol to ensure that the interviews yielded data that was consistent with the study's goals:

1. Participants were invited to the study by the researcher, and were informed of the risks involved.
2. In-depth (semi-structured) interviews were held with participants with regard to their time of preference.
3. Interviews were audio-recorded and transcribed within a day of the interviews.
4. Follow up informal contact was initiated, and each participant was given his or her

respective transcript for error checking, and to verifying content.

5. The researcher reviewed the selected documents.
7. The researcher coded the data for emergent themes.

Trustworthiness of the study

Because qualitative research entails the researcher taking an active role in the collection and interpretation of others' meaning making, to be credible, qualitative researchers must be good and trustworthy. Stake (1995) cautioned qualitative researchers against narrow thinking, and instead suggested that researchers learn to understand their research as their participants do, rather than impose their own assumptions. In qualitative research, these protocols come under the name of, "triangulation" (p.109).

To increase the trustworthiness of the study's findings, these strategies were employed as recommended by renowned qualitative researchers. To decrease threats to credibility (Lincoln & Guba, 1985), I (a) *triangulated* data; i.e., I used multiple sources of data to confirm emerging findings (Merriam, 2002; Prasad, 2005; Stake, 1995; Yin, 2009); (b) performed *member checks* (Merriam, 2002) by sending participants a copy of their interview transcript and asking them to verify the accuracy of the content; and (c) requested *peer (or colleague) review* (Merriam, 2002) of my findings as they emerged. To increase dependability (Lincoln & Guba, 1985) of study findings, I provided an *audit trail* (Merriam, 2002)—that is, a detailed explanation of the data collection and analysis methods and how decisions were made throughout the study (see Appendix E). Finally, to enable other researchers to make decisions about transferability (Lincoln & Guba, 1985) of results, I used *rich, thick description* (Merriam, 2002).

All researchers attempt to design and implement good/ethical and trustworthy

studies. Indeed, qualitative researchers believe that if a study is credible, it has to be good in the ethical sense and be trustworthy. A sound case study is significant and complete, utilizes alternative perspectives and sufficient evidence and is reported in an engaging manner (Yin, 61 2009). However, there are additional strategies, according to Merriam (2002), that researchers need to follow to be ethical and trustworthy:

1. Triangulation - using multiple investigators, sources of data or data collection methods to confirm emerging findings.
2. Member checks - taking data and interpretations back to the people from whom the data were derived, and verifying its plausibility.
3. Peer review - discussing the process of the study and the congruency of emerging findings with data and the tentative interpretations with colleagues.

In addition to triangulation, member checks, and peer review, Merriam (2002) recommends that credible and trustworthy researchers follow these additional guidelines.

1. Reflexivity - engaging critical self-reflection by the researcher regarding assumptions, biases, and the relationship to the study, which may affect investigation.
2. Engagement - allowing for adequate time to collect data, such that it becomes saturated.
3. Maximum variation - Purposefully seeking variation or diversity in sample selection to allow for greater range of application of the findings by consumers of the research.
4. Audit trail - Providing a detailed account of the methods, procedures, and decision points in carrying out the study.

5. Rich description - Providing enough rich, thick description to contextualize the study, such that readers will be able to determine the extent to which their situation matches the research context (p. 31).

Merriam (2002) further described the strategy of ensuring rich description as “providing enough description to contextualize the study such that readers will be able to determine the extent to which their situation matches the research context” (p 31). Thus, the prominence of Merriam’s strategies in this study’s methodology ensures the goodness/ethical practices and trustworthiness of this research.

One strategy, maximum variation, seeks broad experimentation of the sample size to allow for a greater range of application of the findings, which would naturally happen within this study, since respectable experienced journalists were included in the interview process. For this study, the researcher purposely and intentionally calculated the sample to include representation in gender and experience. This strategy, as defined by Merriam (2002), uses multiple sources of data collection methods to confirm findings. Therefore, the reliability of the research is ensured, and the validity and reliability of this qualitative study is strengthened.

Limitations and delimitations

There are limitations and delimitations to this study. Although the study was conducted in all with reputable and experienced journalists, its scope is limited to research with only two media houses that share different philosophies. ZNBC, although a national television, manifests the beliefs of the ruling government while *The Post Newspaper* is in most cases anti-government and mostly used by opposition parties. Thus, the results would not be applied to other contexts like community and religious media

houses. There is likeliness that the finding would be different if community and religious media houses were taken as case studies. An additional limitation to the study proved to be the data collection process. Since information obtained during the interview was largely dependent on the interviewee and what he or she was willing to share, the nature of information was limited to his or her own perspective and lived experiences. Patton (2002) stated that perceptual data are in the eye of the beholder. However, this study's triangulation of data helped to verify results support the accuracy of the themes mined out of the interview transcripts.

On the other hand, Creswell (2003) defined delimitation as how the study was narrowed in scope (Creswell, 2003). Conducting case study research with only 10 journalists from two media houses could be viewed as delimitation. For this reason, speculation that this study's results would be similar to another studies should be discouraged. A broader scope of questions may have given more insight into other complex problems when dealing with journalists with a different experience. Additionally, the sample in this study consisted of 10 respondents who agreed to participate in the study. Data sources, which included semi-structured Skype interviews, and then relevant document review, added to the narrow scope of the study.

Summary

This chapter outlined the methodology and methods for this study, and the ways in which these decisions anchored the research design and process of analysis. The constructivist paradigm was described along with rationale for qualitative research methodologies. This chapter also provided the rationale for the methodological decisions for this study. The theoretical perspectives, methodology, and methods helped to

illuminate the various complexities and experiences of the media houses included in this case study research. The chapter concluded with a discussion of the strategies that were used to enhance the trustworthiness of the findings. Chapter IV presents the results of the study. Chapter V discusses the findings, draws conclusions based on examination of study results and review of the literature in the field, discusses the implications of the study for practice, and makes recommendations for further research.

CHAPTER IV

FINDINGS

Introduction

This chapter presents the findings of the study. It presents the responses from participant interviews as they related to the research questions. The main purpose of the study was to examine virtue ethics and how it could remedy media credibility among journalists in Zambia. The following research questions informed this study:

1. What are the major ethical challenges that journalists are facing today in the Zambian media?
2. What strategies do journalists use to foster responsible reporting in the Zambian media?
3. What reasons hinder journalists in Zambia from abiding to their ethical codes of conduct?
4. What led to the failure of the normative theories of ethics, which scholars had previously applied to combat the ethical challenges on the Zambian (African) media?

During in-depth Skype interviews, study participants described their perceptions and experiences of working for the media in Zambia. The research findings in this chapter are based on analysis of the following data sources: semi-structured interviews, archive documents, and the researcher's observations and reflexive analysis. In presenting the findings, the researcher felt it necessary to sometimes use the actual words of the respondents. As a result of in-depth interviews, document analysis, and the use of a reflexive journal, five themes were developed to guide the presentation of the findings. The research questions for this study aided the development of the themes, which are

discussed below. At the time of the study, discussions on the implementation of the Zambian draft constitution were underway. However, there was barely a discussion about how the articles in the constitution would affect the media. This was also happening when an online newspaper (*Zambian Watchdog*) was banned in the country by the government due to what was deemed as unethical practices.

Interview participants contributed varying amounts of information and opinions regarding the four themes that comprise the narrative. Some participants talked at length regarding one or two theme while others made equal contributions regarding all three themes. Thus, all participants' voices and views are represented in this study.

Findings of the study

During the collection of data, a number of themes emerged from the data that was collected from participants during the interviews: media ownership; media transparency and accountability; rules and guidelines in the Zambian media; professionalism and journalism training; and moral decay/African values. These ideas were organized in five themes that guided the presentation of data findings.

RQ1: *What are the major ethical challenges that journalists are facing in the Zambian Media?*

The first research question yielded a number of responses. However, what came out striking in all the journalists' responses was linked to media ownership in the Zambian media. Thus, the theme to discuss the notion of media ownership and how it affected ethical reporting was developed.

Theme 1: *Media Ownership*

Throughout data collection, the notion of media ownership in Zambia kept

recurring. Reflexive analyses indicate that it is virtually impossible to talk about media credibility without discussing its political economies. In response to the question regarding ethical challenges, ZNBC1 was quick to note that the major challenge that the media is facing emerges from the fact that everything and everyone is “owned”. “We are always working to impress our bosses....”Who am I outside my bosses?”, she said.

ZNBC1 further added that her work experience spanned the tenure of two governments, an experience that she found instructive. Specifically:

...The current president used to be in the opposition and so was his party. We could not cover his events to the maximum because we are civil servants that are paid and supported by the government that is always identified with a political party. But what is funny is that the night he was pronounced president, everything transformed...it was the then ruling president that turned into the opposition president. In a fortnight, the concentration of media coverage equally shifted.... how I wish the national television was indeed for the nation and not the ruling party”.

When asked about the same question, POST5 brought up the same issue of media ownership. He characterized the media ownership in Zambia into two categories: government-owned and private-owned media. According to him, this characterization became prevalent after the 1991 landslide victory of President Frederick Chiluba. (Note: this was the time when democracy had been introduced in Africa. Since independence, the media had operated on a “one party state government” and they had no room for criticism. Democracy opened doors for private ownership, and so was the introduction of *The Post Newspaper* that gained fame from criticizing and unveiling government misdeeds). POST5 continued to say that “since the government subsidizes ZNBC, its workers and the whole operation become pro-government”.

Since *The Post Newspaper* is anti-government it helps expose a number of issues that the government media cannot report. But because of it being anti-government, it is

automatically associated with the opposition parties. “I wish we were indeed ‘private’ even in our dealings, but because of the nature of society and the compelling financial situations, we have inevitably accepted funding and subsidies from opposition parties and advertisers...in that way we are also owned by these institutions, ”stated POST3.

Similarly, POST1 bemoans the trends of media ownership as major obstacles to ethical reporting. According to him, it is nearly impossible to be a credible journalist in today’s world because you will always belong to some media that will attempt to define you and shape you in their mold and perception. Just the nature of belongingness affects your moral performance as an ethical journalist. He thus argued that:

...the ownership of the media is one critical factor that hinges on the ethical reporting of Journalists. The question on "who owns the media?" is what controls the journalists' agenda. Although ethics exist in the journalism fraternity, they cannot be forced on everyone because of the ownership criteria of the media. For instance, the BBC or CNN may label Edward Snowden as a spy or terrorist while Aljazeera may view him as an activist for freedom of expression and use him to access information.

In general, participants reported that media ownership in Zambia has been a major challenge to ethical reporting. They reported that the media and politics are now inseparable because every political party wants to use the media in its campaigns.

In addition, ZNBC5 summed up by raising an issue that is overlooked-the role of advertising in the media. They especially challenged the reporting of print media saying that, “Most of what journalists report as news are mere adverts....the Daily Mail for instance is filled up with job vacancies, but should we call that as news?” POST5 also discussed at length how advertisers control the media directly and indirectly. In terms of control, they gave an example of how ZANTEL Telecommunication Company gave a huge sum of money to ZNBC and how it demanded that the national television run their

advertisements just before the main news headlines and following each two news items.

“That’s ridiculous!” POST5 stated.

In addition, POST2 also shared his experience of how the media newsrooms are influenced by advertisers:

...Generally speaking, I believe most journalists in the country lack specific information because it is withheld by the managing editor who is protecting the interest of the advertisers. It has been a challenge to practice my profession in newsrooms that operate under the influence of businessmen. Most of our newsrooms are predominated by advertisers and top business tycoons across the country. Others have shares in the media house and appoint business managers, or sometimes chief editors, to run the media houses. Therefore it’s very difficult to report any incidents concerning famous business tycoons, especially when he/she is involved in an incident that involves the violation of human rights.

For the most part, POST2 bemoaned the influence of advertising on the media.

However, participants also highlighted an important element that most participants talked about: Access to information. Most participants reported that big companies made news, yet most of them were the owners of the media outlets. Giving an example of the National Television, POST2 commented “ZNBC gives you full access and decides for you about what to report. Your initiatives are intimidated especially when you practice investigative journalism”. POST2 thus concluded that it is difficult for today’s journalism to practice its role of a watchdog for society; even the idea of a watchdog in chains is phasing out. “The watchdog that has been in chains for years is now dead”

RQ2: *What strategies do journalists use to foster responsible reporting in the Zambian media?*

The second research question formulated discussions that were based on understanding the strategies that journalists used to foster responsible reporting in

Zambia. Two major themes emerged from this research question. Ironically, instead of giving the strategies, journalists bemoaned the fact that their media houses barely had any strategies except the formal ones that were not put into effect. What were considered as formal strategies, were things like ensuring ethical leadership and ethical support systems. The journalists argued that these formal strategies were not at all emphasized, but left at the discretion of individual journalists. What developed from these discussions were thus the components of media transparency and accountability and the rules and guidelines that governed the Zambian media houses. This led to the development of the second and third themes.

Theme 2: *Media transparency and accountability*

Another major theme that came out from the collection of data was the notion of media transparency and accountability. The two tendencies were perceived in terms of corruption and freebies (gifts given to journalists for whatever reason) in the media. This was also considered as one of the major factors that hindered responsible reporting in the Zambian media. In their responses to interview questions, participants acknowledge the lack of transparency and accountability by both media owners and the media themselves. ZNBC1 came out strongly with the following words:

...Firstly, the media have seen that the government that is supposed to be the beacon of transparency and accountability are themselves corrupt. As such, in an effort by government to disguise its 'bad habits' the media (state media) will be controlled while the private media will use 'all means necessary' to survive including the unethical way. However, neither of them, state or private, can prove that they do uphold any ethics because they are comprised by a number of factors that ensure their survival!

In other words, ZNBC1 thinks that the media operates in a society whose owner is

corrupt, and thus the wind of corruption affects everyone and everything. Similarly, ZNBC3 questioned, “How can you work for a thief and maintain that you are not a thief?” What this means is that the mere decision of choosing to work for a corrupt owner entails that you have accepted the conditions of participating in corrupt practices. One of the participants insisted on complete anonymity. The participant revealed that her newsroom was characterized by lack of transparency and accountability.

...Very few people in newsrooms walk the talk. Everyone pretends to be following the law, yet behind the bars, they practice something different...it’s a Jekyll and Hyde... The whole idea comes as a result of not believing in what they do, but seeking on to gain material wealth.

To illustrate her point, the respondent described a scenario that involved the managing editors:

...One day I was surprised to learn that our managing editors, the “gatekeepers”, were receiving monthly airtime from telecommunication companies. I discovered this while following up on a news story to determine how much tax that telecommunication companies were paying to the government despite the amount of profit they made, and whether they were paying in accordance to the law. I was shocked when one of the managing editors told me not to bother myself with it as the records were all clear. However my investigation had indicated that there was something wrong. I investigated, confirming my instincts with evidence and brought the story to completion, but the managing editors disregarded the entire story with no reasons given for doing so. How can you report such an issue when gatekeepers are part the problem? This is so discouraging and remains an enormous challenge in the field of journalism.

The vast majority of respondents questioned insisted that managing editors didn't believe that what they were doing affected other people. However, one respondent stated that the actions of these dishonest managing editors were deteriorating and “killing” lives

of innocent people that would have otherwise benefitted from the taxes.

Similarly, POST5 also recalled last year's occurrence that he considered as indirect participation in corrupt practices. He told about an event that happened saying,

...I was surprised one day to find a full cow at our newsroom. When I asked about it, one of my fellow senior reporters told me that it was an Easter gift for all journalists in our media from AZAM Company. I wondered why the editors had accepted it when we had pending investigations on the products of AZAM. The cow was slaughtered and we shared the meat...and those investigations are still pending after a year.

POST5 continued by saying, "As much as our working conditions are not good and compel us into corrupt practices, there are many things that we as journalists can avoid if we tried to be honest with our lives. Imagine how a piece of meat we received would tarnish our credibility. Surely, was it necessary to receive that piece of meat?"

On the other hand, different understandings of corruption in the media were raised. Although the majority of participants bemoaned their involvement in corrupt practices, one participant argued that it was difficult for him to consider the practices unethical. ZNBC2 raised an issue of remuneration and how journalists were poorly paid, exposing them to the temptation of embracing any income generating activity. He thus said:

...I am talking on behalf of the majority of journalists that are lowly paid...as you know, the average household in Zambia is 6, and usually it is only a single person who works, feeding the entire household. I wish not to mention, but these guys are lowly paid such that a 'tip' which others call brown envelope or corruption means a lot to them. Journalists are never on break because news has no time frame. It erupts at any time and thus hinders a journalist from involving themselves into other income generating activities. How then do you expect them to feed their families? Would you stand to see your family starve when there is an alternative? By the way, I am not suggesting that journalists should use all means including

dirty ones to support their families, but honestly, getting a tip for a job well done should be encouraged. Every person receives allowances, for example if they attended a conference or meeting. Why should that be wrong for journalists and not for other people?

ZNBC2 admitted that he had received tips and allowances several times during his career. According to ZNBC2, while attending college, they studied about the importance of not accepting money from sources, but when they joined the field, the reality of it was different. “Signing for a brown envelope was a problem at first but later I released feeling as I realized it was a normal practice. It is the norm for the source to offer a journalist brown envelopes even without the journalist requesting for it.” His point was that what is taught in schools is opposite from the reality of working as a journalist in real life.

On a different note, POST3 disagreed with the fact that poor remuneration was always the cause for indulging into corrupt practices. According to POST3, “some people despite their huge salaries would still receive brown envelopes and freebies”.

...Surely if corruption were only for the lowly paid and the poor, then we would not have worried about it because the rich would have had the capacity to control it. Unfortunately, most of the people involved in corrupt practices are people holding higher offices. The higher you become in ranking, the more prone you are to corrupt practices. For this reason, I do not buy the idea that poor salaries are the major causes for media corruption. Instead, it is the habit of selfishness that people have developed in themselves. I surely believe that there are other genuine means of feeding your family other than depending on unethical practices.

Similarly, POST1 noted that in a ‘morally decadent society’ like Zambia people have the notion that someone should be given a reward in form of back-pay for a job well done. He thus argues:

...Journalists use poor remuneration as an excuse, but that is not the issue. Many people are poor but they don't steal. What of editors that are paid very well yet they accept brown envelopes? In fact the bigger the income, the more money a reporter demands as brown envelope. Such reporters say 'I am bigger than the amount you are giving me'. So it is basically a moral problem in the society, not just poor pay.

POST2's argument that the reasons behind acceptance of brown envelope is beyond poor remuneration, receiving credence based on the fact that reporters in some government-owned media outlets who enjoy relatively good and regular pay still collect brown envelopes. This goes to show that reorientation of journalists is one of the major requirements in addressing the brown envelope syndrome. The data from the questionnaire also showed that many respondents indicate that journalists would still accept bribes even if salaries were increased. However, many more also indicated that it is a syndrome that one grows accustomed to. As POST1 put it, "When you begin on a low pay, you would accept bribes and even if your pay is increased, you would still cling to receiving them because it has become part of you".

A more direct approach to media transparency and accountability was raised by POST1. While he voiced appreciation for the efforts of many journalists in trying to be transparent, the participant shared that many media practitioners did not understand the concept of accountability. Illustrating this point, he said:

...I do not remember the last time I saw a retraction in the media despite the general consensus that the media in Zambia, and Africa at large, has lost credibility, and that journalists continue to violate ethical standards. It just shows how irresponsible and unaccountable we are towards our practice. I think we need to be accountable not only to our bosses, but also to the people we serve. If especially we become accountable to the people that we serve, we will get

back to our feet and bring back the lost respect of the media in our country.

POST1's remarks explain the significance of not only fighting for transparency, but accountability as well. This topic brought about the realization of responsible reporting, which depends on the moral formation and foundation of your conscious. As one participant put it, "The greatest sin that one can commit is when you betray your own conscience, that inner voice inside you which directs your thoughts".

Theme 3: *Rules and guidelines for the Zambian media*

Regarding this theme, two major concepts were discussed: the Draft Constitution of Zambia and the Zambia Media Council (ZAMEC). Generally, the participants believed that a systematic approach to regulating ethical behavior in the Zambian media ironically contributed to unethical practices by journalists. ZNBC4 commented that, "We as journalists fight to implement ethical reporting, because our approach is legal. However, I personally believe that not everything legal is ethical, although many times we have considered them as synonymous". Other participants viewed this notion similarly, suggesting that there has been much emphasis on 'the law' and 'what is legal' versus emphasis on moral and habitual disposition and accountability of individual journalists. ZNBC5 added that,

...Every time I have attended conferences regarding media performance, there is little mention of ethics, instead they focus on the law. Surprisingly, even ZAMEC focuses more on guidelines that tell you what (legally) you can and cannot do. I believe more emphasis and accountability should be placed upon journalists as individual people who CHOOSE to make their own decisions, holding each person/journalist accountable for their own actions and choices.

Referencing the Zambia Media Council (ZAMEC), ZNBC1 said that she did not

see the importance in it. According to her, since its introduction, first as Media Council of Zambia (MECOZ), and now ZAMEC, this regulatory body has hardly done anything to meaningfully change professional ethical practice. She continued saying,

...Firstly, its membership is purely voluntary, and some big media outlets like *The Zambian Post Newspaper* have refused to join. Secondly, it is all about rules that are none punitive. Thirdly, its process is not practical, depending upon people that feel violated to launch complaints, then only advising the violator to apologize or retract. To me, I feel like its existence is just a sheer waste of taxpayer's money.

In other words, the participant is trying to say is that although ZAMEC has been commenced, there is a slim chance of its survival.

Supporting the statement above, ZNBC4 strongly criticized ZAMEC as not necessary to reclaiming media credibility. He cautioned that their statement does not undermine the initiatives of creating the Media Council, but that its effectiveness and implementation of it has not been discussed. For this reason, he said:

...At first, MECOZ had failed to unite the Zambian people because it was 'toothless'. This is what I also perceive of ZAMEC because it only has the power to 'ask' the media, which defies the codes of ethics, to retract and reconcile with the public, with a penalty of being shunned if they resisted. For example, can this be applicable to Zambia National Broadcasting Corporation (ZNBC) when it is the only television station that covers the country? Would people shun *The Post* newspaper when it is the only private newspaper whose coverage extends to all borders of the country? Anyways, who cares if ZAMEC shuns you, as it's just an entity that very few people know about. I think ZAMEC has failed to draft effective rules, perhaps it should embark on the enforcement of ethical behavior.

Nonetheless, other respondents disagree with the above statements saying that ZAMEC has the potential of reclaiming media credibility if its organization and

management genuinely taken into consideration. POST4 said:

...As you may know, the media is considered the fourth-estate of the government. However, there is no law in the Zambian Constitution that directly addresses the Zambian media. All we have knowledge of are the Bill of Rights and the Freedom of Expression. The first time the media is referenced in the Constitution, the article begins with a restriction. So, the media in Zambia should be proud of their guiding principles that are there to protect them.

This statement calls for a further investigation on the Zambian draft Constitution.

All respondents who participated in the study stressed the need for an exceptional recognition of the media in the Zambian Constitution. As previously stated, POST4 asserted with enthusiasm that, “everyone knows that we are the fourth-estate of the government, yet there is no section in the constitution that particularly discusses the media.” She said this in reference to other government bodies that have their own sections in the Zambian Constitution.

Closely related to POST4, ZNBC2 also expressed concern as to why the media in Zambia does not have its own section in the Constitution. “ We have always believed that the media is covered in the constitution of Zambia, yet it is only generalized under the bill of rights, specifically within sections 34 to 36 which discusses general freedom of expression”. Similarly, POST1 argued that, “when the media is mentioned in section 36, it begins with restrictions, ‘clawbacks’ and derogations. But how does this affect credibility? Almost all the participants shared that the law had not helped much in enforcing credible and honest reporting”. Others participants further argued that an emphasis on law had diluted the importance of ethics. One respondent recalled how school punishment in Zambia did not help build a moral society. They shared these thoughts:

I recall when our teachers punished us for any mistake we made. For instance, you would be whipped with a stick for arriving late to school without having a good explanation for your tardiness. Therefore we created ways of escaping punishment, even if it called for cheating, lying or anything that would help us to avoid the consequential pain. In doing so, our conscious was formed in believing that as long as you are not caught, whatever you are doing is acceptable. I wish their emphasis had not been focused on “The Rules” and enforcement of them, but rather on training up the children with moral formation, teaching us to do the right thing not out of fear, but out of conviction.

Other participants expressed related sentiments about the law indicating that there was need for the *Zambian* media to advocate and propagate both the law and ethics.

RQ3: *What reasons hinder journalists in Zambia from abiding to their ethical codes of conduct?*

The most recurring issues that characterized research question number were professionalism and journalism training in Zambia. Although other reasons were discussed as a hindrance to abiding ethical conducts, the discussion arose arguing that the basis for the problem of hindrance to journalistic code of conduct was the lack of journalism training and professionalism among journalist. So the fourth theme was developed.

Theme 4: *Professionalism and Journalism training in Zambia*

Interestingly, participants also raised issues that tied to journalism training and professionalism in Zambia. Although a number of participants disagreed that professionalism and journalism training contributed to the loss of media credibility, many others insisted on it as being the major cause of unethical practices. The participants that disagreed with its effects referenced the early *Zambian* journalists who had less academic qualifications. This reasoning was argued by those that supported it, saying that the early

journalists operated in their own times when Zambia had very few educated people, and that many of them were guided by uncorrupted African values.

POST1, who holds a diploma from a Zambian media institute expressed concern on how the world has changed in just two decades:

...Two decades ago, when I graduated with a diploma, I was considered to be one of the “most educated and fit to serve society”. At that time, many people only had high school certificates with only a few teachers holding college certificates. In regards to that era and society, I was quite well educated, but today’s society is quite different, our everyday businesses, offices and media houses being filled with many people who hold degrees and doctorates. Since these are the people we are serving, it is necessary that we rise to their standards, otherwise we will be considered unprofessional and not worthy of service.

On the other hand, POST3 expressed concern on how many media houses recruit young high school graduates as reporters for their media. According to her, these students only go through an “in-house” training, and then, practically over night, are suddenly declared journalists. In disapproval, she vocalized:

...Our field has been invaded to an extent that a person with a two day training would be conferred the title of a professional journalist. How many fields of study do that? Can one become a lawyer or medical practitioner with such training? Hell no! But for some reason journalism has tolerated that, now embracing everyone, calling them “Citizen Journalists”. What has gone wrong with our field?

Another participant expressed concern that it was impossible to inculcate ethical reporting when every person was allowed to practice the field of journalism. He referred to *The Zambian Watchdog* online newspaper that was recently banned by the government saying that:

...We ourselves witnessed the way the Zambian Watchdog reported its news with no concern of responsibility. Everyone

knows the majority of people reporting via that medium are citizen journalists who misunderstand freedom of expression vis-à-vis responsible reporting. Being a journalist does not only call for good writing skills and articulation, but also being able to interpret the news for your target audience. For instance, the same news story can be presented to both teens and adults. However, based on the target audience, each article should be written and presented differently, using different grammar, photos, and censorship, based on the journalists overall goal of presenting that news story to that audience.

On a different note, the participants raised the issue of western oriented training of journalists in Zambia as the cause for unethical practices. The reasoning behind this was that the journalism curricula did not equip journalist for Zambian reporting, and especially for grassroots communication. According to ZNBC4, many of the journalists were trained under a western curriculum that emphasized and compelled students to view western journalists as their models. “It is no wonder all of us look for news in similar places and ignore the other kind of communication that focuses on development”, he added.

Furthermore, POST1 discussed how values and concepts are overlooked in journalism training. According to him, almost every journalist was trained using Melvin Mencher’s famous textbook, *News Reporting and Writing*. POST1 thinks that this book has shaped our understanding of news and what we consider newsworthy. This participant continued to say that it was rare that someone would think of news in a different way other than the way Melvin Mencher defined it. “I have never thought about it, but I wouldn’t be surprised if the word “news” might mean something different in Africa than it does elsewhere in the world, and perhaps “newsworthiness” might be different as well”, he concluded.

A similar reasoning to this concept was also raised by POST3 who equally agreed that journalism training in Zambia was western oriented and backed up their belief with this story:

...I was trained as a journalist in Zambia and I don't remember any emphasis on media reporting in the Zambian context. I am not intending to disregard the importance of western journalism, it's necessary for our understanding, but when I recall my media ethics class I don't remember them teaching African values or anything similar. Everything seemed to be about Kant, Plato and other philosophers. I wish the curriculum taught ethical values based on our African ethics.

However, other respondents denied the fact that western oriented journalism had something to do with our loss of credibility or that it affected our ethical reporting. For example, ZNBC3 reports saying they don't recall any vice or conflicting ethical teaching that the western oriented journalism training had imposed. This participant believed that most moral behavior exhibited in journalism practice is not learned from classrooms, but from our homes, backgrounds and fields of work. "Introducing African ethical values in Zambian journalism training is not a guarantee for ethical reporting. The reality is that most people view their education, and what they were taught, separately from the reality of surviving day to day and "life on the job". So even if it were to be introduced into the curriculum, it will remain solely as an academic discipline- something that won't be practical in real life situations", they said.

Other participants supporting ZNBC3 discussed the importance of moral formation not only in journalism training, but also in all Zambian education systems. "It is difficult to break a habit once a person has reached college age, but if the breaking of that behavior starts in primary school and continues throughout high school, then there is a

possibility of achieving the goal of ethical living, and thus ethical reporting”, said POST2.

RQ4: *What led to the failure of the normative theories of ethics that scholars had previously applied to combat ethical challenges on the African media?*

The fourth research question sought to find out the reasons that led to the failure of the normative theories that were previously applied to the media.

Theme 5: *Zambian values and moral decadency*

During the interview, almost everyone discussed the moral decay in Zambian values, which some journalists generally classified as “African” values. The findings indicate most participants feel the moral standards of the Zambian society are degrading, of which journalists are an extension of that society. “As much as we are a professional body”, POST1 said, “we still belong to a society in which values have been lost”. When asked which values have been lost, POST1, like many respondents, spoke regarding the lack of care and respect for human life in a community:

...The sense of ‘community’ is slowly dying. It is no wonder why so many journalists don’t care if they have injured someone through their reporting. We, as individuals, have lost that sense of belonging within a community, and now act upon what is best for ourselves as an individual”.

ZNBC1 also recalls how certain elements were emphasized within the community in which she was raised:

...When I was growing up, I was taught to perceive everyone as my relative even when we were not blood related. It was almost inconceivable that a child would insult an adult because all children were the responsibility of the entire community, such that every adult within the community was able to spank a child that they witnessed misbehaving. It is surprising that people today, especially the youth, would post insults online directed at an 80 year old man such as our president. Where have our morals gone?

Likewise, ZNBC5 bemoaned the loss of what they also considered to be African values. She believed that globalization has transformed African society as a whole, engulfing its culture while promoting the Western cultures. Specifically:

...It appears that Africans are losing out in the cultural preservation battle in a global setting. Africans are being subsumed into “the global village”. Africa may even become faceless with recent trends that are unfolding. Take for example languages; How many languages are being lost in Africa? How many are computerized in this digital age?

...This is an institutional challenge that has suffered real bulk passing. How many values have we despised? Here the custodians are not spared. They are the major hornets in this unfortunate catatonic cultural amnesia. How many healthy values are we leaving for posterity? Have we as a society devalued ourselves? If so, is it possible to reincorporate these values? Or are we ‘reasoned out’ and totally devaluated? The African is already a Mcworld convert before the existence of the faith.

In dismay, ZNBC5 argued:

...Many Africans deliberately attract and support imperialism, moral devaluations, and personality depletion just for the sake of benefitting themselves in acceptance of a simple gift. Foreign aids, grants, sponsorships by individuals, multinationals, and transnational corporations are just some of the well-known avenues of achieving these negative and evil oriented misnomers. We receive grants to do many things: forming both gay clubs and churches in the name of “freedom of choice and expression”, promoting abortion in the name of “feminism”, preaching agnosticism in the name of “humanism”, and we even accept a token gift to import toxic waste into our continent! We run charity homes to sell and traffic children. Every cherished way of life in Africa has become a will-o-the-wisp. Africa’s taxonomy is almost at zero degrees. Jean Jacques Rousseau was not mincing words in his criticism of uncensored civilization. It creates, deceptively in peoples mind, the unbridled quest for unnecessary wants and ideas, which recolonizes their mentality.

These and similar sentiments were brought up by the participants during the interviews. As to their feelings of unethical reporting and lack of media credibility in Zambia, all the participants indicated that Zambian values are in a state of confusion and do not promote any single value. “For example”, says one participant, “what is it that you can now call respect in the Zambian culture? It seems all the gestures that promoted African values have disappeared. Children now speak to elders as if speaking to their colleagues. This sort of behavior is what the western world considers to be ‘freedom’ in the global world”. “In some sense, the behavior explained above concept has extended into all aspects of life, including the field of journalism. When somebody acts unethically, they are just representing the society in which they live”.

Contrary to the above sentiments, other participants expressed ideas that supported the assumed confusion existing in Zambia. ZNBC2 considered this as a development towards a better life, stating:

...I do not consider globalization as a vice, but as a step ahead in human life. Every change in life brings out mixed feelings and within that community there are people that would not want to accept change. A number of examples can be given, one of which is democracy. Democracy itself was not easily embraced, but people have learned to live with it and accept it as better than states run by a single political party. Also, I believe it is naïve to have the notion that ‘technology is bad’ when we are clearly seeing its benefits. I feel what is needed is for people to embrace changes, whether it be policies, laws, technology, etc., but also find a way of controlling the immorality that often times shadows these positive and progressive changes.

Thus ZNBC2 believes that there was no need for sticking to a single value in a flux society. The changes that exist between the good and the bad are mutually exclusive, but there is a need to find ways of increasing good values while minimizing the formation of

bad ones. Moreover, ZNBC2 challenges the lives of elderly people who consider their times as having been morally upright. According him, these people had their own ethical challenges. For example, he says, polygamy was a virtue, but today it is a vice that would be harmful to society if we remained practicing it.

Regarding ‘Citizen Journalism’, ZNBC2 argued that as much as it seemed like a threat to mainstream media systems, it was a step ahead in development and should be encouraged. “It is a sign of growth when people have the forum to express their views and feelings. This is necessary, however it creates a challenge to journalism, which demands exceptional professional practice. In some ways, it even assists in monitoring society because it informs a journalist about the kind of society they are serving. Most of all, it encourages professionalism and ethical reporting among educated journalists, who would need to ‘rise to the occasion’ and distinguish themselves from ordinary citizen journalists”, he concluded.

Findings of the reviewed documents

Accordingly, two documents were reviewed for this study: Part V of the Zambian constitution and the constitution of the Zambian Media Council (ZAMEC). The findings indicated that the reviewed documents were rooted in a constitution that was drafted and implemented by the British during their era of colonizing Zambia. In the past 49 years of Zambian independence, the draft constitution still remains an issue of concern because it still retains the draconian laws that were meant to suppress the Zambian people and the benefits of the British government.

The British (Constitution) ‘Common Law’, Zambian constitution, and the councils

The United Kingdom played a major role in the initial formation of Zambia and its people. During its era of colonization, Britain controlled the country in all aspects,

creating laws that were mostly manipulative to the Zambian society. Their main goals were to exploit the economies and natural resources of (Africa) Zambia for the benefit of their country (Rodney, 1972).

Although Britain does not have a constitution, its unwritten treaties could amount to regulatory bodies that are binding. For example, in the early 19th Century, Napoleon (unable to trust his own newspapers, used as propaganda pieces, to provide him with accurate news) was forced to read the British newspapers to find out the latest news of his war with the British (Westrop 2012). The Duke of Wellington, upon discovering this, pressured the British press to withhold certain information. In an extraordinary, early illustration of press freedom, the newspapers refused to comply. While Napoleon's newspapers were dictated to by the regime, British newspapers poured scorn on their own government. In 1662, when Parliament decreed that newspapers must be licensed in order to print, oppressive libel laws were used to silence criticism of those with wealth and power. Despite the best efforts of the establishment, newspapers obstinately continued printing. In 1863, the licensing laws were repealed (Westrop, p.18).

Britain promulgated the same decrees to all countries that she colonized. This claim is manifest on the fact that almost all countries the countries colonized by Britain proclaim a similar constitution. For instance, the article 18 (1) states that:

Without prejudice to the laws of the land, every person has the right to freedom of opinion and expression of his ideas; to seek, receive and, or disseminate information regardless of national boundaries; to communicate and with protection from interference from his communication; to be informed at all times of various important events of life and activities of the people and also of issues of importance to the society.

Similarly, article 20(1) of the Zambian constitution states that:

Except with his own consent, no person shall be hindered in the enjoyment of his freedom of expression, that is to say, freedom to hold opinions without interference, freedom to receive ideas and information without interference, freedom to impart and communicate ideas and information without interference, whether the communication be to the public generally or to any person or

class of persons, and freedom from interference with his correspondence.

The Zimbabwean and Kenyan constitutions have similar verbatim because the British colonized them too, and the only thing that has existed since them is the amendment of the same clauses. It is little wonder that some scholars have argued for the need of our own constitution.

Since 1891 when the British South African Company (BSA) ruled Zambia, and in 1923 when UK finally got it, some Zambians emerged with private media outlets to challenge the government (Kasoma, 1990). The media of that time focused on the independence of the African countries (Matumaini, 2011). Understanding the power of the media as indicated in the case of Napoleon, the British government ensured a total regulation of the Zambian private media. Their own media were used as a tool of informing and entertain the colonial masters in diaspora. Other British people that wanted to visit Zambia were also informed about the status through the same medium.

When Zambia gained its independence in 1964, the media was optimistic of a free and lenient constitution that respected the maturity and autonomy of journalists (Kasoma, 1997). However, Zambia's new presidents were not ignorant of the power of the media. In as such, they chose to retain the same constitution created by the British government. For example, Tanzanian President, Julius Nyerere was quick to argue that, "The African Media was not yet ready for an adversary and muckraking media" (Mfumbusa, p. 3). For this reason, the media started operating out of the same fear it had during the colonial times. The intensity of this fear increased in 1972 when Zambia was declared a one party state, and then a democratic country in 1991. Since then, the media in Zambia has operated as an enemy of the government, and thus reincarnating biases, conflict of interest, and now corruption due to poor remunerations. A competing market has also led to unethical reporting, but also non-professionalism.

After the era of democracy swept Africa, scholars acknowledged that this transition brought about negative ramifications of unethical reporting and loss of credibility. By the early 1990s, the media was now advocating for self-regulatory bodies. Zambia came up with the MECOZ, which turned into ZAMEC. These media council outlined regulatory guidelines that were non punitive. However, the same punitive

constitutional clauses were used to formulate a non-punitive guideline. In other words, the same article 20, with all derogations and claw backs, were used to regulate the media. Despite the fact that this happened at the same time period when Francis Kasoma was advocating for Afri-ethics, his documents were not considered.

Conclusion

All in all, data in this chapter was presented in form of the five primary themes that were developed from the research questions. Data in the first theme focused on Media ownership in Zambia, and how it has contributed to unethical reporting and the loss of credibility. The second theme focused on media transparency and accountability in Zambia. Although this was the main theme, the major concern was on corruption in the media and how it has contributed to loss of credibility. Other emerging forms of corruption like brown envelope journalism were also discussed.

The third theme presented findings regarding media professionalism and journalism training in Zambia. Two major conflicting issues emerged. While some participants saw non-professionalism and lack of journalism training as the cause for unethical reporting that led to the lack of credibility, others argued that it had less to do with the whole issue. Other issues that emerged were about journalism training, which some participants considered as western oriented. Accordingly, a number of participants said the journalism training, which they had received did not emphasize African values. However, others challenged this concept saying that western oriented training is neutral and does not emphasize any kind of value.

The fourth theme presented the findings regarding rules and guidelines that govern media performance in Zambia. The general understanding was that there was much emphasis placed on media laws and not ethics. According to the participants, there was a

need of merge the ethics and law without undermining the other.

Finally, the fifth theme presented findings about African values and their assumed notion of moral decay. Under this theme, many participants came out strongly expressing concern about how moral decay had affected media ethics and credibility. Such participants were reacting strongly towards the general idea of globalization leading to the decline of moral values.

However, a few participants came out different supporting globalization and change in values. To them, this was a sign of growth that should be embraced and nurtured. They argued that history has proven that every change brings about some form of discomfort to someone, however in the end change is progressive and should be viewed as a positive thing. Thus they encouraged the media in Zambia to accept the changes and take advantage of them in developing a better Zambian media.

To that end, Chapter V discusses the themes that emerged from this study, and recommends future practice and research.

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

The purpose of this study was to examine the efficacy of virtue ethics in its quest to reclaiming media credibility. Research was conducted through semi-structured Skype interviews with 10 journalists from two established media houses in Zambia: The Zambia National Broadcasting Corporation (ZNBC) and The *Zambian POST Newspaper*. This chapter reviews, analyzes, and discusses (in light of the relevant literature) the findings of this study. It also outlines the implications of the findings for journalists and journalism in Zambia and Africa at large. The chapter concludes with suggestions for further research.

Summary of the findings

The data presented in the previous chapters leads to a number of conclusion. It raises important questions that challenge media performance in Zambia and Africa at large. Based on the collected data, the findings show that there is a mutual agreement among journalists that the media needs what Bivins (2014) refers to as “a press with high moral integrity” (p.165). As observed, the whole study kept restating its objectives and hypotheses. In the first chapter, the following objectives were outlined:

1. To determine how ethical reporting is guaranteed in the *Zambian media*
2. To assess the challenges journalists face in their quest to uphold ethical reporting
3. To investigate the reasons journalists fail to abide to the codes of ethics, and
4. To evaluate the causes of the failures of normative theories that were previously applied in the *Zambian media*

Similarly, a number of hypotheses relating to both the objectives and the research questions that keep recurring in the study were designed. In many instances, the findings aligned with key assumptions made at the beginning of the study. The major themes that were devised to present the findings also confirm the claims of scholars in characterizing the media. All the journalists interviewed agreed with the fact that the media in Zambia, and Africa at large, was in a state of confusion. While some predicted the death of journalism, others foresaw a great transformation in the field of journalism. Such predictions are of less concern to this study. Rather, the study focuses on the ethical conduct of journalists and the entire field of journalism. This focus was informed by the following hypotheses.

Hypothesis one: *Despite the variations in ownership, both the private and government media houses face the same ethical challenges*

The first assumption fostered the claims made by the African scholars that all media in Africa were facing the same ethical challenges. The scholars discussed corruption, biases, conflict of interests and journalism training as elements characterizing the media in Africa (Kasoma, 1994; Mfumbusa, 2008; Nyamnjoh, 2009). In the findings, the participants expressed the same thought as that of the African scholars, but also emphasized the obvious phenomenon of media ownership and how it has compromised ethical reporting in the Zambian media. In all these, the hypothesis did not include religious media station because of their defined philosophies and objectives. For example, we would not consider a Catholic media outlet as biased when it presents issues that promote Christian values.

Hypothesis two: *Zambia has deliberate measures that are designed to foster responsible*

and ethical reporting, yet all are based on laws and not conviction.

The second hypothesis contended that the *Zambian media* had deliberate guidelines that were designed to foster ethical reporting, yet almost all of them emphasized the law. In the findings, a number of participants expressed this concern; they argued that every time there was a talk of ethics, only laws were emphasized. Basically ethics was more understood as prescriptive and proscriptive, or rather normative, and not descriptive. The participants further bemoaned the lost commitment in the field of journalism, saying that the field is now seen as a business venture and not a field that is there to serve society. As one respondent put it, “journalists today look at society and focus on how much profit they can make from it, and not how much service they can offer”.

The main argument that was raised on this hypothesis was that journalism as it is known in *Zambia* was formed on laws, and rarely did people consider it as a practice that was to be translated into our lives. Starting with the missionaries whose reporting was based on the 10 commandments, to the colonial masters with manipulative rules, journalism was seen as a field that operated on rules. The element of ethics was lost in those thoughts, thus making journalists operate not on conviction, but on fear of punishment when the law is broken. This implies that if there is room for escaping punishment, breaking the law was not considered evil.

Hypothesis Three: *The rules and regulations set for *Zambian* journalists do not emphasize moral principles, but only laws that could be bent or broken in given situations. So journalists do not feel the guilt if they are not caught or publicly disciplined*

Similar to the second hypothesis, the third hypothesis contended that the rules and guidelines that regulate *Zambian* journalists do not emphasize moral principles that

govern human behavior, but laws that pose a threat to the general performance of journalists. The response to interview questions revealed that the whole academic system, from primary school to university level emphasize the law. This law is associated with punishment to the extent that people get conditioned to either face punishment or escape it. Being able to escape punishment, regardless of the means used, is seen as a solution. One respondent gave an example of his primary school experience of how they would sneak into their classroom through the window when they were late. According to this respondent, the victim had less to regret about if not caught. This kind of behavior has been carried in different life styles, and especially in today's journalism that has turned into a business venture.

Hypothesis Four: *The failure of the previous theories was based on their method of application that was not pragmatic. Theories like Afri-ethics called for a return to African values, but it came into conflict with globalization that has forced people to shun their 'African values'.*

The fourth hypothesis asserted that the reasons that led to the failure of the tried theories of Afri-ethics on the Zambian media were based on their method of application. According to the respondents, although Kasoma's (1994) Afri-ethics theories seemed descriptive, they did not focus on a method of application. As a recap, Afri-ethics theories basically consider the idea of applying and emphasizing African values in the practice of journalism. Afri-ethics is based on John Mbiti (1967)'s African philosophical theories that perceive the connectedness of individuals and communities in African societies. He summarizes this philosophy in a statement, "I am because we are; since we are, therefore I am". What this means is that anything you do affects your neighbor, and

vice versa.

However, globalization has posed a great challenge to the Zambia media and the lives of the entire society. The concept of communal life is slowly being lost because of interactions with people that share different cultural values. Children born in such an era barely know what would be considered as African values because a method of applying them in a community that is always becoming less communal has not yet been found. The closest method that could be thought of would be the inclusion of African ethics values in the education. Unfortunately, many education programs are sponsored by the western worlds that impose what has to be taught. In all these, it is rare to imagine that donor funding would consider African values as a priority for academic system.

Although many of the findings correlated with the assumptions made, a few other unforeseen outcomes were discovered. Throughout the study, the interconnectedness of media and politics was overlooked with an assumption that every media was connected to the government. However, the study has shown that this interconnectedness is even more extreme than previously assumed. What were discovered is that the Zambian media has developed along side politics, and that many politicians identify themselves with the media. However, unlike Herman and Chomsky (1988)'s discovery of the power that the media held in their theory of manufacturing consent, the Zambia media were discovered to be of opposite. Instead, it was the government that 'manufactured consent' and the media was only used as a channel.

Another worth noting development is the ownership trend of *The Post*. In previous years, *The Post Newspaper* always aligned itself with the opposition political parties while the National media was always for the government. The two were rivals that

reported biased but different views of news. Unfortunately, one of the opposition president got shares of ownership with *The Post Newspaper*, and when he became president, both the national media and the ‘opposition media’ became his mouthpiece. The ownership issue is still a claim from the participants because it has not been substantiated. The respondents revealed that their assumption seemed obvious in regard to how much they were censored when they wanted to report anything against the government. Indeed, the types of stories that *The Post Newspaper* has constantly published in the previous years have been in favor of the ruling government, and this is the first time such a thing is happening in 20 years.

Interpretation and context of the findings

The findings presented in this study could not be obviously generalized in a complete sense. However, they still do not only represent *ZNBC and The Post Newspaper*. They are an emblem for almost every Zambian mainstream media, but religious media houses whose philosophies and newsroom ethics are clearly defined. The findings can also be applied to a number of countries in the sub-Saharan Africa. This is because it is believed that the sub-Sahara Africa shares the same philosophical beliefs (Mbiti, 1969) and history. The media in Africa entirely developed with the colonial masters who shared a common interest of scrambling for African resources, thus bringing out a number of similarities. However, a few differences exist depending on the country that was colonizing: The British had their own values, and so did the French and the Portuguese. The colonial masters infused values in their colonies, which in some way transformed the indigenous and the way they approached the media.

Undoubtedly, technology has had a great impact to media performance in Zambia,

Africa and the world at large. Its effects are felt directly in the way journalists choose to source and present their news. In general, technology has enhanced media performance in Zambia. In less than a decade, media in Zambia has shown collaboration through sharing both local and international stories with other newsrooms. This trend presents a sense of globalization being manifested in Zambian news reporting.

Although the benefits of globalization have been embraced, the analyzed findings suggest that globalization has, on the other side, challenged ethical reporting in Zambia. Some participants bemoaned the loss of their African values due to globalization and accused the trend of encouraging a state of confusion in defining African ethical standard. As stated in the summary of the findings, the general feeling of the participants was for the Zambian media to seek for a press with a 'high moral integrity'. This implies that journalists and journalism practice should be founded on strong moral convictions of behavior.

What the findings mean to Journalism practice in Zambia

The findings also pose a challenge to the entire practice of journalism in Zambia. The questions that keep recurring in the minds of many journalists include issues of how they ought to practice their profession. They acknowledge the value of 'virtue ethics' as possessing the characteristics that would yield solutions to their problems. However, the process of implementation seems to be challenging: theories of virtue ethics, Afri-ethics and formation of character are complex in themselves. They require a noble understanding to a common person.

At the same time the profoundness that exists in these philosophies pose questions of their practicability. For example, a number of participants argued that the context in

which Kasoma wrote his philosophy has changed. The participants characterized his time as a time when editors would fiercely protect the autonomy of the media. “How can we, in this day and age, appropriate the Afri-ethical media agenda as praxis?”, they asked. Nyamnjoh (2005) 92 indicates two of the major tests that Afri-ethics would have to pass in order to be accepted. First, it would have to convince journalists of the wisdom of elders, who, in the eyes of many youths today, are to blame for Africa’s predicaments. Second, it would have to provide guarantees that the quest for communal harmony would not be used as a recipe for intolerance towards outsiders and competing voices. Nyamnjoh goes on to suggest that this calls for a negotiated idea of *Africanness* and ethics informed by what he refers to as domesticated agency. Here, one sees Afri-ethics responding to the lived experiences of African journalists.

Hypothetically, the participants were also suggesting a third major test to be passed by Afri-ethics: an explicit commitment to a non-hierarchical model of media self-regulation in which state agency is subordinated to a genuinely pluralistic public interest. It is evident that most editors are fearful of state interference in media services. An African communalistic society in which partisan state interests predominate is likely to conflict with the postcolonial impulse towards a plural politics. In other words, the notion of a democratic citizenship should be placed at the center of Afri-ethical considerations.

These findings seem to agree with what Barger and Barney (2004: 191) refer to as ‘media–citizen reciprocity as a moral mandate’. In negotiating media ethics, then, media and citizen alike must accept reciprocal moral obligations related to the distribution and use of information, with journalists facilitating the distribution of information and engaging citizens usefully, fuelling the participatory engine that drives a democracy. As

for citizens, they have a reciprocal obligation to expose themselves to information, respond publicly, tolerate (and even encourage) diversity and protect media autonomy.

Observantly, the discussion above confirms the participants responses that perceived Afri-ethics as carrying with it elements of the law and not virtues. The basic argument lies in the fact that the Zambian constitution was founded on British colonial interests that sought to reap the Zambian resources. Many participants compared the articles on the media to the 19th century Napoleon Bonaparte's control of the media as he sought to enhance his image before society while promoting censorship. Thus, a participatory media regulatory body was suggested.

This is not very far from Kasoma's own 'case for society-centered morality' and the African communalistic qualities of open deliberation and dialogue. As Wiredu (2001: p.171–8) suggests, African communalism is underpinned by the pervasiveness of consensus as a mode of group decision-making and consensual democracy. According to Wiredu, consensual democracy stresses such aspects as cooperation, deliberation, compromise, consensus, etc. African communalism is also non-hierarchical. As such, the very first step towards embracing Afri-ethics is to open it up to open deliberation and debate. It is after it has passed through the fire of public scrutiny that it can find acceptance among media workers and scholars alike.

Implication of the findings

Based on the objectives set at the beginning of the study, a number of implications were insinuated. Indeed the findings prove these assumptions in a number of ways. Firstly, a collegial outcry from journalists about the lack of moral values in their practice was one striking issue. In a sample of 10 participants, everyone acknowledged

that there was a prevailing situation of unethical reporting in the Zambian media. This implies that journalists understand and acknowledge their faults in reporting, yet continue to engage in them. The act of accepting fault is the beginning of change. What this means is that journalists are ready to change their ways when they encounter motivation and a reminder of their practice.

According to a number of participants, it is rare that ethics is discussed in their newsrooms or even when they attend conferences on media practice. Anything related to ethics is more about what journalists ought or not ought to do. Thus, what may be lacking is not the desire for change, but how to implement this change. Reflecting on Pierre Bourdieu's theories, Ida Schulz (2007) in her article, *Journalistic doxa, news habitus and orthodox news values*, suggests a number of ways that journalistic values could be implemented. Similar to the demands of virtue ethics, she opens her discussion emphasizing the need for 'a field of practice', which she understands as a research tool enabling the construction of scientific objects (p.192). This she considers as a way of developing the habitus or rather understanding the game of journalism. In other words, Schulz is calling for professionalism in the field of journalism. Observantly, the media in Zambia needs to implement similar ideas of Bourdieu and virtues ethics. Above all, Schulz concept responds to the question that a number of participants asked about how the message of ethics could spread to journalists in Zambia.

On the other hand, the failure of media institutions to identify shame and punish journalists that violate ethical standards could be described as part of the larger journalism culture that affects the profession negatively. While discussing the limitations of self-regulation, Baran (2004, p. 487) writes that media professionals are reluctant to

identify and censure colleagues who transgress ethical obligations. According to Baran, to do so might appear to be admitting that problems exist, and whistle-blowers in the profession are often met with hostility from their peers. This further buttresses the need for a body external to media institutions or at least not exclusive to them in terms of membership composition. For example the Zambia Media Council should be serious and stringent on regulating the affairs in the media industry with respect to ethical and professional issues.

Most of all, personal morals and values play a crucial role in encouraging unethical reporting regardless of the ownership type. Value re-orientation is therefore crucial. Regular re-orientation workshops are essential for journalists to adjust their moral and societal value system to portray a profession devoid of unethical practices such as the brown envelope syndrome.

Contribution of the study

Although the findings suggest that ‘virtue ethics’ is difficult to achieve and sadly laws seem to be needed, the study still has a lot to contribute to media performance in Zambia. In the first place, this study contributes to the limited literature on African ethics in Africa and specifically Zambia. The unique findings that challenge the believed notions are also a great contribution to the field of journalism in Zambia. For example, it has always been known that poor remuneration was the cause for unethical reporting, yet the study disapproves that concept arguing that the more paid you are, the more prone you are to corrupt practice. In addition, your demand for corrupt practices will also be high, thus demanding for a higher favor that would be more detrimental to society. Like

in the finding, Managing editors were demanding more because of their positions while field reporter were demanding something less based on their low positions as well.

Other worth noting finding unique to Zambia is the concept of ownership. ZNBC and The POST newspaper are the major media outlets on which the Zambian society had depended upon. The two media outlets were rivals and thus presented opposite views that served society. However, after the winning of the opposition party, the two media houses have become one and the same thing: the government mouthpiece. This is so because the then opposing presidential candidate had shares in the The POST newspaper, and when he won the elections as president, both the National media and the renowned private media became his own.

Such kind of findings will pose a challenge and provoke studies for further research as to whether politicians should own or have shares in public service organs that are designed to safeguard and speak for the weak in society.

In addition, the study also poses a challenge as to whether a solution could be found to curb the reality that exists of basic survival seeming to precede self-actualization.

Limitation of the study

In a constant changing environment, limitations were obvious. As with any scholarly work, the external validation of the study could be questioned. Even though the media in Zambia and Africa face similar challenges, the environment and setting impose some difference. For example, *The Lusaka times Newspaper* in Zambia that is slowly growing might not be facing the same challenges because it has not yet received attention from the Government and private business owners.

Similarly, the internal validity of this study is prone to questioning due to the emerging trends. The unanticipated findings indicated that ZNBC and *The Post Newspaper* have fallen into the same hands of ownership. Previously, *The Post Newspaper* was anti-government and a rival of ZNBC, a pro-government medium. Thus, *The Post Newspaper* was considered a channel for opposition parties. However, one of the opposition presidents, who is now the recumbent president of Zambia, is rumored to have bought shares of ownership in *The Post Newspaper*. This implies that, both the government medium and the *The Post Newspapers* have become his mouthpieces, leaving the society with unpopular mediums.

Other limitations include the diverse of the sample and the time frame that was set for data collection. At the beginning of the study, it did not seem necessary to include less academically qualified journalist assuming that the concept of virtue ethics required people that had a higher education. But the findings indicate that there was a need to include journalists with only high school qualification. In that way, they would have contributed relevant information to the idea of professionalism and journalism training.

Besides, as previously mentioned, data was collected in a single month. This might not be sufficient enough for accurate findings. There is need to extensively study the topic, and if anything include focus groups that would bring to light other insights.

Future directions of research

The findings in this study raised questions that suggest future research. One unique element that calls for future research would be the interconnectedness of The Zambian media and politics. Indeed everyone knows that the media is connected to politics, but the one found in Zambia surpasses the theory of Herman and Chomsky's (1988)

Manufacturing of Consent. Unlike the two authors, the media in Zambia was founded on politics, and the democratic era has played a lot to its growth. In as such, most journalists are transformed into political tools and politicians. It was interesting to note that many experienced journalists have been appointed ambassadors and others run government offices.

Another area for future research would be looking at Religious media channels and how they operate in the Zambian system. In some ways, this study is suggesting introspection on the political economies of the media in Zambia. Inclining to the Anti-systemic movement model that denies the possibility of equality because of the structures and systems in which the media operates, an interesting possible area of study would follow suit.

Conclusion

All in all, the media in Zambia needs an ethics that calls for conviction in the practice. The ethical dilemmas, though discussed extensively, seem not to have a solution as at now. Because of globalization, Africa will always encounter temptations of corruption, conflicts of interest, biases and non-professionalism. Thus what is needed at the moment is a solution on how to inculcate collegial habits that incline someone to doing good, and thus the virtues.

African values are a good start to the training and inculcation of virtue ethics in the Zambian media. Notably, 'African's are notoriously religious' (Mbiti, 1969; p.1) and character is the essence of their ethics (Idowu, p.144). Accordingly, gentle character guards a person's life. Character shows itself in chastity before marriage and faithfulness during marriage; hospitality; generosity; kindness; truthfulness and rectitude; avoiding

stealing, hypocrisy or falsehood; protecting the less privileged and respecting the elders. In short, despite the variations in culture, everyone understands what it means to be faithful, to be kind, to be honest, to mention but a few.

On the other hand, Principles can only provide guidance. There are a myriad of situations that will never lend themselves to an easy formula, and the principles can only be used to trigger our conscience or guide our decisions. It is important to note that principles of personal ethics are the first checkpoint in any situation, often overriding those at the professional and global levels. For example, when judging if a journalist has been socially responsible, we still need to consider principles of personal ethics as prerequisites. Similarly, trustworthiness is fundamental to professionalism, and so on.

Indeed, we can say that good character is ‘good’ because of the conduct it depicts. What lies behind the conception of moral good or evil is ultimately the nature of the relationship between individuals in a given community. Hence, a formation of good character will redeem media credibility in Zambia, Africa and the world at large.

APPENDIX A

LIST OF ACRONYMS

Acronym	Meaning
ANC	African National Congress
BEJ	Brown Envelope Journalism
IPI	International Press Institute
IRB	Institutional Review Board
FBI	Federal Bureau of Investigation
MECOZ	Media Council of Zambia
MISA	Media Institute of Southern Africa
MMD	Movement for Multi-party Democracy
PAZA	Press Association of Zambia
SOJC	School of Journalism and Communication
UNIP	United National Independence Party
ZAMEC	Zambia Media Council
ZAMTEL	Zambia Telecommunication
ZNBC	Zambia National Broadcasting Corporation

APPENDIX B

ARTICLE 19

FOR IMMEDIATE RELEASE

10 November 2005

Zambia: Journalist Arrested for Defamation

ARTICLE 19 condemns the arrest of Fred M'membe, editor and CEO of Zambia's only private daily newspaper The Post, who has been charged under the country's defamation law for having insulted President Levy Mwanawasa. M'membe who was released on bail yesterday and pleaded non-guilty in court today, published an editorial on Monday which stated among other things, that "the foolishness, stupidity and lack of humility exhibited by Levy Mwanawasa ... is something that one can never imagine to come out of the mouth of a president of this country." The date for M'membe's trial has yet to be set. The charges against M'membe send a clear signal of the Zambian government's growing intolerance over the past year of journalists critiquing it. Indeed, in June of this year M'membe had been warned and cautioned by authorities for another critical comment against the President, while three journalists from The Post were detained and questioned over statements made by opposition leader Michael Sata.

ARTICLE 19 believes that the use of criminal defamation claims rather than civil ones are a serious deterrent to independent and critical journalism. In its annual resolution on freedom of expression, the UN Commission on Human Rights regularly expresses concern at the use of detention, "including through the abuse of legal provisions on criminal libel" against persons who exercise the right to freedom of expression. Furthermore, a number of countries, such as Ghana, Togo and the Central African Republic, have already decriminalised defamation.

Moreover, the Zambian government has recently refused to include a clause guaranteeing access to information in the new draft constitution. It also has rejected provisions that would have provided for freedom of all electronic and print media from interference and protected journalists from disclosing their sources. The government's overall stance on restricting freedom of expression and access to information is therefore worrisome and requires that the international community keeps close watch on Zambia's obligations under international law.

For further information, please contact:

Alexandra Sicotte-Levesque, Africa Programme Officer

Tel: (+44) 20 7278 9292 or email: alexandra@article19.org

APPENDIX C

IRB APPROVAL



UNIVERSITY OF OREGON

DATE: January 16, 2014

IRB Protocol Number: 11182013.026

TO: Gregory Gondwe, Principal Investigator
Department of Journalism and Communication

RE: Protocol entitled, “Reclaiming Media Credibility: Assessing the Efficacy of
Virtue Ethics

on the Performance of the Zambia National Broadcasting Cooperation
(ZNBC)”

Notice of IRB Review and Exempt Determination as per Title
45 CFR Part 46.101 (b)(2)

The above protocol has been reviewed by the University of Oregon Institutional Review Board and Research Compliance Services. This is a minimal risk research protocol that qualifies for an exemption from IRB review under 45 CFR 46.101(b)(2) for research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior.

Please note that you will not be required to submit continuing reviews for this protocol, however, you must submit any changes to the protocol to Research Compliance Services for assessment to verify that the protocol continues to qualify for exemption. This exempt determination will expire January

15, 2019. Should your research continue beyond expiration date, you will need to submit a new protocol application.

Your responsibility as a Principal Investigator also includes:

- Obtaining written documentation of the appropriate permissions from public school districts, institutions, agencies, or other organizations, etc., prior to conducting your research
- Notifying Research Compliance Services of any change in Principal Investigator
- Notifying Research Compliance Services of any changes to or supplemental funding
- Retaining copies of this determination, any signed consent forms, and related research materials for five years after conclusion of your study or the closure of your sponsored research, whichever comes last.

As with all Human Subject Research, exempt research is subject to periodic Post

Approval
Monitoring review.

If you have any questions regarding your protocol or the review process, please contact
Research
Compliance Services at ResearchCompliance@uoregon.edu or (541)346-2510.

Sincerely,



Sheryl Johnson, BS, CHES, CIP Associate Director
Research Compliance Services
University of Oregon

CC: Thomas Bivins, Faculty Advisor

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APPENDIX D
PERMISSION LETTERS

Invitation email to Skype interviews

Greetings!

My name is Gregory Gondwe, a graduate student at the University of Oregon. I am writing to invite you to participate as a respondent for Skype Interviews that I intend to conduct for the partial fulfillment of the requirements of the award of my Masters degree in Media studies. The thesis is a study on the Zambian media entitled, “Reclaiming Media credibility: Assessing the efficacy of virtue ethics on the Zambian media. For this reason, I request to hold a Skype interview that I will record for transcription purposes at any day and time of your preference, but within the time frame of January to March, 2014.

Be assured that your name will be held anonymous in the study, and the data the data you will provide will only be used for academic purposes. Keep in mind that this is all voluntary on your part, but it is only through your participation that this study will be meaningful. Thank you in advance.

.....

Gregory Gondwe

APPENDIX E

INTRODUCTORY REMARKS FOR SKYPE INTERVIEWS

Hello,

Thank you once again for accepting to be part of this study. As mentioned in my invitation email, the title and objective for the study is, “Reclaiming media credibility: Assessing the efficacy of virtue ethics on the Zambian media. This is a case study, and what it means is that I intend to assess if the formation of moral characters of journalists can be a remedy to the ethical problems that the media is facing in Zambia today, and whether this method can reclaim media credibility that has been lost.

With that said, will it be okay to record and use the information in my study? This is completely voluntary and you may say no if you are not comfortable, or even in the process you may choose to stop the interview if you wish. For whatever reason, I will not identify you or use any information that would make it possible for anyone to identify you in any presentation or written reports. If it is okay with you, I might want to use direct quotes, but these will only be cited as from a person.

Above all, there are no expected benefits for your help. Do you still want to talk with me?

APPENDIX F

INTERVIEW GUIDING QUESTIONS

Greetings!

Previously, I wrote to you requesting to have a video interview regarding your experience with the media. This interview was designed as a pre-test for my bigger project that aims at reclaiming media credibility in African. My plan is to collect data within the month of February. Since video interviews have not been successful due to various reasons, I wish to try a different method. I am sending this word document with questions, earnestly request that you respond to them on the same paper and send it back to me on ggondwe@uoregon.edu Thank you so much in anticipation.
Gregory Gondwe

Section 1. Demographic data

1. What media house do/did you work for?
2. How long have you worked for that media?
3. Do you have any other media experience?
4. What is/was your job title?
5. Do you mind sharing your academic qualifications?
6. What is/was your job description in that media house?
7. Is/was journalism a full or part-time job?

Section 2. General media challenges

1. In your experience as a journalist, what major ethical challenges have you witnessed?
2. How have you been a victim of the ethical dilemmas mentioned above?
3. Taking one of the mentioned dilemmas as an example, how did you encounter its challenges?
4. What do you think would have been the best response to your dilemma?

Section 3. Deliberate measures to foster responsible journalism

1. How would you describe the frequency that you talk about responsible journalism in your media house?

2. How do your in-house rules foster ethical reporting?
3. How often does your media house discuss the Media council requirements and other articles in the constitution that foster ethical reporting?
4. In your experience, what measures are taken on journalists that violate ethical and responsible reporting standards?
5. In your opinion, do you think journalists that violate ethical reporting show some remorse of their actions? Why? How often have do you see retractions?
6. How much of the rules/regulations and other guiding documents are upheld as normative standards in your experience reporting?
7. Does remuneration have anything to do with unethical? How so?.
8. If you were given the opportunity to rewrite these regulating documents, what do you think you would add to it?
9. What do you think should be done to uphold these ethical standards?

Section 4. Media credibility

5. What do you think are people's perspectives on the media and journalists today?
6. What has led to these stereotypes (if any?)
7. How did people perceive the media in the previous years?
8. Do you think that your audience trusts you as a journalist? Why? If not, then what compels you to working as a journalist?
9. What do you think has led to the mistrust of the media and its journalists today?
10. Is there a way you think the media can reclaim its trust? How?
11. What do you think is the future of the media regarding credibility?
12. What are your concluding remarks?

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