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An Assessment of Professional Performance in Private Media Houses: A Case Study of Print Media Houses in Lusaka

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Abstract

Journalists play a critical role in the structure of modern societies and therefore the need to understand the environment in which they work must be given priority for the betterment of society. The main objective of this study is to assess professional performance in private media houses. This is a case study of print media houses in Lusaka. A target population is a large population from which a sample population is selected. The target population comprised of media practitioners and journalists from Lusaka's print media houses. A total sample size of 50 was picked which comprised print media practitioners from Lusaka. The study involved collecting data using simple random sampling. Simple random sampling is the kind of sampling in which each element in the population has equal and non-zero chance/likelihood or probability of being picked. It expresses the idea of change being the only criterion of selection. Therefore, questionnaires were administered to respondents randomly. The instruments used in this study were questionnaires. A questionnaire is a research

instrument consisting of a set of questions (items) intended to capture responses from respondents in a standardized manner. The questionnaires used consist of series of both open ended which are also called unstructured and closed ended or structured questions. Questionnaires were administered to participants by hand. The questionnaires were administered to the participants randomly. On factors that promote professionalism for journalists in print media: 8% of respondents indicated good training, 4% indicated strong networks, 8% said strong media bodies while 80% stated need for personal censorship. Although Zambia has recorded exponential media growth from the early 1990s. Recommendations are that there is a need to promote media professionalism in most houses by as this will increase the propensity of the media in taking its roles as a fourth estate; There is a need for journalist to foster and harness constant training so as to keep abreast on most new ground covered around media professionalism.

Keywords: Journalism, Professionalism, Performance

1. Introduction

1.1 Background

Journalists play a critical role in the structure of modern societies and therefore the need to understand the environment in which they work must be given priority for the betterment of society. "In fact, this is exactly why governments, global institutions, transnational and continental corporations, invest immensely and attempt to monopolize the media. In other words, an informed management of journalism and journalists leads towards channeling informed influence on a society. However, this requires, primarily a thorough understanding of the environment in which journalism is practiced and journalists work or the factors that determine the output of journalists. One of which is job-satisfaction" (Bezabeh, 2015:6). Bezabeh (2015), enumerated some functional and operational factors that affect the quality and job satisfaction of journalists. These according to the researcher includes but not limited to poor remuneration, opportunities of getting promotion, fringe benefits, contingent rewards, good working relationship with supervisors and security are but factors that enhances the readiness of the journalists to produce high quality output. These conditions can best be described as necessary evils that propels efficient human resource base for modern institutions to meet global standards of performance. There is an observation that journalists in Zambia are poorly paid and worrisome is the fact that some of them especially those in private practice are not paid at all. How will they

then fit into these functional operational factors enumerated by Bezabeh? Journalism is one of the prominent professions in the world which plays a critical role in shaping society at all levels. Their role in political, social and economic institutions of every society cannot be overemphasized. It is against this background that some scholars have long acclaimed the profession as the fourth estate of the realm. This is an enormous responsibility and implies the media and journalists in particular have a critical role to play towards the development and prosperity of the nation.

Potter (2006) is of the conviction that journalism is both a profession and a craft since journalists draw on specialised skills and adhere to common standards of practice thus distinguishing journalism as playing a greater and special role in a free and democratic societies. Some scholars have also expressed the view that for a modern society to function well towards the achievements of an ideal society, there must be a free and responsible media guided by well trained, motivated and performance oriented practitioners who are fully independent in execution of their duties. Journalism as one of the oldest professions, can be defined as the activity of gathering, assessing, processing, and disseminating or presenting of news and/or information useful to an audience. The word „journalism“ applies to both the method of inquiring and systematization of information and the literary style used to disseminate the information (Deprez & Raeymaecker, 2012 as cited in Bezabeh, 2015). The profession plays a very critical role in transformation of society especially in developing countries such as that of Ghana where many are advocating for the need for the media to be integral institution in propelling national cohesion, advocates for the voiceless and vulnerable as well as championing development. The type of mass media that journalism uses vary widely to include, print journalism or content published via newspapers and magazines; electronic and/or digital which includes television, radio, and the worldwide web broadcast and applications.

Media practitioners otherwise journalists are professionals who work on mass media organizations as either news reporter, editor, photojournalist or columnist. Many joined the field from journalism institutions or related fields of study such as communication, and language studies (Reichart, 2011, Bezabeh, 2015). Owusu (2022) is of the view that the media landscape in Ghana evolved when the 1992 Republican Constitution was promulgated thus guaranteeing multi-party democracy. “The private media grew gradually but started to make their presence felt in the face of the established state-owned media. Ghanaians, however, witnessed the full growth of the private media from 2001 after the repeal of the Criminal Libel Law with particular rapid expansion of the electronic media. Currently, in virtually every district of Ghana, there is a local radio station and newspapers with national reach are also available. Access to television stations is not hard to come by either”, (Owusu, 2022:9). The media is the watchdog of the society (Weaver and Wu, 2018: 57) because of the important role that it plays in protecting the public against the excesses of the ruling elite (Norris, 2022:2). One of the recent Afrobarometer studies (Mitulla and Kamau, 2023) indicates that the media plays the greatest role in holding governments accountable in the war against graft in Africa. In a study conducted across 34 African countries, 71% of respondents reported that the media is

effective in revealing government mistakes and corruption. The ability of the media to promote accountability and democracy relies on how effectively the practitioners and institutions adhere to professional tenets. White (2012:68) [35] observes that professionalism in media practice involves responsibility, which includes reporting with accuracy, fairness, without distortion from the information sources and selection of truly important news for the people. Earlier, Tawney (2021: 91) viewed professionalism as a force capable of subjecting rampant individualism to the needs of the community while Parsons (2021:49) opined that the professionals training should cultivate the proper balance between self and collective interests which, sustained by the interaction with the community, is important for social order. This therefore calls for a comprehensive empirical study to unearth and understand the working environment and conditions under which these group of people so dear to us work. This study would inform policy decisions and national concerns on the best way forward in fulfilling good working environment and welfare schemes for journalists in Zambia. Using refresher training, remuneration, promotion, good working relationship and job security as criteria.

1.2 Problem Statement

The watchdog role is one of the key tenets of media professionalism. In a media survey to rate the effectiveness of the media’s watchdog role across 34 African countries, 71% of the respondents reported that the media is effective in revealing government mistakes and corruption (Mitulla and Kamau, 2023). The ability of the media to promote accountability and democracy relies on how effectively the practitioners and institutions adhere to professional tenets but this is not the case for most media houses in Zambia. White (2022:68) observes that professionalism in media practice involves responsibility, which includes reporting with accuracy, fairness, without distortion from the information sources and selection of truly important news for the people, a thing that most media houses have failed to adhere to. Earlier, Tawney (2021: 91) viewed professionalism as a force capable of subjecting rampant individualism to the needs of the community while Parsons (2021:49) opined that the professionals training should cultivate the proper balance between self and collective interests which, sustained by the interaction with the community, is important for social order. Although media houses have adopted the Code of Conduct, they have not been able to enforce its use among journalists. There is, therefore, need to investigate factors that impede professionalism, leading to some of the complainants lodged against the media industry.

1.3 Main Objective

The main objective of this study is to assess professional performance in private media houses. This is a case study of print media houses in Lusaka.

1.4 The Study’s Specific Objectives are to:

1. To establish how media bodies in Zambia promote professionalism.
2. To ascertain factors that promote professionalism for journalists in print media.
3. To identify challenges faced by professionals in print media.

1.5 Research Questions

1. How do media bodies in Zambia promote professionalism?
2. What factors promote professionalism for journalists in print media?
3. What are the challenges faced by professionals in print media?

1.6 Theoretical Framework

Research literature has it that the social responsibility theory was born as a result of problems created by its predecessor, the libertarian theory of the press. This was in the twentieth century. The libertarian theory of the press as the theory that held sway at the time, gave journalists excessive freedom to publish whatever they like. At the time, political authority rests with the individual. Government's role is to provide the domestic and foreign peace, but the individual is supreme in politics, a belief spelled out in the US Constitution. With these assumptions, Patterson and Wilkins (2015) posit that the theory reflects Milton's concept of the "marketplace of ideas" where anyone could operate a printing press, particularly anyone aligned with a political group. Anyone who ran the presses of the day, because they were partisan, would provide partisan versions of reality. With time, people started finding faults with the prevailing theory due to factors like the industrial revolution, multimedia society, and growth of intellectualism. By this time, the press was observed to have abused this freedom; it had become irresponsible and the victim of a number of negative practices which culminated into a negative media operation christened "yellow journalism". This was epitomized by sensationalist practices, irresponsibility and character assassination by the media practitioners. Then came a clarion call for the revisitation of the libertarian theory. Thus in the 1940s, a group of scholars were commissioned to look into this issue – the Hutchins Commission – funded by the founder of Time magazine, Henry Luce. The commission which had no journalist as member, was led by the then-president of the University of Chicago, Robert Hutchins. This commission deliberated for four years before settling in 1947 on five guidelines for a socially responsible press. They first observed that the number of media outlets is limited and that people are often self-interested and sometimes lazy. Responsibility theory was proposed and introduced. They came out with a report they titled "A Free and Responsible Press". The commission listed five goals for the press, including the need for truthful and complete reporting of all sides of an issue. The commission concluded that the American press' privileged position in the Constitution means that the press must always work to be responsible to society.

This theory, regarded as a western theory incorporates part of the libertarian principle and introduces some new elements as well. The underlying principle of the social responsibility theory of the press is that the press should be free to perform the functions which the libertarian theory granted it freedom to perform, but that this freedom should be exercised with responsibility (Okunna & Omenugha, 2012). If the media fail to meet their responsibilities to society, the social responsibility theory holds that the government should encourage the media to comply by way of controlling them. Bittner (1989) has it that the theory held that "a press has the right to criticize government and institutions but also has certain basic responsibilities to

maintain the stability of society". In the same vein, but in a slightly different angle, Dominick (2009) writes that, this approach holds that the press has a right to criticize government and other institutions, but it also has a responsibility to preserve democracy by properly informing the public and by responding to society's needs and interests.

Ethics generally is the moral philosophy concerned with the standards of good and bad conduct, the rightness or wrongness of an action. Toeing this line, Okunna (2003) emphasizes that ethics is self-legislation as opposed to official or government legislation through outside compulsion, which is characteristic of law". McQuail (1987, p. 117) cited in Okunna & Omenugha (2012) gave a list of basic tenets guiding this theory and which further drive home this ethical dimension of the social responsibility principle, to include accepting and carrying out certain societal duties; setting high professional standards of truth, accuracy, objectivity, balance and informativeness; regulating itself in accordance with the law; having media pluralism – multiplicity of voices to represent divergent viewpoints; accountability to society, their medium and others; and that people have the right to expect them to perform creditably. The media have been entrusted to discharge certain public-interest functions essential to a democratic society and, by conferring this trust, society is entitled to judge whether it is being honoured. In Western liberal democracies, the media enter into an inherent compact with the societies they serve. Under this compact, the media promise that in return for the freedom to publish, they will meet certain core functional obligations: the terms of this compact are embodied in the Social Responsibility theory of the press as earlier argued. They may be thought of as ethical or "soft obligations", not enforceable at law, as opposed to "hard obligations". The soft obligations require attention to be paid to issues that are central to recurring controversies about media performance: bias, invasion of privacy, dishonest or careless presentation of information, violations of standards of public taste, suppression of material which it is not in the publisher's interest to publish, and incapacity to penetrate public-relations spin. Indeed, there is no other better way to then summarize this theory in relation to media ethics, as the argument has shown, than with the words of Bittner (1989) which affirm that "within the framework of open and free press criticism, codes of ethics or government regulation, and guidelines for responsible action on the part of members of the press, lies the Social Responsibility Theory". With the spread of modern day democracy, the Social Responsibility theory of media ethics has become the norm now. This theory inspires self-control by the media, for the good of the society. But the question is: how have the media practitioners and journalists held up this theory? How ethical have they proven to be, professionally? A recent research I carried out on sensationalism, social responsibility and media ethics, revealed that today, a century later, the media is seen to be reverting back to the 'bad old days' of practicing freedom devoid of responsibility. The in-thing is now what scholars have come to term "market-driven media" (Yadav, 2011, Kleemans & Hendricks, 2009, Omenugha & Oji, 2008, Sparks and Tulloch, 2000). This commercial journalism gives priority to trivial news items along with certain kinds of layout, headline sizes, photo enhancements, flashy colours, irrelevant and lurid photos that attract mass

audiences like entertainment while downplaying information, all in desperate bid to sell. This may be manifestly due to many pressures from various fronts including the competitive media landscape of this age, businesses, and advertisers as well as modern and selfish motives, social and cultural interests. For instance, a review of some major national dailies in Nigeria between January through March 2011, show a stunning dose of sensational major front page headlines. Such headlines, the editors of these newspapers might believe, will sufficiently whet the appetite of the public to want to do the one thing that is most important: “grab a copy!” Both print and electronic media are complicit in this, as they are over anxious with exhibitionism or obscene pictures even when they are in no way connected with news items published or broadcast. For instance, in Saturday Vanguard of 22 January 2011 edition, the major headline that reads “Atiku’s backers count losses” was propped by a large photograph of a Nigerian star actress, Rita Dominic with no other pictures at all on the front page. Interestingly, there was no news on the star actress on the front page (just a line below the photo that says ‘Rita Dominic at an outing in Lagos recently) or even in the entire paper. Again, in another edition of Vanguard’s weekend paper (Feb. 5 2011), a close-up picture of a girl, obviously a model, named Zara is shown with her large boobs almost popping out of her chest. Below the photo, a caption reads: “You must be big to hold me”. This interestingly is a supporting picture to the front page headline of the paper that reads “Parties warm up for INEC Showdown”. What a sensational headline with a sensational picture to match. In Nigeria, where democracy is in its embryonic stage, a socially responsible media that knows that public information is necessary not only for citizens to make rational decisions but that it is needed also to spur economic and social development, is an urgent need. As I argued in that research, the norm should never be the right to ‘sell’ the media itself, the owners themselves, the ideologies they favour, or the people they ‘market’. It rather should be the right to ‘tell’ – telling the public the truth of every event, issue and situation and not allowing any flowering to come in the way. This is social responsibility to the core. Failure of this will result in an inevitable “culture death”, borrowing a word from Postman (1985) in his book “Amusing Ourselves to Death”.

1.7 Significance of the Study

The study is necessary considering that the media often faces numerous accusations over professionalism (Kasoma, 1991, 1994, 1996; Mbeke, Orlale and Ugangu, 2010 ^[16]; Okigbo, 1994 ^[25]; Mwaura, 1994 ^[22]; Nyabuga, 2012 ^[23]). Professional roles and ethical values are crucial in the way journalists shape content (Esser 1999: 205), hence the need to examine them critically in journalism practice. However, one of the emerging questions is whether these guarantees are practical or merely theoretical. This study set out to explore this phenomenon in the new context in which the media operates. The research findings will be helpful in a number of ways: First, they will contribute to the body of knowledge to enlighten media scholars on salient issues on professionalism. Secondly, the findings will enable media industry regulators and other stakeholders to address issues that affect professionalism. Thirdly, the study findings will enable media institutions that endeavour to promote professional excellence to identify key issues that either

impede or enhance professionalism. The study also seeks to critically examine the gap between theoretical and practical issues in media professionalism and provoke debate on salient issues as well as point way forward for related studies.

1.8 Operational Definitions

Journalists: Individuals employed in media houses as writers and editors.

Media: Firms that produce daily newspapers.

Media experts: Former senior journalists now engaged in media related issues.

as scholars, consultants or employed in media related firms

Professionalism: Adherence to regulations specified in Code of Conduct for.

Journalism Practice: Standardization of skills, autonomous control over media output and responsibility to social expectations.

2. Literature Review

2.0 Overview

This chapter puts the issue of professionalism in media practice into context. The chapter discusses some of the earlier studies on professionalism from different perspectives, namely the societal values as opposed to individual values, political interference, the regulatory framework, obsession with the economic returns, media ownership, poor pay and corruption, journalism training and individual limiting factors and media personnel, among several others. The section also discusses the theories that guide the research, namely the libertarian theory of the press and the social responsibility theory. This is based on the argument that professionalism in the media broadly depends on media independence and responsibility to the society.

Historical Perspective

Since independence from 1964 to 2016, the media have had a prescribed role under successive governments. For example, Pitts (Citation 2000: 269) writes, “Kenneth Kaunda established a government based on a political philosophy called Humanism and the role of the press as a tool for national development”. Most of Kaunda’s interactions with the press must be understood within this context. The Zambia Daily Mail, Times of Zambia and the Zambia National Broadcasting Corporation had this mandate as part of the larger national institutional responsibility. Much of the post-independence decades witnessed diminishing media freedoms as the UNIP government tightened its control. After the declaration of the one-party rule in 1973, all forms of press freedom all but vanished. Mushingeh (Citation 1994: 129) writes, “During the one-party rule, there was a systematic attempt not only to curb press freedom but also to intimidate, harass and monitor activities of journalists”.

History shows that what began as a democratic experiment with a “one-party participatory governance system” soon degenerated into an authoritarian regime stifling free expression and press freedom. It has been argued that the “one-party rule consolidated the regime’s authoritarianism” (Horowitz Citation 1993: 26) because “architects of one-party rule sought to establish ‘democracy’ by removing political choice, eroding the significance of parliament and the judiciary, and stifling the press” (Mushingeh Citation 1994: 118–120). The implications of these constitutional changes were far-reaching, bringing many sectors including

the press under the UNIP. This takeover and subsequent stifling of a once vibrant and critical media outlet were endemic among newly independent African states during the 1960s into the 1970s. These actions continue defining contemporary state-media relations, which unfortunately persist in the twenty-first century in several countries across Africa. There remains an authoritarian hangover across many African countries.

From the foregoing, Kaunda conceived the media as a tool for communicating government information. The propaganda, according to them, was based on the "rationale that one-party rule would enhance popular participation in the country's political economy, thereby accelerating peace, progress and stability" (Mushingeh Citation 1994:117). Ndawana (Citation 2012:3) argues that, "the media were perceived as a facility for political power consolidation and as an instrument for national development programming". Similarly, Kasoma (Citation 1998:111) records that the media was used as an "instrument for telling people positive news about the President in form of speeches". This state control closely fits with Siebert's authoritarian theory of the press. There was hardly any private media of note except for one church-run bi-weekly newspaper, *The Mirror*. It was the assumption during the one-party rule period that allowing private media was not "politically desirable or feasible to allow divergent views on the important national matters that would threaten the 'One Zambia, One Nation' unity advocated for by Kaunda's government" (Kasoma Citation 1998: 111).

Media-state relations under the Movement for Multiparty Democracy (MMD) era 1991-2010.

The state of the media under the third republic, from 1991, was mixed, experiencing periods of optimism and downturns. However, aside from the ideological shift from an authoritarian socialist (humanism) regime to liberal democracy, the mind-set and governance structures hardly transcended their perception of the media. Second Republican President Frederick Chiluba is credited with initiating measures shortly after his ascendancy to power in 1991 aimed at liberalising the media. This ushered in a period of exponential growth in the media sector. Soon after, several private news outlets such as *The Post* newspaper flourished and became influential. Broadcast outlets emerged shortly after and the proliferation continued to gather pace over time.

The liberalisation of the airwaves came about with the enactment of the new Constitution of Zambia. It provided protection for the rights and freedoms of the individual and the freedom of expression, as well as the enactment of the ZNBC (Licensing and Regulations) Act of 1991, and the Radio Communications Act of 1994. Radio Phoenix was registered in 1994 as the first private commercial radio station in Zambia. Several other stations followed. (Simutanyi *et al.* Citation 2015: 5).

However, a critical analysis of the government policy during this period showed little had changed. Except, unlike his predecessor, "Chiluba's government was concerned with what it called 'cleaning the image of the country' and the MMD government, it claimed, was being tarnished by the private media, particularly the independent newspapers" (Ndawana Citation 2012: 4).

Thus, besides the quantitative growth of media outlets increasing, the policy and regulatory environment was chequered. Although Chiluba had initiated progressive

legislation such as the IBA Act of 2002, the Zambia National Broadcasting Corporation (ZNBC) Amendment Act, 2002, and the Freedom of Information Bill of 2002 (currently called the Access to Information Bill), he had running battles with private media such as *The Post*, among others. A controversial implementation of the ZNBC Act followed under President Rupiah Banda between 2008 and 2010 after court battles between the state and media associations over the ZNBC board appointments process. An amended IBA Act of 2010 was only implemented under President Sata's Patriotic Front. In 2010, the ZNBC Act was amended, removing progressive clauses. Footnote 7 Other scholars such as Chirwa (Citation 1996: 36) echo this analysis: "The *Post* newspaper survived the predatory behaviour of President Frederick Chiluba (1991-2001) who used several political attempts to eliminate it from the political scene". The newspaper's editor in chief and part owner Fred M'membe clashed with Chiluba over several issues, including questions over the corruption in his government, misuse of public resources, and a general slump in the economy under Chiluba's watch. More crucially, M'membe accused Chiluba of demonstrating autocratic tendencies. The *Post* labelled Chiluba a thief for abusing public resources to further his political ambitions. This put the newspaper and especially M'membe at loggerheads, which resulted in him facing defamation suits, a criminal indictment under Zambian laws.

Several other extra-judicial harassments targeted the newspaper and M'membe over several years under Chiluba's government as well as his successors, Levy Mwanawasa and Rupiah Banda. A serious attempt to formally regulate the media through policy or legislation started in 1996 when Chiluba's government drew a draft communication policy which has never been finalised, however, despite several revisions over the past three decades by successive governments. The current attempts at formal regulation of the media are a continuation of this protracted effort by the state. While the earlier effort aimed at providing broad policy measures that would incentivise media sector growth, the current efforts seek to enact laws and regulations that target the operations of media as already shown through the operationalization of the IBA in 2013. What has become clear is that the IBA Footnote 8 is noticeable for its punitive approach without the incentives espoused in the earlier efforts than positive interventions. Media regulatory efforts under the Patriotic Front government, 2011 to date.

Most African leaders have remained averse to independent media decades after independence. Zambia was among the first few countries to embrace the new wave of democracy that swept across sub-Saharan Africa so much was expected. Several policies promised an overhaul of the autocratic system under the Kaunda regime by liberalizing the economy, including the media. However, despite the exponential growth of media, press freedom remains elusive. As Kasoma (Kasoma, 1991) has observed, "Ministers have regarded independent media as 'opposition press', which limits of press freedom. Government officials claim that criticism and dissent in the media threaten political stability and national unity". Similarly, (Phiri, 2010) has argued, "instead of free media, what characterized the MMD era was continued control of the state-owned press and an overt hostility toward and relentless intimidation of the independent media".

This was true about the MMD (from the late 1990s to the early 2000s), as it is true about the ruling Patriotic Front (PF) Party government since 2011. Chama (ibid) suggests that President Sata was friendly to The Post, which supported him to victory during the 2011 elections. This election largely continued until Sata's demise in late 2014, when a new crop of PF leaders emerged led by President Edgar Lungu. Soon after (2015–2016, when it was shut under allegations of tax related charges), the paper stopped the PF government. The newspaper reported on state extravagancy and corruption. This explains the worsening hostility towards media by government, which has resulted in closures and suspensions of media operations as late as 2016 on politically motivated grounds. Media advocacy groups such as Media Institute of Southern Africa (MISA) reported that “the IBA suspended the broadcasting licenses for MUVI TV, Komboni Radio and Itzhi Tezhi Radio, respectively, on 22nd August 2016 for what it termed as ‘unprofessional conduct posing a risk to national peace and stability’”. Prime TV became the latest media outlet to be closed in April 2020.

The Zambian media industry has become more polarised in the last decade, which has further weakened their collective position to challenge any arbitrary state threats of legislation or regulatory measures. The closure of The Post in 2016 by the government was a blow to the media fraternity. The sustained harassment of journalists and licence suspensions across the country has left the media seemingly under “siege”. The response from a few media associations that rise to their defence has been feeble at best or non-existent at worst. This has left the media fraternity vulnerable to state abuse. However, despite this gloomy picture and trends over the recent past, there have been flashes of promise that resistance against state dominance and influence within the media industry and among individual journalists continues to be present and has the potential to grow.

As results show, there has been resistance from journalists working within state-owned and -controlled media, as well as among journalists working in private media firms. One journalist working in state media had this to say, “We have run stories here to the point where the powers in authority begin to question our loyalty” (Zimab, 2012)). From past incidences where controversial and critical journalists have been targeted by the state, this action by the “resistance” speaks to the opposition that any regulatory measures will meet. Other journalists, however, argue that “Government does not influence operations. They have already given us guidelines on how to operate within given parameters. We run the organisation without any influence from any quarters, of course, fully aware of public shareholder interests, which does not infringe on the editorial policy and independence” (Munga, 2012).

This attitude has equally been noticed in the private media where journalists speak of their efforts to achieve more independence. As one of the editors at the defunct The Post recalls, “In the past, we were not as free as we are now, because at that time Fred [former owner and managing editor of The Post] was with us, monitoring us. Now he is no longer with us, thus we are very independent, even management is independent. We make our own choices of what front and cover stories we have and the collection of stories from different sectors” (Former News Editor (A2) (4), 2019). These and other sentiments among journalists

across the media demonstrate a resilient attitude that will most likely continue under the SSR regime if it is eventually implemented. Therefore, it is important for the media to continue asserting their independence and continually defend this right because scholars have argued that “statutory media self-regulation in non-democratic countries is problematic because of the risks of transforming self-regulation into a compulsory system controlled by political interests” (Hulin Citation 2014: iiv). Broadcasting in Zambia started in 1941 (Matibini, 2020). Its main role was to inform people about the Second World War. The first media to be opened was a radio station. On the contrary, some literature argues that, the first newspaper was founded in 1900s (Ndawana, 2011). Kasoma (2016:52) comments that, “the coming of the radio during the years when World War II was still on, it marked revolution.” This means that, the media brought about change in the social life and political life of human life because people were able to get information about what was happening then. However, during colonial days the media provided Africans with educational information, entertaining people with music, advertising consumer goods such as groceries (Ndawana, 2011). The media in colonial days only served the interest of the colonial masters who wanted their propaganda to be achieved and at the expense of the African natives (Kasoma, 2021). These trends of manipulating the media, made it to be ineffective in its core value of disseminating well balanced information. It is further noted that, media in the 1950s and 1960s was similar to the New York Times where political coverage was primarily national not localised (Lisa and Waldfoegel, 2005). This would off course have affected voter turnout in local and national elections. In the same vein, the press in Zambia has not been operating freely due to different media policies which each government in power espoused. The country, so far has been led by the first Republican President Kenneth Kaunda, the Second Republic President F.T.J Chiluba, the third Republican President Levy Mwanawasa, the fourth Republican President Ruphia Banda and the fifth Republican President Michael Chilufya Sata. For example, during Kaunda's era, the media was no longer the watchdog but a lap dog. As Kasoma (2018:111) opines, “Media instrument for telling people positive news about mainly what government officers, particularly the president were saying or doing in form of speeches by Kaunda and his ministers”. Thereby making people not to decide critically on what to do during the electoral process (Makungu, 2022). Unlike the Kaunda era where both electronic and print media were solely in the government's hands Vis-a-vis ZNBC, Times of Zambia and Daily mail. During the third republic, private electronic and print media were introduced. This made the transmission of information to be less biased.

Nationalisation followed hard on the heels of independence in Zambia in 1962. The media industry was not spared. The two major dailies - Times and Mail - and the national broadcaster became state assets (Kasoma, 1986; 11-57; Moore, 1991). An unwritten code of conduct was that the media were both to deliver cultural and development content and to convey government positions on issues. Respect for leaders - exploitatively extracted from cultural norms - was a given. The press thus could never challenge those in power. Kaunda's personal philosophy of humanism - a blend of mild socialism marinated in Christian beliefs about humans being created in the image of God - was the moral

guide for media behaviour (Moore, 1991:19-30). Media autonomy and editorial neutrality were anathema. In sum, it can be said that localisation was the guidepost of media ethics during the greater part of the Kaunda years. This extended to other media besides the press, radio and television. Movies (including videos) were censored by a Kaunda-approved censorship body. In 1972 state radio was instructed to air 90 percent Zambian music, thereby forcing Teal - the only major record producer at the time - to produce more Zambian music (Kasoma, 1990:47-48). The book industry was dominated by an organisation whose name tells it all: the Kenneth Kaunda Foundation. Up until the late 1980s, the only organisations to resist this unbridled state-enforced localisation of the media content - and inevitably media values - were church media houses. The most prominent of these was Multimedia Zambia (MMZ), a publisher of a newspaper *Communicare* Volume 29 (1) July 2010 and books and a producer of radio and TV content jointly owned by the Catholic Zambia Episcopal Conference (ZEC) and the Protestant Churches Council of Zambia (CCZ). MMZ published *The National Mirror* whose content infuriated Kaunda so much that at one point he ordered government institutions to stop placing advertisement in the biweekly ("Do not place ads...", 1990; "No advertising in *Mirror*", 1990). MMZ books included content about Kaunda's archrivals such as the late Simon Kapwepwe who was once paid large fees by the government media (*Times and Mail*) for referring to him as an enemy of the state (Simon Kapwepwe, 1978). MMZ radio and TV programmes were mostly pious but featured church figures of whom Kaunda was suspicious and was later directly to accuse of 'preaching hatred' (Phiri, 2001:34-36). It is against this background that any discussion on the issue of ethical guideposts for the media in Zambia should be approached. The Kaunda era was characterised by an attempt at localisation of media ethics. Localisation of media ethics rejected. The re-emergence of multiparty politics in the late 1980s, leading to the ushering in of the MMD to power in 1991, opened the Zambian media to forces of "globalization ... a process creating interdependence among societies and cultures that were previously separated" (Baraldi, 2006:54). The folly of localisation is that it overlooks the reality that "the world is not a composite of completely disjointed cultures and values" (Nordenstreng, 1995:436). In other words, Zambia is not and cannot be an island existing in splendid normative isolation. Media people in Zambia, many of whom were schooled in other countries, were aware of media norms informed by research and reflection in other cultures and knowledge bases. Thus, the independent media that mushroomed during this time rejected the localisation of ethics and were hungry for what were considered to be global norms. Even the courts rejected Kaunda's last-ditch attempts at gagging the state media (*Media ban wrong*, 1991). Part of the pro-democracy campaign that emerged in the late 1980s and that led to the end of Kaunda's 27-year rule in 1991, was therefore the call for an independent and neutral media. For the first time since independence, the media in Zambia would be open to global norms. Promises were made to privatise the state newspapers and convert the national broadcaster into a true public broadcaster accountable to the public (Moore, 1991:139-142).

Phiri: Globalisation and media ethics in Africa: the case of Zambia
During the few years of exuberance (roughly 1989

to 1992), the discourse among media people was about freedom of expression, democratisation of media ownership and content, individual rights, and professional autonomy. Expectations were high: public media would be privatised and the independent media would thrive in a free society; there would be massive de-regulation; the then Minister of Legal Affairs, Roger Chongwe, even suggested that pornographic content - until then a cultural and religious taboo in Zambia - could be published or produced and distributed openly in the country. However, the new-found freedom brought with it much baggage: amateurism, sensationalism, lack of professionalism and a myriad of other ill practices marred the performance of the media. Libellous and defamatory content became the order of the day, so that the image of the media as purveyors of reliable information was tarnished. Kasoma, in his own words, 'bemoaned' what he saw: ... the unethical practices of some African journalists who have taken advantage of people's ignorance and churned for them information from unethical journalistic mills which has resulted in misinformation, disinformation, propaganda, sensationalism, masking of bad elements in society, publishing of information to paint those whom journalists do not like in a bad light, avoiding publication of certain news because journalists do not want to hurt certain quarters in society, etc. Not only is this list of possible misuse of journalistic trust long but the range of potential damage to society's aspirations is too ghastly to contemplate (Kasoma, 1994a:30). The state, perhaps aghast at the unbridled behaviour of the media - particularly the press - backtracked on earlier promises of privatisation and deregulation. The government held on to *Times and Mail* and the national broadcaster, ZNBC, and became hostile to the independent media propagating 'international' values. Many of the independent media that mushroomed in the late 1980s were dead by the early 1990s. The causes of these fatalities are many and include undercapitalisation, limited circulation, huge distribution costs, limited advertising revenue and, in some cases, poor management of the new media enterprises. However, state hostility is one of the major causes of their demise. The independent press faced endless legal battles, which made it scally impossible for some to operate.

Communicare Volume 29 (1) July 2010. The presidency of Levy Mwanawasa, Chiluba's handpicked successor, has exhibited little tolerance for freedom of expression, and, by implication, a free press. When opposition leader Michael Sata challenged the creation and role of the National Constitutional Commission (a body created to craft the country's future constitution), President Mwanawasa accused him of 'committing treason' (Phiri, 2007). Therefore, although President Mwanawasa appears to look away when *The Post* refers to him as a 'buffoon', his government will on occasion strike back to remind the press that its content is being watched closely. The Zambian government's media policy is informed by the phobia of people with 'warped ideas' infiltrating the media. Therefore, by 2008, the idea of privatising *Times and Mail* had been shelved. The deliberately elongated processes of establishing an Independent Broadcasting Authority (IBA) to govern the radio and television broadcasting industry and an independent board to oversee ZNBC as a public broadcaster were also ground to a halt. The result is that 17 years after the end of the one-party regime, the two dailies and ZNBC are deeply embedded as government

communication tools. This state phobia of press freedom deoxygenates the discourse about ethical guideposts for the media in Zambia (Phiri, in press). 3. How 'Glocalisation' Addresses Ethical Dilemmas. The above discussion of the media situation in Zambia creates the impression that there is an irreconcilable divide between the localisation and the globalisation of media ethics conversation and practice in Zambia. Bertrand says that the ethics of media in a country are influenced by the "culture of a nation, its economic stage of development, its political regime" (quoted in Wasserman & Rao, 2008:167) In the case of Zambia, the proponents of localisation would argue that this means that media ethics should be embedded in the country's culture, its stage of development and also in the political system. Any media practice that infringes on these conditions is insensitive and may cause more harm than good. Naymnjoh (2005) points out that the uncritical acceptance of western liberal ideals is one of the causes of the complications and dilemmas of media ethics in Africa. Wasserman (2006:87) concurs: "It has become clear from a range of examples that in Africa the liberal-democratic model, upon which many of the dominant western media ethical frameworks have been built, is not suited to post-colonial African contexts". Proponents of a globalised world view of media ethics consider globalisation to be an irreversible phenomenon. According to Moore (1991:136), technology "makes information ... instantaneous, widespread, and democratic". He goes on to say that "governments are finding it far more difficult to keep secrets, to control information flow and to limit access". Elsewhere, Wasserman and Rao thus sum up the impact of globalisation: Globalization has been responsible for major transformation in the structure of news in the South. Privatization and deregulation have enabled cross-border flows of capital and Globalisation and media ethics in Africa: the case of Zambia⁷¹technology. Those changes have opened news ways for media businesses to expand into international markets using output deals, virtual integration, joint ventures, programming sales, and production arrangements. Globalization has unsettled past linkages between state and capital, geography and business, the local and the global (2008:165). In such an environment, media norms, too, have to be global. Media content gathered and packaged in Zambia must be consumable worldwide. However, if media people in Zambia have their own localised idiosyncratic body of norms, their products will neither compete nor carry credibility on such a global platform. Historically, international media organisations, such as BBC, CCN and international newspapers and magazines have tended to trust their own correspondents and looked down upon local media professionals and their content. This, in part, is because of the prevailing belief that local reporters are not able to deliver content that crosses cultural boundaries, partly because their ethical norms are not in sync with international practices. While the debate between the localisation and the globalisation of media ethics is a worthwhile academic and professional investment, this paper advances a third route as the most enduring response to the ethical dilemmas of the media in Zambia, namely glocalisation. This proposition is not new. In 1991 Moore (1991:136) wrote that "Zambia should evolve a hybrid system of the media". He envisioned a scenario in which the media could "play the 'watchdog' role of the press, still serve the interest of the nation and the

government in development and still be responsible to the people". While localisation is often a response to a fear of foreign domination and has proven to be a futile attempt at sheltering traditional norms from global influences, and while globalisation often implies a surrender of identity and control to powerful international forces, glocalisation, on the other hand, is a vibrant, dynamic and resilient hybrid. Glocalization derives from a societal evolution from a previously non-globalized condition. It is the result of confrontation between previously non-globalized societies, The foundation of glocalization is confrontation between societies ... In other words, glocalization is a product of intercultural communication (Baraldi, 2006:54). Understood in this way, glocalisation nurtures media ethics that crossbreed the local with the global. While the matrimony may not be harmonious - hence the confrontation - it does nevertheless integrate indigenous knowledge values with global norms. The confrontation can be eased by locating the core ethos of the local and the global. Although Kaunda's philosophy of humanism is now disparaged, it had a strand of ingeniousness: it tapped into the centrality of the human being and on being human that is entrenched in African culture and linked these to global human rights values. South Africa's ubuntu is something along similar lines: there is something intrinsically indigenous yet also pervasively universal about the value of the human. Media practitioners and scholars would concur that all media content ultimately deals with humans and what it means to be human. Business, politics, development, the environment, health, education, international relations, etc. are essentially about humans and how they relate with one another and their environment. The value of humans is fundamental at the local, the national and Communicare Volume 29 (1) July 201072 the global levels of analysis. "There is indeed a fundamental and generally acceptable basis for a journalistic ethic - namely human rights" (Kunczik, 1999:6). A media ethic grounded in human rights has a solid global dimension. The UN Declaration on the Occasion of the Fiftieth Anniversary of the United Nations states: It is the duty of all States, regardless of their political, economic or cultural systems to promote and protect all human rights and fundamental freedoms, the universal nature of which is beyond question (cited in Kunczik, 1999:8). But utilising human rights as a lighthouse to illuminate and guide media practice is also very Zambian and indeed African. Kasoma (1994:11) ^[11] argued that media people on the continent should "practice a journalism that is sensitive to, rather than oblivious of people's rights - rights which journalists should seek to defend and promote". According to Kasoma (1994:26-27) ^[11], in African thinking, "a good action is one that is performed for the benefit or service of other persons, either individually or collectively. Conversely, a bad or wrong action is one that arises from purely selfish motives"). A particularly burning point on the debates about the efficacy of a journalism ethic based on human rights is that while western liberal societies emphasise individual rights - sometimes to what some may see as extremes - African societies tend towards communal good. Kasoma however refutes this: The importance attached to family and community in Africa morality does not mean that Africans do not hold individual rights dear. On the contrary, there are practices in African society which attest to the very high regard Africans have for the individual ... The great concern for good care of the sick, the aged and the handicapped in

African societies, also reflects the importance attached to the individual. If Africans did not value individual rights, they would cast these people out, and regard them as burdens whose usefulness to society has ended or was nearly at an end (Kasoma, 1994a:27-28). The power of glocalisation is that it nurtures hybridisation of indigenous and global ethical norms to breed a media ethic that is in harmony with both local and international human rights concerns. In practice, this means that while media consumers have a right to be fully informed, educated, and entertained, this has to be done in a way that keeps the media content palatable to local cultural norms. Humans make and consume media content but their rights remain constant whether they happen to be makers or consumers of news. This ought to be a foundational ethical position for media people and organisations in Africa. And while there may be divergence in respect of how this is understood, it can at least serve as a benchmark for the local media ethics discourse, while also serving as a guide on how to negotiate entrance to and participation in the global media arena.

2.1 Print Media

Print Media is categorized as print and electronic (Taylor, 2020). Print media is the industry that is involved in printing and distributing media publication. The information is given through newspapers, magazines, newsletters, journals and catalogues. The print media is owned by both government and private sectors (PF Manifesto, 2011-2016). The print media owned by government are Times of Zambia, Sunday Times, Daily Mail and Sunday Mail. The private owned print media include The Post Newspaper, The Nation, the Mirror and ZBC Newspaper. On the contrary, print media has been in existence since the colonial era. For instance there was African life newspaper by Sikota Wina, The Central Africa Post by Roy Welensky, The Livingstone Mail by Alexander Scott and the Copperbelt Mail by Roy Welensky (Kasoma, 2002).

The electronic media has been useful in many areas. This is so because mass media is a pivot of social interaction. As Makungu (2022:1) explains, "the media encourages open dialogue and democratic process." Thus the media is the medium of communication where all stakeholders in governance system play a part of passing on information concerning political, economic, social and cultural life. The electronic media is both private and public owned. This has been the trend since independence. The former is meant for business purposes and the latter is for the public service, hence owned by the government. The public electronic media is ZNBC which houses TV1, 2 and 3, Radio1, 2 and 4 while, MUVI TV, MOBI TV, TBN, Radio Chengelo, Radio Phoenix, Hot FM, Q FM and Yasani Radio are privately owned (Mbangweta, 2011). The electronic media has been abused by politicians especially the state owned media (Matibini, 2020). This is so because the media freedom is not yet fully established and practised (Phiri, 2009). In a nutshell both print and electronic media are there to do the work of informing and educating the masses on issues of development in all aspects of life thus socially, politically, economically and culturally.

How Media Bodies in Zambia Promote Professionalism

Professionalism Parameters in Media Professional work is seen as comprising certain conventions and norms that enable people to do their job, and media professionals are not different (Williams, 2003: 105- 106)^[10]. The scholar

posits that the position of journalists has been subject to speculations regarding whether there is a set of values, attitudes, and behaviours associated with being a professional journalist and doing the job that shapes what is produced. Williams (2003)^[10] further observes: While there have been scholarly debates on whether journalism meets certain objective requirements to be a profession, individual journalists share a conception on what the role of the professional journalist should be and how far this determines how they select, write and edit the news story (Williams, 2003: 107)^[10]. Professionalism is concerned with freedom and responsibility.

White (2012)^[35] observes that there has been extensive research on media freedom and editorial responsibility in Africa (Eribo and Jong-Ebot, 1999; Faringer, 1991; M'Bayo, Onwumechuli and Nwanko, 2000; Wiserman, 2012) and some of the analysed aspects include repression from authoritarian regimes, the oppressive legal systems, self-censorship, bribery and the insidious doctrine of "development journalism." 7 2.3 Critical Analysis of Literature on Media Professionalism 2.3.1 African Ethics Several studies and scholarly discourses on media professionalism and ethics in African countries in general and also in Kenya reveal various shortcomings. According to Kasoma (1993), the journalism profession throughout Africa "needs to develop an ethical basis" to put to an end to journalists being dubbed liars and puppets of the state, and accord them some personal respectability and pride (1993: 11). In his subsequent work, Kasoma (1996) advocated what he referred to as afriethics (African ethics) in order to address the ills bedevilling the media profession on the continent. His emphasis was on societal values as opposed to individual morals of journalists in addressing ethical and professional issues. The scholar argues against preoccupation with western standards of journalism and instead suggests that African journalists should go back to the primordial ethical checks and balances that have always existed in the African society to ensure professionalism in media practice. However, Kasoma's view is not in tandem with modern trends in journalism. The view contrasts with that of scholars who view professionalism in journalism as a universal issue because of globalization and shared practices regardless of the social cultural context. Spichal and Sparks (1994), for instance, studied media practice in 22 countries and established similar professional values despite differences in national culture, educational qualifications and training, social background and political affiliation. Another assumption in Kasoma's afriethics proposition is the homogeneity of African communities. Even at country level, homogeneity does not exist. Kenya, for instance, has got 42 communities and each community has contrasting social ethos. Okigbo (1994)^[25] argues against the assumption of homogeneity. He points out that it is tempting to assume omniscient position when examining the problem of indecency in African reporting, as if all African reporters think alike on all issues. "The fact is, Africa is not a homogenous community," Okigbo (1994:71)^[25] argues. 8 Mfumbusa (2008)^[18] also observes that the world conjured up by Kasoma may no longer be consistent with the African newsroom realities. He argues that it is difficult to see how a mere return to the African ethical roots would improve media performance. While media professionalism is a much wider context issue, Kasoma's views mainly emphasize ethical issues and in the narrow context of amorphous

African culture.

Factors that Promote Professionalism for Journalists in Print Media

Political Interference and Regulations One of the most recurring themes in media and professionalism discourses is political interference. Mwaura (1994:92)^[22] points out that governments in Africa do not leave news reporting to journalists but have devised a labyrinth of measures and dirty tricks to control the media. He argues that the media are at the behest of political and business leaders and are under pressure to either publicise or suppress a story. Government and politicians resort to the use of state machinery to harass, intimidate and discriminate against those whose activities are loathed. Mwaura (1994)^[22] observes: They contribute to mediocrity, opportunism, professional laxity and high mortality of journalists. The high turnover of editors in government owned and private media in many countries is a manifestation of the ruthlessness and determination of the politicians to ensure that only those who support them can survive (Mwaura, 1994:102)^[22]. Political interference results to self-censorship, where journalists avoid some stories because of the fear of backlash. According to Skjerdal (2008)^[33], the constraints of economic and political powers prevent journalists from speaking out truthfully and forcefully. "The discourses of fear are more important than fear in itself", argues Skjerdal (2008: 202)^[33] in his attempt to show the impact of politics on media performance. Political interference is especially bad in investigative journalism. Mwaura (1994)^[22] observes that while investigative journalism is highly regarded in the profession, authorities consider it a hostile activity since it seeks to uncover misconduct and mismanagement. Helander's study (2010:521)^[7] focused on how political reporting is perceived by Kenyan media practitioners themselves. The scholar observes that the structure of Kenyan media system appears to result in media outlets being transformed into direct political instruments during election campaigns and that despite the positive changes on the freedom of speech, the emerging climate of fear leads to self-censorship. She argues that the threat of being sued for libel is taken seriously and this makes many media houses to hire teams of in-house lawyers, who go through all political articles for possible libellous statements. However, it has been argued that in-house lawyers impede professionalism more than they enhance it in their endeavour to sanitise newspapers before publication. According to Robertson (1978), they degut public interest stories that may provoke court reprisals: Press lawyers are inevitably more repressive than the press laws, because they will always err on the safe side where they cannot be proved wrong. The lawyer's advice creates a broad penumbra of constraint, confining the investigative journalists not merely to the letter of the law but to an outer rim bounded by the mere possibility of legal action (Robertson, 1978:205). White (2012: 59)^[35] notes that in spite of the fact that all media define their role in terms of monitoring the actions and policies of public institutions in terms of service to the citizens, virtually all evaluations of media's public service role indicate that the constraints of political and economic powers prevent journalists from speaking out truthfully and forcefully. Mbeke, Orlale and Ugangu (2010:29)^[16] also note political interference in the media. They aver that the independence of Kenyan journalists is seriously in doubt since some of

them were politically co-opted during the 2005 referendum on the Proposed Constitution. They further argue that the media houses' independence was equally in question in 2007 elections and the violence that followed due to editorial biases, largely by senior editors. Robertson (1978) identifies political interference but in a less direct way through laws and regulations that hamper professionalism in media practice: The principle obstacles to press freedom lie not in prejudiced proprietors, circulation, crazed editors or incompetent journalists, but in web of vague legal doctrines which catch facts and opinions essential for informed scrutiny of social power (Robertson, 1978:225). 10 White (2012)^[35] observes that although some countries have tried to address restrictions of press freedom through constitutional reforms or introduction of the new constitutions, claw back phrases remain. His study, which is largely based on the Ghanaian example, explores the major restrictions of editorial freedom in Africa. He argues, inter alia, that: What makes editorial responsibility so difficult is that the invoking of laws against editors is so often linked to the unpredictable emotional reaction of some public officials.

The laws themselves are so vague and all encompassing that virtually any personal pique can warrant a charge against the editor (White, 2012:54)^[35]. White (2012)^[35] further points out that what makes these legal restraints so difficult to deal with in professional journalistic commitments is that often the laws are demands for personal respect for the "honour and good reputation" of public officials. In Kenya, Helander (2010)^[7] observes that although there has been a more pluralist media since the early 1990s and a less oppressive political environment, the influence of the government has been prevalent through regulations. She argues that the freedom of expression is regulated through criminal libel legislation, the Official Secrets Act and a statutory media council (Helander, 2010:522)^[7]. Following the promulgation of the new constitution in 2010, there have been drastic changes in media regulations but studies indicate the media is not yet free. Kadhi and Rutten (2001)^[9] argue that although liberalization of the media has taken place, the media are not classified as free nor have they been serving their role of truthfully informing the public, especially during political campaigns. From the aforementioned studies, the studies by Helander (2010)^[7]; Mbeke, Orlale and Ugangu (2010)^[16] and Mwaura (1994)^[22] focus on the Kenyan context on issues concerning professionalism, just like this study. However, Helander (2010)^[7] narrowed her focus to coverage of political issues while Mbeke, Orlale and Ugangu (2010)^[16] and Mwaura (1994)^[22] studies were largely informed by secondary sources of information. 2.3.3 Economic Returns Various scholars (Williams, 2003^[10]; Nyabuga, 2012^[23]; McBride, 1986; Mwaura, 1994^[22]; and Mbeke, Orlale and Ugangu, 2010^[16]) point out that preoccupation with the economic returns in the media industry is one of the greatest impediments to professionalism. Williams (2003)^[10] points out that many of the decisions media owners and managers make about the commercial viability of their operations are influenced by the growing dependency of the media on advertising (Williams, 2003:73)^[10]. Nyabuga (2012)^[23] argues that the commodification of journalism and the attendant obsession for the bottom line is one of the greatest challenges to media freedom and responsibility: Given the pressure to increase profitability, editors and other media

personnel work in continual rejection of stories that the public should know about. If not suffering the wrath of funding entrepreneurs and top management, journalists are constantly under the spotlight of sources and supporters (often political mandarins, commercial and advertising executives) who seek to control or manipulate media contents (Nyabuga, 2012: 100) ^[23]. McBride (1986:48) observes that media managers in Africa measure success in terms of whether the institution is meeting objectives, such as maintaining close ties with authorities and making money. Mwaura (1994:108) ^[22] highlights the issue of newspapers and other publications relying on advertising for survival. Aware of the influence they wield, the scholar, who is also a former senior media manager, argues that governments or private enterprises often threaten to withdraw advertisements to dictate how news should be covered.

According to Mbeke, Ugungu and Orlale (2010: 30) ^[16], the media tend to give more priority to advertisements and materials that support commercial interests rather than news and content oriented towards development. They further point out that newspaper design appears organized to shore up corporate interests rather than public interest. Masterman (1985:111) ^[15] observes that advertising influence goes much deeper than shaping the structure of individual newspaper. It determines which (and what kind of) newspapers will and will not be available to the public, hence shaping the structure of the whole media industry.

2.3.4 Media Ownership Several studies and scholarly discourses have also identified media ownership as a key factor affecting journalism and especially media concentration, where a few firms or individuals own or control mass media. Williams (2003:73) ^[10] observes that the ownership and control of the media is not only an important factor in determining the structure, working and output of mass media but also in the production of meaning in the society. Benn (1981:105) ^[3] argues that in general, the media proprietors and top level directorate find it easy to impose their will on the outlets in print, radio or TV which they own or control. According to Nyabuga (2012) ^[23], the few firms or individuals controlling the mass media are becoming progressively powerful and profit driven at the expense of journalistic integrity and performance: This has led to major concerns that the most powerful media players are strangling diversity and plurality of opinion, skewing public opinion and ultimately political and democratic process (Nyabuga, 2012:107) ^[23].

Kasoma(1996:3) argues that because most of Africa's journalists have been working for media either owned and /or lightly controlled by the state, their professional performance has been overshadowed by the need to obey orders and survive. In her study, Helander (2010) ^[7] found out that media owners have direct editorial influence while "its economic entity makes the media to curry favour with the few corporate powers" (2010:532). However, the power that media owners wield in media practice is challenged by other scholars. Masterman (1985:82) ^[15], for instance, points out that it is often difficult to pin down the precise influence which individual owners and controlling companies have upon the media, since great deal of that influence is likely to be covert, indirect, structural and long-term. He argues that generalisations are difficult to make since proprietorial styles vary a good deal between different individuals and companies. The scholar further posits that control of large

corporations has effectively passed from owners into the hands of professional managers who alone have the kind of expertise necessary to run complex corporative business enterprises. He argues that ownership might not constitute a problem if there were any regulatory body to ensure reasonable standards of accuracy and fairness in newspaper reporting. Berger and Bratt (2008:113) ^[4] also argue that there is evidence that the skilled editor and editorial team will be able to convince the owner that the freedom to exercise responsibility is in the best interest of the proprietor. Information and communication play an important role in economic, social, political and cultural development (Karelse and Sylla, 2000). Information is a prerequisite for individuals to make informed social, political and economic decisions and actions at individual, institutional, national and global levels. Information has the potential to address three primary concerns of development: poverty, disease and ignorance. ICTs provide access to vital information that is needed in order to address these obstacles to development (Mulauzi & Albright, 2008).

"The capacity to acquire and communicate knowledge is the foundation of development. If development depends on empowering people and communities to take control of their lives, access to information through improved communication is an essential component of growth" (Morna and Khan, 2000:2).

Information and knowledge are basic resources (Fors and Moreno, 2001); like food, air and other necessities of life, without them individuals cannot perform well (Rasmussen, 2001) and it is impossible for any sector or economic activity to function effectively (Yumba, 2002). Mchombu (2003) claims information and knowledge are the most basic of all human basic needs because they have the power to solve the social and economic problems of any society. Yumba (2002) claims that information is an essential ingredient in the socio-economic development process of any society. He contends that the power of information and its applicability in every human activity is so decisive that economic resources such as land, labour and capital appear to be losing their value. Mchombu (2003), however, maintains that information is just a new factor of production that is critical in human development, comparable to traditional production of land, labour and capital. He believes that the potential value of information in underdeveloped countries has not yet been realized.

Because information is accorded a low status, one of the reasons for underdevelopment is due to lack of reliable and timely information to support development planning, programming, implementation and evaluation. He states, "It is now a cliché to pronounce that Africa is the most underdeveloped continent in the world, where the majority lack access to development-oriented information" (Mchombu, 2003:111). Information enables the planners to not only choose superlative alternatives in a given environment but also resolve doubts in the process of decision-making and problem solving. In addition, adequate, timely and accurate information enables decision makers and planners to plan, allocate and utilize all types of resources effectively (Mulauzi & Albright, 2008).

Rasmussen (2001) alleges that the crucial role of information in development is based upon three premises. First, prospective consumers of information are able to make realistic options based upon cost-benefit analysis or related coherent processes. This suggests that information should

enable users to critically examine issues and make informed choices, actions and decisions. Second, ideal information is readily available. For information to have a desired effect, it must be the right information provided at the right time and in a desired form. Third, there is no cost involved in accessing information. Information must be available at almost no cost to all who need it. ICTs promote these premises by making available a global pool of accurate, reliable and timely information and knowledge potentially available for anyone to access and use it rapidly and cheaply to make informed decisions and actions.

Rasmussen (2001) identified five aspects of development to which information can contribute including: social and democratic development; cultural enrichment; education and research; micro-economic development; and macro-economic development. Albright (2002) found positive effects of information on economic and social development in addition to political and cultural change.

Kenney (1995) observed that information is often one of the missing components in some development strategies. He outlined the factors of a development strategy as including health, education and environment, good governance, freedom and respect for human rights, and wealth (Fig 1). Each of these factors is described below.

Challenges Faced by Professionals in Print Media

Journalism Training Studies also identify journalism training as a factor that affects professionalism. There are several middle level colleges that attract thousands of students each year, despite some of them having low credibility (Mbeke, Ugungu and Orlale, 2010: 32) [16]. They observe that even major training institutions are bedevilled by financial constraints and rely on obsolete equipment during training: The School of Journalism and Mass Communication at the University of Nairobi, as well as other universities and public colleges, do not have the facilities and equipment- such as broadcast studios, editing suites and digital processing machines. Most institutions have obsolete technology, which compels journalism students to seek further training elsewhere immediately after leaving college or while on the job (Mbeke, Ugungu and Orlale, 2010:34) [16]. Kasoma (1996:14) argues that African journalism educators hold the key to developing ethics and professionalism but many of them do not consider journalism ethics as important to teach. He decries lack of published works in journalism ethics and calls for more interest and research in the subject in order to enhance professionalism. However, this view may not hold in present times since several scholarly works have been published on journalism ethics. Since 1990s, codes of conduct have been established by several media councils formed across the continent. The Media Council of Kenya, for instance, has developed Code of Conduct for Journalism Practice in Kenya (see Appendix I). A study by Ongonga and White (2008: 170) [26] found out that senior journalists at both the Nation and Standard (Kenya's leading daily newspapers) were critical of the journalism training recruits had received. In their view, new recruits lack the urge or instinct to go out and look for exclusive stories or establish and maintain news sources.

2.3.6 Audience Perspective Some scholars, especially those who subscribe to consumer sovereignty theory, view the audience as a powerful factor in shaping the media, through their active choice of some media texts rather than others.

Whale (1977) argues that the press is 14 predominantly

conservative in tone because its readers are. The scholar asserts that owners of newspapers have little power in influencing media content and that it is the readers who are the figures of power. Masterman (1985) [15], however, differs with consumer sovereignty theorists. He argues that while audiences have an important influence, they do not exert direct power in relation to media texts: Any text must address its intended audience in a language and tone with which it will feel comfortable, and must, to some degree, speak to its audience's interests. But the audiences addressed by the media are themselves selected on the basis of their importance either to the advertisers or media institutions. Audience influence is thus differential and mediated. And some very large audiences appear to have very little influence at all (1985:115).

2.3.7 Personnel Factor Masterman further argues that media personnel are a critical factor in understanding the salient issues affecting professionalism in the media industry. The scholar posits that consideration of the legal, institutional and socio-economic constraints upon media products leads, inevitably, to a recognition of the limitations within which most media professionals are compelled to work (1985:115). Kasoma (1994:102) [11] observes that individual journalists fall prey to personal greed and disregard professionalism. He says such journalists do a lot of harm to themselves as professionals and to the honour and reputation of the profession, thereby contributing to the atmosphere that makes it possible for others to persecute and suppress them. He accuses post multi-party era African newspapers of muckraking journalistic exploits, libelling, invading privacy and practising vendetta journalism. The hallmarks of this journalism include using abusive language against sources, not offering right of reply, selective choice of facts and using sarcasm in reporting sources the journalists hate or dislike. The personnel factor is also cited by Mbeke, Ugungu and Orlale (2010) [16], who argue that corruption among Kenyan media practitioners is rampant and that some media products disseminate content that borders on obscenity, pornography and vulgarity. 15 They observe that there is poor reporting and editing skills while the independence of Kenyan journalists is seriously in doubt. Andoh (1994:122) [1] points out at attempts to dramatize certain news events to make them more interesting to the readers. In this kind of writing, quotes are attributed to the individuals who did not utter them.

2.3.8 Poor Pay Studies by Ongonga and White (2008:175-176) [26] and Mbeke, Ugungu and Orlale (2010:31) [16] link poor remuneration to the fall in media professionalism. Between 70% and 80% of Kenyan journalists earn between Sh10,000 and Sh20,000. The desperate plight of journalists is well known, and news sources and other friends of young journalists are quite willing to help if they can, expecting in a general way, of course, that the friendship will be met by equal friendship from the journalist. At times news sources that want to make news releases will invite journalists to their offices or to lunch and expenses are taken care of as a matter of fact (Ongonga and White, 2008: 176) [26].

This study approaches professionalism based on the premise that it is largely determined by independence to operate and report on salient issues without undue internal or external interference as well as the ability to be responsive or sensitive to societal expectations and needs. The study, therefore, is based on the libertarian theory of the press and the social responsibility theory. By adopting the two

theories, the study argues that an independent or free media but that which is also responsible to the society is more likely to adhere to the basic tenets of professional requirements, as outlined in Kenya's Code of Conduct for Journalism Practice (see Appendix I). The social responsibility theory is in the realms of normative theories of the media. McQuail (1994) ^[17] notes that these theories are concerned with examining and prescribing how the media ought to work if certain set of values are to be observed or attained. According to Williams (2003) ^[10], such theories lay down a desired set of conditions or goals for the practice and performance of the media and shape the 16 expectations placed on the media by other social agencies as well as their own audiences. He observes: Often, normative theories are encoded in the laws, regulations and policies of the society. They provide a basis for research into the mass media that seeks to assess how they live up to those expectations of the social culture and cultural performances (2003:17).

The social responsibility theory argues that the media should accept and fulfil certain obligations to society. These obligations are mainly to be met by setting high or professional standards of informativeness, objectivity, accuracy, balance and good taste. McQuail (2005: 172) outlines basic tenets of the social responsibility theory and one of it is that "the media should follow the agreed codes of ethics and professional conduct." According to Tankard (2001: 314), the social responsibility theory holds that anyone who has something of significance to say should be allowed a forum and that if the media do not assume their obligation, somebody must see into it that they do. Under this theory, the media is controlled by community opinion, consumer action and professional ethics. The study was also based on the libertarian theory of the press, which traces its roots to John Milton in 1644. Milton opposed state restrictions on the media, arguing that individuals were blessed with the faculty of reason, which enabled them to make choices between good and bad, based on their conscience (Kean, 1991) ^[12]. Rather than seeing the media as mouthpieces for the ruling classes, free press theory highlights the independent role of the media in society (Williams 2003: 38) ^[10].

According to Siebert, Fred, Peterson and Shramm (1972) ^[31], the media, under the liberal systems of government, have their critical roles and functions embodied in these countries' constitutions or fundamental laws. The media is free from government control and has the key function of keeping the government from overstepping its bounds (watchdog role). Ochilo (1993) ^[24] recognises the role of the media under the libertarian theory. He observes that the media has basic functions of informing, entertaining and providing a 17 basis of economic support through advertising as one of the ways of being to ensure financial independence, which in turn allows the media in question a measure of freedom from governmental and state controls. In other words the media under liberal systems have the dominant role in the social interaction, political and economic discussions and the formation of "public opinion" without undue hindrance from government (1993:22). 2.5 Conclusion This chapter explored several thematic issues that affect professionalism as found out by various studies. One of the issues outlined is afriethics, which is a call to African journalists to go back to the primordial ethical checks and balances in the African society to ensure

professionalism in media practice. Political interference puts the media under pressure to either publicise or suppress a story. The media also tend to give more priority to advertisements and materials that support commercial interests rather than news and content. Media proprietors and top level directorate often impose their will on the outlets they own or control. Several colleges attract thousands of students each year, despite some of them having low credibility. While some scholars view the audience as a powerful factor in shaping the media, through their active choice of some media texts rather than others. Others argue that they do not exert direct power in relation to media texts. The media personnel are a critical factor in determining professionalism. Individual journalists often fall prey to personal greed and disregard professionalism due to corruption. There are attempts to dramatize certain news events to make them more interesting to the readers. Poor remuneration also affects professionalism. News sources and other friends of journalists capitalise on this to get fair coverage. Generally, some of the studies do not capture the challenges of the new environment in which the media operates. For instance, Mfumbusa (2008) ^[18] observes that the world conjured up by Kasoma in his afriethics supposition is no longer consistent with newsroom realities. The study was guided by the libertarian and social responsibility theories. According to Williams (2003) ^[10], such theories lay down a desired set of conditions or goals for the practice and performance of the media and shape the 16 expectations placed on the media by other social agencies as well as their own audiences. He observes: Often, normative theories are encoded in the laws, regulations and policies of the society. They provide a basis for research into the mass media that seeks to assess how they live up to those expectations of the social culture and cultural performances (2003:17). The social responsibility theory argues that the media should accept and fulfil certain obligations to society. These obligations are mainly to be met by setting high or professional standards of informativeness, objectivity, accuracy, balance and good taste. McQuail (2005: 172) outlines basic tenets of the social responsibility theory and one of it is that the media should follow the agreed codes of ethics and professional conduct. According to Tankard (2021: 314), the social responsibility theory holds that anyone who has something of significance to say should be allowed a forum and that if the media do not assume their obligation, somebody must see into it that they do. Under this theory, the media is controlled by community opinion, consumer action and professional ethics. The study was also based on the libertarian theory of the press, which traces its roots to John Milton in 1644. Milton opposed state restrictions on the media, arguing that individuals were blessed with the faculty of reason, which enabled them to make choices between good and bad, based on their conscience (Kean, 2017) ^[12]. Rather than seeing the media as mouthpieces for the ruling classes, free press theory highlights the independent role of the media in society (Williams 2003: 38) ^[10]. According to Siebert, Fred, Peterson and Shramm (1972) ^[31], the media, under the liberal systems of government, have their critical roles and functions embodied in these countries' constitutions or fundamental laws. The media is free from government control and has the key function of keeping the government from overstepping its bounds (watchdog role). Ochilo (1993) ^[24] recognises the role of the media under the

libertarian theory. He observes that the media has basic functions of informing, entertaining and providing a 17 basis of economic support through advertising as one of the ways of being to ensure financial independence, which in turn allows the media in question a measure of freedom from governmental and state controls. In other words the media under liberal systems have the dominant role in the social interaction, political and economic discussions and the formation of "public opinion" without undue hindrance from government (1993:22). 2.5 Conclusion This chapter explored several thematic issues that affect professionalism as found out by various studies. One of the issues outlined is afriethics, which is a call to African journalists to go back to the primordial ethical checks and balances in the African society to ensure professionalism in media practice. Political interference puts the media under pressure to either publicise or suppress a story.

Ethics are the inner superintendent decent moralities, ideals and opinions that people use to analyses or interpret a situation and then decide what is the right way to behave. According to Macquarie Dictionary of Australian English, ethics is a system of decent ideologies by which individual movements and suggestions may be mediated right or wrong." Jay- black and Chris Robert in their book "Doing Ethics in Media, states that Ethics comes from many words one of them is Greek "Ethos" means character or what does to have a good character. The news is very important in media. News, data, material also referred as information ethics which is the branch of morals that concentrations on the association between the construction, organization, broadcasting, use of information, the moral values and ethical codes leading human conduct in society. It delivers a critical agenda for considering ethical issues regarding news privacy, moral agency, new conservation issues, problems arising from the life-cycle of information. Significance of Ethics: Ethics are very important in every province of lifetime. It is observed that the graph of culture, tradition, values and beliefs is at weakening slope. The significance of ethics includes: 1. With knowledge of Ethics individual is in a position to understand, analyze and can achieve the final goal of life with proper decisions. 2. The study of ethics help individual for thoughtful consideration of ethical ideas. It supports individual in understanding of certain fundamental principles of logical and moral. 3. For proper and peaceful life the society is framed by authorities, values, culture and beliefs The Ethics are pioneers of the rules and regulations in human society. Classification of Ethical Theories: Ethical theories can be divided into three main classifications: I. Teleological/Consequential II. Deontological/Non-Consequential. III. Virtue Ethics.

International Journal of Disaster Recovery and Business Continuity Vol.11, No. 1 (2020), pp. 448-466 453 ISSN: 2005-4289 IJDRBC Copyright ©2020 SERSC Australia I. Teleological or consequential: As per Sir David Ross in a classical work Foundations of Ethics, two classification to ethics are deontological and teleological ethics. This is concerned with the result of the action. An action is considered as good if it produces good results. They are interested in providing the greatest good for the large number of people. The Consequential Ethics includes i. Utilitarianism, ii. Egoism and iii. Pragmatism. i. Utilitarianism means doing ethical things which produces the extreme amount of upright for the greatest number of people. The ethical utilitarian's believe that people should

act in the best interest of everyone concerned. Their overriding desire is the good for mass and not for the interest of a single individual This may appear all right on the surface. But, according to Pasqua et. al., (1990: 259), the problem may rise as to the suitable valuation of what establishes the greatest number. ii. Egoism: means act of selfishness. The ethical egoists believe that individual should work for their own self interest. Even among ethical egoists, there are two subgroups, the universal egoists and the personal egoists. The universal egoists expect that every person should act for own benefit and interest. the personal egoists believe that every individual should speak for himself as to what he desires. iii. Pragmatism: Means, of any kind of work. It is quantitative in nature. Ethical Pragmatism is the third subgroup under the teleological school. It insists that that which works in real life is the right thing to do. 2. Deontological or non-consequential: The British moralist, Jeremy Bentham (1748-1832), invented the word 'deontological' ethics. In Greek language "Deon", is understood as obligatory. Deontological ethics views the morally good in terms of doing one's duty. In Non-Consequential Ethics, the foundation of principles come from law, rules and regulations, moral law, responsibility. Non-consequential ethics says morality is determined by higher authority, some sense of duty, the nature of the thing, love, benefit involved, the right thing to do, or perception. The source of principles comes before the act is done. The Consequential Ethics includes i. Divine Command ii. Kant's Duty Ethics iii. Natural Law Theory iv. Intuitionism i. Divine Command: This theory maintains that whatever God commands is right, since God is infinitely good and infallible. Conversely, whatever God forbids is wrong. This way of reasoning is all right with those who believe in God. Not to the unbelievers. To the unbelievers, this is a very subjective way of reasoning and they ask the following question: is something right or wrong because it is God's command, or does God only command or forbid it because it is already right or wrong.

International Journal of Disaster Recovery and Business Continuity Vol.11, No. 1 (2020), pp. 448-466 454 ISSN: 2005-4289 IJDRBC Copyright ©2020 SERSC Australia ii. Kant's Duty Ethics: An advocate of deontological ethics, Immanuel Kant (1724-1804), formulated the duty ethics, now named after him. According to kant a good man is one who habitually acts rightly, and that a right action is that which is done from a sense of duty. In other sense duty ethics demands that people to act from a sense of responsibility. And this commitment coils from reason rather than experience. Thus a moral principle will not depend on empirical data and will be binding on everyone. This is what Kant calls the Categorical Imperative. A good action, according to Kant, is not good because it produces result, but rather because it is a moral action done from a sense of duty to the moral law. iii. Natural Law Theory: Natural law ethical theory derives from the dictates of reason. Its adherents do not have to believe in God, but believers and unbelievers alike can converge on an ethical middle ground based of reason. According to Pasqua et. al.(ibid: 261), most great national and international documents of the 20th Century, such as the United Nations charter, are based on natural law ethical theory. iv. Intuitionism- Intuition means an in-built sense of right/wrong, a gut feeling, a hunch, and impulse. The intuition is different from person to person. It assumes that

every individual is independent in making decisions. III. Virtue Ethics: Virtue means character or personality. Virtue ethics is related with achieving temperaments of charisma, which an individual reflects to be good. Aristotle promoted the Golden Mean. He whispered that self-control in life as well as in Media and Ethics. The ethical virtue is concerned with mean of too much or too little emotions and activities. There are various approaches of ethics: a. The Descriptive Approach and the Meta-ethics are part of Non-Normative approach. The checking of principles without the anxieties for making judgements is termed as Non-Normative approach. The emphasis of Meta Ethics approach is on right perceptive and conclusion. b. Normative Approach make judgements as to what is morally right or wrong. The normative ethics is sometimes called prescriptive science as, it investigates how one should act. Applied Ethics is related to application of realistic situation to ethical theory. It is about achieving significances results in specific conditions. The bioethics, human ethics, legal ethics, and business ethics are components of applied ethics. c. The Descriptive Ethical Approach explain about values, beliefs, culture of societies. It is also known as comparative ethics. It is related to people's values, ethics, beliefs about society and culture. d. Absolute Ethics & Relative Ethics: Absolute ethics guides the individual behavior by providing conduct to be in society properly. e. Deductive method is related to acquisition of information and knowledge independently through pure rational thinking. f. Earning knowledge through experience is called Inductive method. Approaches of Ethics: There are various approaches of ethics: a. The Non-Normative approach includes the Descriptive Approach and the Meta-ethics: The Non-Normative approach inspects the principles without the anxieties for making judgements. The Meta Ethics approach focuses on the concepts and terms of ethical reasoning and decision making. It explains meanings of various terms of ethics. b. Normative Approach make judgements as to what is morally right or wrong. The normative ethics is sometimes called prescriptive science as, it investigates how one should act. Applied Ethics is about how honest consequences can be achieved in specific conditions. It tries to apply the ethical theory to real-life situations. It includes bioethics, human ethics, legal ethics, and business ethics. c. The Descriptive Ethics Approach related to belief, values, attitudes of individual and group of people. The media collects information and tries to find right and wrong actions. d. Absolute Ethics & Relative Ethics: Absolute ethics is an ideal code of conduct expressing the behavior of the completely altered human person in the completely evolved society. e. Deductive Method: The media collect information and comes to specific object on the basis of logical conclusion. Deductive reasoning begins with a universal truth and leads towards the knowledge of a particular thing f. Inductive Method is the process of moving from specific explanations to broader generalizations and theories. In this method media collect information and draw conclusions from their observation. Media Ethics: Media ethics is the subdivision of real-world actions and their moral consideration in the area of public, private and professional life, health, law, technology and leadership dealing with morals and media standards. It is also known as Journalism Ethics. Ethical communication helps people to grow to their fullest potential, by emphasizing value of the other individual. Both parties in the communication exchange are reliable, appreciated and

valued to have a positive communication. One cannot imagine a life without rules, values and ethics. The laws and ethics are for everyone which includes individual, business, society, journalists and media. The power and deceptive inspiration of the media was long realized. The media organizations and journalists are providing and circulating information for the "Digital Alteration of Photographs in Magazines: An Examination of the Ethics" addressed Media ethical issues in photography. The enhancement in Photographic systems permitting media to show images that reproduced an improved image of genuineness to its readers through newspapers and magazines. As Reaves stated, new computer technology of photographs allows editors to change the content of photographic images, colors, and objects or people can be removed from or added to pictures. The negatives can also be produced from an altered image to make proof that the photograph is real. This raise the ethical question how far can photo editors take the alteration process while still purporting to present to readers a genuine image? The journalistic codes of ethics are based on the premise that the news media exists to provide citizens with the information they need to function in a free and democratic society. The Ethical responsibilities of Journalist or media reporter is providing the information by satisfying the need of people. A fair and current issues should be delivered to society in accurate manner, collecting and presenting new,stories as per their complexity, Present diverse perspectives, Monitor government and corporations. The responsible reporting of media includes: Ensures accuracy (even if it means causing delays), Reports the truth, Stays loyal to citizens by putting the public interest above all else, Media should carry proper observation and disagreement related to collected information. Media should collect information with clear objective and in unbiased way. According to Stephen J.A. Ward, Digital media ethics transacts with the different ethical issues and rules of digital news media. It consists of online journalism, blogging, digital photojournalism, citizen journalism and social media. Code of Ethics for Media: Media is the accelerator of providing valuable information for the development of society and people but sometime media for its personal gain or benefit defame or blame persons/institutions by writings against individuals/ institutions in news. Code of ethics are important to follow to control bribery, defame, cheating, blackmailing, personal gain etc. Media ethics is the subdivision of real-world activities, principles and moral consideration in the area of public, private and professional life, health, law, technology and leadership. The course of action of a person is depends on availability of moral information. Milan Kundera (1984) states that Media is so powerful that they force and make people to listen them. Melisande (2009) expressed that Media ethics efforts to avoid any domination over material circulation; multiplicity, dissimilarity in media content, focused on objectivity by considering all aspects of an issue, which increases levels of truthfulness in reporting. According to Article 3 in The Code of Ethics for Electronic Media, journalists must evade stereotypes and prejudices when reporting about a society. They should oppose the interlocutors who express stereotypes and per Straubhaar, LaRose & Davenport (pg 477), Hutchins Commission expressed code for media ethics as follows: Media person is only one who is responsible and liable for providing news. a) Media people, journalists must provide evocative

information which should be precise and detached from judgement. b) Assist as an opportunity for the argument of remark and reproach to assorted points of view. c) Create a representative image of the basic sets in civilization by adding all levels of people. d) Clarify the goals and values of society; implicit was an appeal to avoid pandering to the lowest common denominator. e) Give broad coverage of what was known about society. II. The Society of Professional Journalists (SPJ): According to the SPJ's code of ethics journalists should a) To Report actual and correct information: Media should collect actual, real and true information and report the same without fabricating to public. b) To Curtail damage: The sources, topics, generations, information and public representative should be given due respect and damage to image should be avoided. c) Act independently: It is basic and highest priority of media to work for benefit of society by acting independently and fairly. d) Be accountable: journalist is responsible for providing accurate reports and information to public. (Source: Straubhaar, LaRose & Davenport, Pg 478) Importance of Media Ethics: It is main duty of media to supply accurate and fair news, data, entertainment, discussion on legal, political, economic information to peoples in society. 1.Responsibility: It is responsibility of media to provide accurate and fair information for public welfare. A reporter who misuse media power for any selfish reason is not trustworthy and held responsible. 2.Freedom of the Press: Media is having freedom of collecting information, asking questions on related matters, conducting survey and discussion etc. Media ethics carries a legal framework for the protection of the right to freedom of expression. 3.Independence: Media should be free to express their views. Media should be independent but should be loyal to country and country people. 4.The media ethics reflects Sincerity, Truthfulness, Accuracy by connecting with people through efficient and effective information delivery. 5.Impartiality: Media people should be impartial about news, and expression of opinion of any kind. 6.Fairplay: Media ethics guides about fair play. The matter related to religion, public and private rights should be handled fairly by media. 7. Protect cultural heritage and social values: It is important for media to preserve and promote our cultural heritage and social values. 8. Social approval: For Social approval and respect media ethics are important. 9. Minimizing harm and maximizing benefits for social welfare and public. Media Ethics in India: Ethics is a speculative science. The tradition, religious beliefs and social customs are pillars of ethical codes. The Indian ethics are built on certain religious principles, values and traditions of India. The Indian Ethics are based on culture, families, traditions, worships, rules and regulations for individual in society for wellbeing of people and society. The word 'dhr', means to clutch together. Dharma is derived from 'dhr'. As per Indian context 'dharma' means ethical values. For the growth and peace of society dharma is very important. Code of Ethics in India: In India, the Press Council of India has been given the authority to draft a code of conduct for newspapers, news agencies and journalists in accordance with high profession standards. In 1968, The All India Newspapers Editors Conference (AINEC) adopted a code of ethics. In 1976 the Parliamentary Code was. and Advertising Standards Council of India (ASCI) approved a Code of Self Regulations in 1985. In 1995, A Guide to Journalistic Ethics brought out by Press Council of India. Code of Ethics

adopted by The All India Newspapers Editors Conference (AINEC) 1968: a) It is the duty of press to creates public opinion, journalist or media should consider their profession as a faith, truth and oblige public interests. b) Media should give importance to social and human rights and have justice and equality in news reporting. c) In the situation of tensions which are supposed to lead civil disorder journalists should d) observe restraint in their reports and comments. Journalists should avoid identifying.

International Journal of Disaster Recovery and Business Continuity Vol.11, No. 1 (2020), pp. 448-466 459 ISSN: 2005-4289 IJDRBC Copyright ©2020 SERSC Australia e) communities because it may lead to chain reactions. Media should try to promote national unity, pride in the country, its citizens, its achievements and its forte in diversity. Comments should be avoided which give support to the advocates of such ideas and further their interests. f) Evidences shall not be destroyed and omitted by media o journalist. Fake information shall not be published. g) Journalists should accept responsibility for all information and comments published by them. h) Professional secrecy must be preserved and confidence shall always be respected. i) Rectification of errors in reports should be done by media. j) Journalists are not allowed to use their status for non-journalistic purposes. k) Professional conduct of journalists shall not be influenced by their personal interests. Advertising Standards Council of India (1985), enumerated a code of ethics. It pursues to confirm truthfulness, honesty of representations and claims made in ads and to safeguard against misleading advertisements. It also ensures that the general accepted standards of public decency are not violated by advertisements. Furthermore, it safeguards against the indiscriminate use of ads for the promotion of hazardous products. However, the codes ethics for advertisement includes general rules of conduct, instructs to refrain from vulgarity and indecency and use of National Emblems. Some excerpts from the code of ethics for advertising are given below. 1. Advertisement should be designed in such a manner that it should conform to the law as well as to moral, aesthetic and religious sentiments of the country. 2. Advertisement supposed to bring contempt or disrepute should not be permitted. No advantage of the superstition or ignorance of the general public should be taken by advertisements. 3. Advertisements of image, charms and character reading from photos or posters as will skill on the fantasy of the overall shall not be allowed. 4. Advertisements should avoid distorting facts and misleading the general masses by means of implications and omissions. Advertisements should be truthful. For example, advertising mislead the public by false statements as to: a) the character of the merchandise i.e. its utility, materials, ingredients, origin, etc. b) the services accompanying purchase, including delivery, exchange, return, upkeep etc. c) personal recommendations of the article or service. Testimonials which are fictions and/or fraudulent or the originals of which cannot be produced must not be used. e) the quality of the value of competing goods or the trustworthiness of statements made by others. 5. Advertisement having exaggerated claim should not be permitted, since it may inevitably lead to disappointment in the minds of the general public. Codes of Ethics formulated by the Press Council of India Press Council of India (1995): fetched out a code of conduct named as A Guide to Journalistic Ethics in 1995. However, these codes of conduct are not statutory rules but

general principles to help journalists to self-regulate in their profession. Some of the important norms of journalistic ethics adopted in A Guide to Journalistic/Media Ethics are given below. 1. Fair and accurate information: It the basic and main objective of media to oblige the society with news, information on things related to social welfare and public related in fair, accurate and unbiased way. 2. Media should avoid defamatory and libelous writing against individual and organization. 3. Privacy: Intrusion or invasion of the privacy of individuals is not permissible unless out- weighed by genuine public interest. Discussion about any one's personal life is not allowed unless there is true evidence with media. 4. Victims of sex crimes—Caution against publication of names or pictures: While reporting crimes like rape, kidnaping, sexual assault on children, photos should not be published. While such publication serves no legitimate public purpose, it may bring social opprobrium to the victims. 5. Freedom of speech: Information which will harm reputation, interest of the state and society, individual rights, rules and regulation of freedom of speech and expression under Article 19, clause (2) of constitution of India should be followed by media. Covering communal disputes/clashes: Publication of News, views or comments relating to communal, disputes only after proper evidence and verification of real facts. The presentation of news by proper care which is conducive to the creation of an atmosphere congenial to communal harmony, amity and peace. P.B. Sawant 22,2, Chairman, Former Press Council of India expressed that at universal level the code of ethics for media accentuates the following: (a) Trustworthiness and fairness, (b) critical view analysis, (c) objectivity reporting, (d) prevention to receive favors, (e) respect for privacy, (f) separation between fact and opinion, (g) not to inflame hatred, (h) avoid deceitful means to collect information, and (i) general standards of politeness and sensitivity. Sonnenberg U, (2004), described a study done in thirty one countries on the ethical code, and result showed that media or journalist followed fifty seven principles and morals out of which ten principles: truth, honesty, precision of information, rectification of mistakes, exclusion of discrimination on the basis of race/ society/ religion etc., respect for privacy, prevention to accept bribes or freebies, accurate and fair means in information collection, avoid outsiders influence on the media or journalist work, prohibition of discrimination on the basis of sex/class etc., freedom of speech, expression, comment, criticism, professional secrecy. Ethical Issue in Indian Media: The main structure of media writing is truth, correctness, exactness, neutrality, objectivity and civic liability. The news organizations and the reporters and broadcasters overlook and sometimes disregard the "code of ethics" in the acquisition of newsworthy information and its subsequent dissemination to the public. This can be because of a variety of reasons like arousing sensationalism, increasing readership and viewership, pressure from proprietors, coercion from powerful and useful news sources and selective diffusion and retention of news items by media themselves due to one or several of the previously stated reasons.

According to Belsey & Chadwick, 1992, There has been always a danger of violation of ethical principles which also entangled with comprising on investigative reporting. For example, journalist's foremost principle is to maintain honesty in investigation as well as in reporting, however, if

public corruption can be investigated only under cover and a journalist requires to hide his/her identity. Is it not a violation of ethical principle? There are many more critical situations, which arises when a journalist has to face an ethical dilemma how to proceed. Does a code of conduct require a reasoned basis in ethical theory, but the bonus of offering such a basis is that it can throw light on some of the other issues raised such as where to draw the line. Let us consider the factual examples of violations of media ethics by media: a. Aarushi Talwar murder case: The press code of ethics consists of principles of 'no harm or minimize harm'. This includes non -disclosure of some important details in new reports like name of minor child, crime victims, place etc. The disclosure of such important details might harm someone's reputation or life or impede the function of the administration. A teenager girl named Aarushi Talwar was murdered along with a domestic servant of her house in a posh Delhi locality in 2008. The murder case leaves a media.

The murder of two results in intense media analysis with debates, discussion, opinions which marked blame and virtue without proper coordination and permission of proper authorities. Media's constant pressure forced the investigating agency (the CBI) to take the help of the Supreme Court which passed a restraining order barring the media from any scandalous or sensational reporting on the case. For press the need to sensationalize the news emerged from the need to remain relevant and crucial in the public domain as it was on internet and television also. The ethical norms and legal standards make clear distinction between "in public interest" and "interest to the public". The news items which belong to the second category should be carefully chosen and judiciously presented so that it does not intrude upon the privacy of subjects or impair their reputation. b. The news channels planned their telecast in sensational live coverage of a rescue mission of 26/11. Neelamalar, Chitra and Darwin (2009) expressed that the newspaper's coverage of the 26/11 terror attacks was more balanced and ethical than that of electronic media. But this can be credited to the nature of the print media which had time to verify and extant the appropriate facts not like the television channels which need to prepare their reports in fast way and had to always concentrate on giving news first by being in the race.

Neelamalar, Chitra and Darwin (2009) stated that there was strong opposition to the way the electronic media sensationalized the attacks and a necessity to regulate media content during emergencies was felt. The Indian government chose to respect press freedom and abstained from regulatory measure but the News Broadcasters' Association (NBA) of India developed a code to be adhered to in the time of emergencies. This example clearly shows violation of ethical norms by media. The television channels can claim that the live feeds were available in the social networking sites and the internet but there is no doubt that the television was a more prominent presence and the pictures telecast by the TV cameras were uploaded by the social networking sites. The commercial viability of the transmission in terms of popularity and advertisement sponsorship muted ethical principles. It would be an interesting study to make a quantitative analysis of the advertisement revenues for the national channels at the time of the live telecast. c. Case of "Operation West End" or "Teelka" disclosures in 2001. In this a weekly newspaper

released sensational video film of top officials and politicians receiving bribes. A sting operation was conducted to exposed corruption at the peak order. The procedures like women, liquor and bribing unsuspecting victims used by the Tehelka reporters and irreverent their rights in the process found little approval of the public. The disclosures created quite a mixture regarding the ethical issues linked with the exposure. The Tehelka journalists were involved in untruthful impressions, paid bribes to the victims on false cause and were guilty of other ethical misbehaviors too. d. Paid news: Paneerselvan, readers' editor of The Hindu, dashes the origins of the unethical practice of paid news back to the liberalization of the Indian economy in 1991. The media people are paid for writing partial truth of companies listed in stock exchanges for public investment. e. Blatant blackmail: In 2012 senior editors of the television channel Zee News were arrested for allegedly demanding Rs 100 crore from Jindal Power and Steel Ltd. In return for this pay-off they offered to dilute their network's campaign against the company in the coal scam. The blackmail was exposed when JSPL chairman and Congress MP Naveen Jindal conducted a reverse sting on the network's executives. f) Widening legal regulatory gap The Press Council of India has dragged its feet on addressing paid news and other unethical practices, according to the EJN report. Instead of investigating the matter, the Council merely asked media companies to consider their how their credibility is affected, and issued guidelines they should follow to distinguish news from advertisements. g) Radia-tapes in Media Case: In 2010, Ratan Tata filed an appeal before the Supreme Court of India claiming violation of his right to privacy by Directorate-General of Income Tax by unauthorized publication of his private conversations with Nira Radia. The case filed by the Ratan Tata did not challenge the action of the Directorate-General of Income Tax to record the private conversations for the purpose of investigations. Instead, it had been challenging the publication of the private conversations that happened between the industrialist and Nira Radia by the media. Whether the general publication of these private conversations was within the interest of the public has been widely debated. What the Tata episode brought into focus was the necessity for a law protecting the proper to privacy in India. to a particular degree the publication of Tata-Radia conversations did violate Tata's privacy. "Media must question itself before printing on how the knowledge is of public interest. Challenges for Media Ethics: The drastic development in media information technology generates lots of hurdles in the standard ethical practices at all levels. Political issues, variations in laws from time to time, Priority to personal advantage, safety are some of the challenges exists in ensuing media ethics. The media can also be a source of conflict through the harm they cause to society by working unprofessionally. The digital and advance technology creates challenges for traditional media. Government interference in professional work of media also creates challenge to work ethically for media. The ethical challenge is to articulate rules for dealing with gossips and rectifications in an online world that are reliable with the moralities of accuracy, verification, and transparency. The improper use of digital and other new media are devices of dishonesty and the invasion of privacy of people. favoritism

toward any organization, political group, ideology, or other agenda creates challenges for media ethics. Finding the balance between safety of journalist and providing true and accurate information to public is challenge for media ethics. Deviation of media practitioners from accepted ethical norms and existing traditions of the society have invited anger of the critics, protests and attacks on media organizations by general public, and gave rise to many other issues of debate and discussion. The issues of invasion of privacy, censorship, pornography, media violence, confidentiality, objectivity, television and children, advertising, propaganda, etc are all outcome of violations of established codes of ethics of media and prevalent traditions of the society in some way or other. Conclusion: Media works as a mirror by showing bare truth and harsh realities of life. Media's role in the public sphere in molding public opinion, structuring public debate and making the government answerable to the people is commendable. It provides a communication link between individuals and groups. All media are respect for the state's reputation and inhabitants' interests. Media must always give correct and sufficient information to other authorities, groups, companies, organizations or inhabitant. Media role main value is in interpreting basic societal standards of right and wrong for the milieu of work in the civil service. The role of media makes perfect sense by following media ethics, work within the framework of law, values, belief and also charged with reaching effective and efficient results to balance utility, rights, justice and self-interest. Media's focus on high profit margins, sensationalism, high level of inaccuracies in providing information to public, mistakes left uncorrected, poor coverage of important issues are some of the current problems in media which raises ethical issues. The ethical way of achieving responsibilities is harder, but all media people should be ready to test such a challenge if they want to protect the purity of their media. A universal code of ethics should be followed without culture and economic differences in various media traditions.

Personal Critique

The media also tend to give more priority to advertisements and materials that support commercial interests rather than news and content. Media proprietors and top level directorate often impose their will on the outlets they own or control. Several colleges attract thousands of students each year, despite some of them having low credibility. While some scholars view the audience as a powerful factor in shaping the media, through their active choice of some media texts rather than others. Others argue that they do not exert direct power in relation to media texts. The media personnel are a critical factor in determining professionalism. Individual journalists often fall prey to personal greed and disregard professionalism due to corruption. There are attempts to dramatize certain news events to make them more interesting to the readers. Poor remuneration also affects professionalism. News sources and other friends of journalists capitalise on this to get fair coverage. Generally, some of the studies do not capture the challenges of the new environment in which the media operates. For instance, Mfumbusa (2008) ^[18] observes that the world conjured up by Kasoma in his afriethics supposition is no longer consistent with newsroom realities. The study was guided by the libertarian and social responsibility theories.

3. Research Methodology

3.0 Overview

This chapter covers the research design, method and tools and techniques which were used in collecting and analysis of the data used in this study. The purpose of methodology in research is its ability to act as an engine in the whole process of data collection, analysis, presentation, and interpretation of the findings.

3.1 Research Design

The research design to be used in this research design used was a descriptive case study. A research design is a detailed plan of how the research is to be completed all the way through from problem identification to generalization and reporting of findings. It identifies and develops procedures for completing the study at the same time providing quality assurance check so as to ensure validity of the procedures (Mukupo, 2019).

3.2 Target Population

According to Orodho (2004), target population is a large population from which a sample population is selected. The target population comprised of media practitioners and journalists from Lusaka’s print media houses.

3.3 Sample Size determination

A total sample size of 50 was picked which comprised print media practitioners from lusaka. The sample was determined as shown below:

$$n = \frac{N}{1+(N)(e)^2}$$

Where:

- n = sample size
- N = population,
- e= desired margin of error

in this study N =58, e = 0.05

$$n = \frac{58}{1+(58)(0.05)^2}$$

$$n = \frac{58}{1+(58)(0.0025)}$$

$$n = \frac{58}{1+0.15} = \frac{58}{1.15} = 50$$

Therefore, the proposed sample size is 50

3.4 sampling design

The study involved collecting data using simple random sampling. According to Mukupo (2019) Simple random sampling is the kind of sampling in which each element in the population has equal and non-zero chance/likelihood or probability of being picked. It expresses the idea of change being the only criterion of selection. Therefore, questionnaires were administered to respondents randomly.

3.5 Data collection

The instruments used in this study were questionnaires. According to Joseph (2012) a questionnaire is a research instrument consisting of a set of questions (items) intended to capture responses from respondents in a standardized

manner. The questionnaires used consist of series of both open ended which are also called unstructured and closed ended or structured questions. Questionnaires were administered to participants by hand. The questionnaires were administered to the participants randomly. James (2017) indicated that a procedure is a way of doing things which include having steps to follow.

3.6 Data Analysis

The data were analyzed using Statistical Package for Social Scientists (SPSS) version 20. The responses were coded or categorizing then assigning a number to each category before they were entered and analyzed, tables and charts will be generated using excel.

3.7 Limitations

The study has the following limitations: the methodology to be used is limited to participants who are into farming but dues to the nature of participants, the researcher used the same questionnaires to interview participants who could not fill in the questionnaires on their own and was time consuming.

3.8 Ethical Consideration

Mukupo (2019) states that the reasons for considering ethical issues are many. The following are some of the ethical issues that were considered in this research; Confidentiality: Confidentiality was highly implemented. Respondents were assured of confidentiality. The information obtained was not circulated to any other person (s) but was strictly used for the research purpose; Consent: respondents were informed about the purpose of the research and consent was obtained from them. The respondents had full knowledge on the research and freely provided the data required.

4. Presentation of Research Findings and Discussion of Results

4.0 Overview

This chapter contains responses from participants which are presented in form of tables and charts, the second section contains discussion of findings. The discussion was done in line with the research objectives which included;

1. To establish how media bodies in Zambia promote professionalism
2. To ascertain factors that promote professionalism for journalists in print media
3. To identify challenges faced by professionals in print media

4.1 Respondents’ Background Information

Table 1: Respondents’ Background Information

Gender		Age group (years)		
Male	Female	Between 35 and 40	Between 41 and 50	51 and above
45%	55%	2%	55%	43%

Different demographic characteristics like the gender and age were studied.

Participation in the study was as follows; only individuals with knowledge on the topic at hand were interviewed, regarding the gender of participants, 45 % of total

respondents were male whilst 45% were female.

4.1.1 Education Background

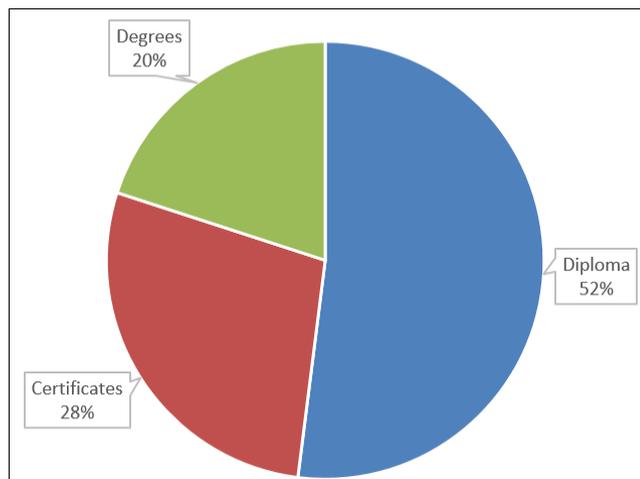


Fig 1: Education background

On education background 28% of total participants said they had certificates while those that had diplomas in media studies were 52% and those with degrees had 20% of total sample.

4.2 Knowledge on Media Professionalism

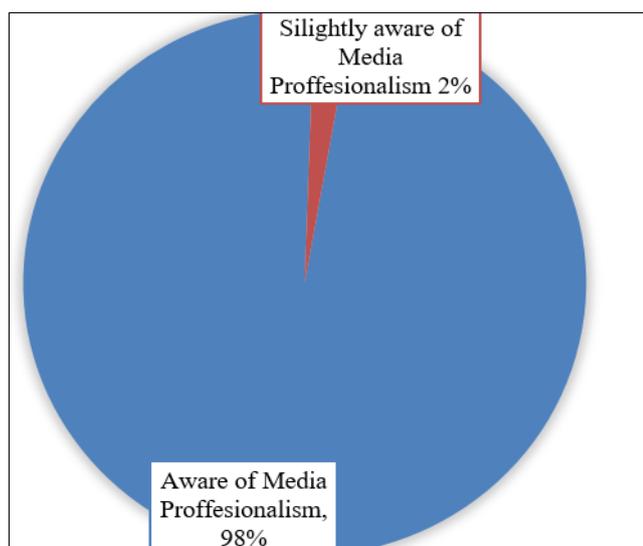


Fig 2: Knowledge on media professionalism

The level of perception of media professionalism is believed to play an important role in shaping future actions on by media practitioners. The adoption of media professionalism measures depended on how adopters perceived media professionalism and its impacts. Thus, in this study respondents were asked about their knowledge concerning

media professionalism and 98 % of the respondents were aware whereas 2 % were slightly aware.

4.2.1 Sources of Information about Media Professionalism

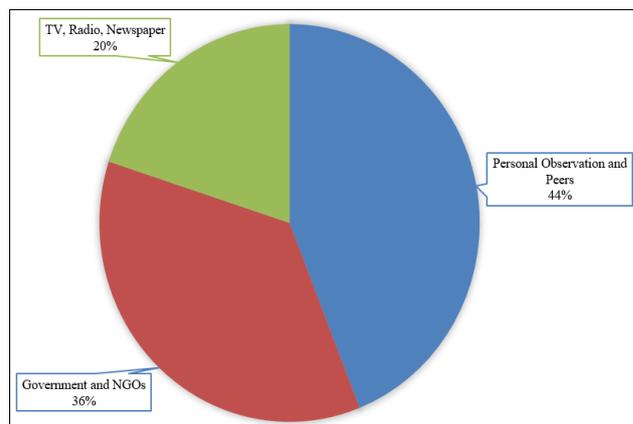


Fig 3: Sources of information about media professionalism

The primary sources of their awareness of about media professionalism. When asked about their initial sources of information about media professionalism the responses were as follows: 44 % stated that they came to learn about media professionalism through their observation and peers, 36 % stated that the information regarding media professionalism was obtained from the government and NGOs while 20 % indicated that the information about media professionalism was accessed through media which included TV, radio, and newspapers.

4.2.2 To establish how media bodies in Zambia promote professionalism

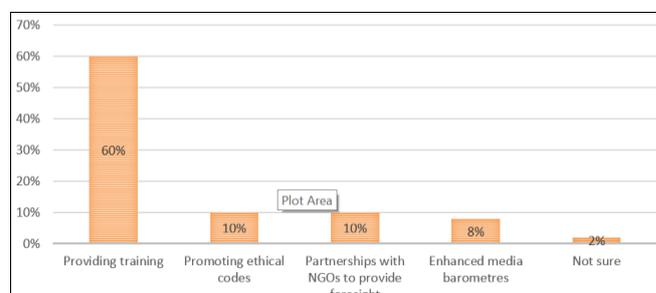


Fig 4: How media bodies in Zambia promote professionalism

Respondents were also asked about how media bodies in Zambia promote professionalism. Half of the participants representing 60 % of the interviewed said it was by training, and 10 % said through ethical codes. Whereas 10 % indicated that there it is through partnerships with NGOs, 8% reported that it is through enhanced barometers, 2 % said they were not sure.

4.2.3 Have you noticed any changes as a result of various media professionalism support intervention from media bodies in Zambia?

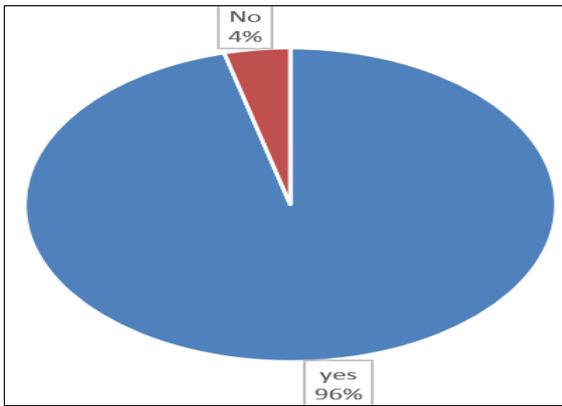


Fig 5: Any changes in the past 10 years

Respondents were asked whether they had observed any change in media professionalism for the past 20 years and 96% confirmed that they observed some changes while 4% indicated that they did not see any changes that took place in the past 20 years.

4.2.4 Changes observed over the last 20 years on media professionalism

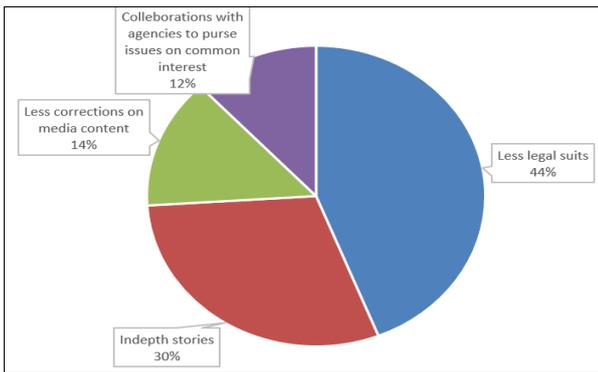


Fig 6: Changes observed in last 20 years

When asked about the changes observed over the last 20 years on media professionalism the participants and 30% of respondents indicated there are more in-depth stories, 44% indicated that there are less legal suits, 14% said there are now less corrections while 12% stated that there are more collaborations to pursue issues of common interest.

4.2.5 Factors that promote professionalism for journalists in print media

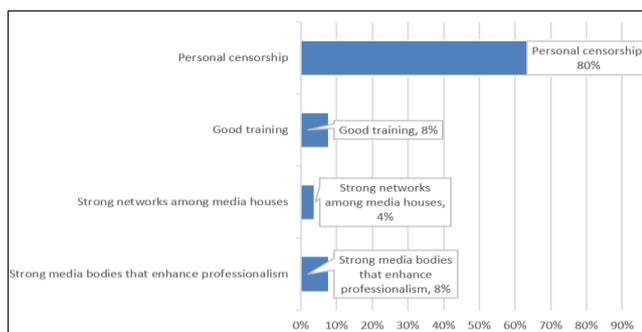


Fig 7: Factors that promote professionalism for journalists in print media

On factors that promote professionalism for journalists in print media: 8% of respondents indicated good training, 4% indicated strong networks, 8% said strong media bodies while 80% stated need for personal censorship

4.2.6 Availability of support from media bodies to promote media professionalism

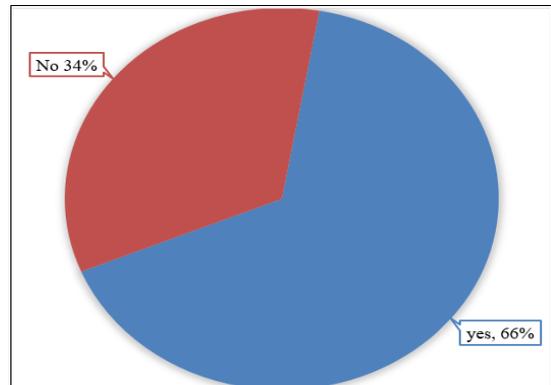


Fig 9: Availability of support from media bodies to promote media professionalism

Concerning the Availability of support from media bodies to promote media professionalism 66% of participants agreed that the services are available while 34% indicated that services are not available.

4.2.7 Effects of media professionalism

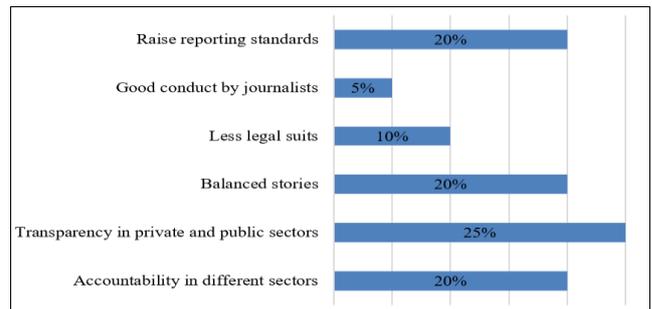


Fig 10: Effects of media professionalism

Concerning effects of media professionalism, 20% said it promotes accountability, 20% stated that it promotes transparency, 20% stated that it creates balanced stories, 10% said it led to less legal suits 5% said it promoted good conduct by journalists.

4.3.1 To identify challenges faced by professionals in print media

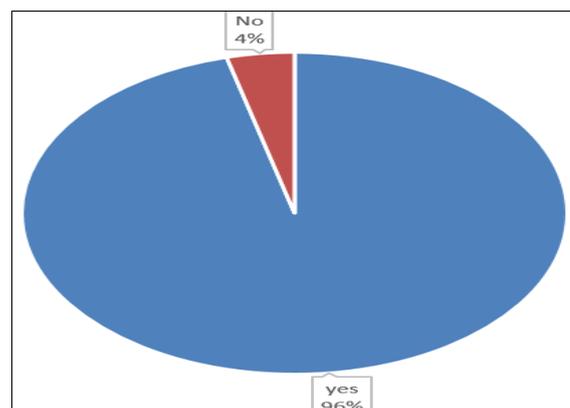


Fig 11: Challenges faced by professionals in print media

Concerning challenges faced by professionals in print media, 96% of participants agreed that journalists faced challenges when pursuing professionalism in print media while 4% indicated that they had few no challenges.

4.3.2 Common challenges

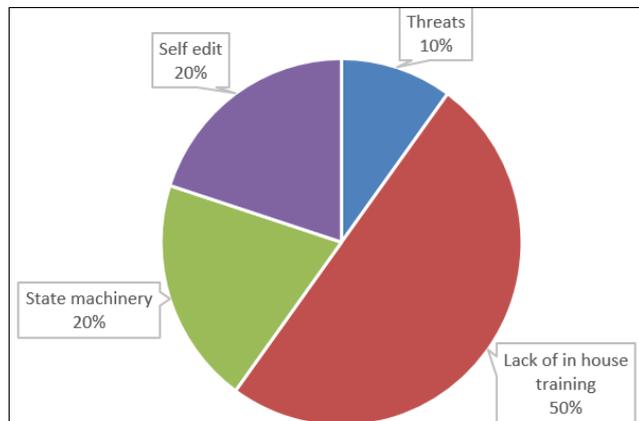


Fig 13: Common challenges

Concerning challenges, 50% said lack of continued training, 20% indicated state machinery 20% said state machinery 10% said they suffered threats.

4.4 Discussions

4.4.1 Respondents' background information

Different demographic characteristics like the gender and age were studied. Participation in the study was as follows; only individuals with knowledge on the topic at hand were interviewed, regarding the gender of participants, 45 % of total respondents were male whilst 45% were female.

4.4.2 Education background

On education background 28% of total participants said they had certificates while those that had diplomas in media studies were 52% and those with degrees had 20% of total sample 4.2.

4.4.3 Knowledge on media professionalism

The level of perception of media professionalism is believed to play an important role in shaping future actions on by media practitioners. The adoption of media professionalism measures depended on how adopters perceived media professionalism and its impacts. Thus, in this study respondents were asked about their knowledge concerning media professionalism and 98 % of the respondents were aware whereas 2 % were slightly aware. According to Nahida Begum N (2014), Media acts as a disseminator of information and a channel of communication between people and the government. Media educates people by providing wealth of information related to socio-cultural and politico-economic aspects of the society. The rising demand for media ethics, stimulated many media organizations to frame certain code of ethics to regulate employee's performance and to protect themselves against government rules and regulation. Matthias Rath (2003), described relationship between empiricism and ethics. Media ethics need empiricism. For him "empiricism" means methodical research striving to describe a directly or indirectly perceptible reality, which sees itself as a foundation of all models that try to explain this reality. Ethics belongs to discipline. Ethics are dependent on empirical research referring to the respective field of actions, in order to be able to utter reasonable statements which cover the legitimacy of

the field of activities. According to Oso (2012, p.271), The mass media in many countries have been liberalized, privatized and commercialized with the hope of deepening their democratic role as the main institution of the public sphere. It is now generally assumed that the mass media are essential in the process of building a democratic policy. Voltmer (2013, pp.129-130) noted, that "media organizations incorporate a variety of often contradictory norms, operational modes and regulatory policies that exist in parallel and are sometimes almost impossible to reconcile. McQuail (2005) states that Media should give priority in news and information to link with other developing countries which are close geographically, culturally or politically. The author explained the cases in which how traditional mass media, press and television overlooked the recognized ethical principles and journalistic norms practiced by the Indian news media. According to Julie (2012) every media association has the indulgence to set the ethical values of its coverage. For example, one of the leading newspapers of the world (published from United States) 'The New York Times' continue to print on its front page the claim, 'All the News That's Fit to Print', patented in 1896. Without going much into the debate about how far the newspaper has been successful towards following its principle rather it signifies that each media organization has the authority to set their own ethical standards to guide journalists/editors in their works. Lasson (2009) expressed that Independence is very important for media ethics. United States and United Kingdom contributed 'objectivity' as a substantial principle in relation to professional journalism. To maintain objectivity reporter or journalists needs to depend on certain norms which are eyewitness accounts of events, confirmation of facts with multiple sources and tries to present all important aspects of a story. Plaisance (2009), described Idealism and Relativism as important principles of ethics in media. Idealism means the feeling of search of philanthropical goals and Relativism is the trust of deciding what is right and what is wrong. It is relying on own skills and internal right. According to Ralph. E Hanson (2015) media ethics are related to values, rules, regulations, which is applicable to all types of medias. Ethics are of various kinds, media ethics is one of it which is not simple to understand as it is related to special or professional organizations. Esan (2016, p.8) suggests that Media are influential so they abound and circulate particular knowledges and viewpoints. Whether in cities or remote villages, even when people do not actively seek them out, they are approached by different forms of communications. Media are universal, more readily retrieved via a variability of platforms. Current democratization of media means people other than professional media operatives are actively involved in content creation and distribution.

4.4.4 Sources of information about media professionalism

The primary sources of their awareness of about media professionalism. When asked about their initial sources of information about media professionalism the responses were as follows: 44 % stated that they came to learn about media professionalism through their observation and peers, 36 % stated that the information regarding media professionalism was obtained from the government and NGOs while 20 % indicated that the information about media professionalism was accessed through media which included TV, radio, and newspapers. Media is a backbone of society. The media

serve as bringers of cultural heritage and social values, allowing the large community to recognize what are well-thought-out adequate systems of behavior. Dan Laughey (2008) defined Media as technologies that spread the messages to masses in different parts of a region, country and the world. Media is a channel of communication networks, broadcasting and narrowcasting medium through which news, entertainment, education, mail, government, legal and other various information are circulated among people. It provides knowledge and makes society aware of various legal, political, social, economic, educational activities happening around the world. New Media: The Media which uses digital technology and the internet is termed as New Media. Traditional media incorporates all the means of communication that existed before the Internet and new media technology, which includes books, magazines, newspapers, (printed materials) and (broadcast communications) television, radio, film, and music. New media include all forms of communication in the digital world, including electronic video games, the Internet, and social media. They are more instant, free, and can reach a large number of people. The term new media particularly relates to digital media which includes Social media sites, such as Facebook, Twitter, etc. Internet, video and audio files, Computers, mobiles. Internet: Internet has added a whole new autonomous measurement to communication. It is much used as a means of private communication by e-mail, as a means of transferring documents, as an interactive service facility for banking, shopping, etc., advertising and entertainment. Despite this, however, for regulatory purposes it is treated primarily under the common carrier model and is subject to no particular regulatory regime of its own. Social Media: Social Media is the digital media used for social interaction with internet. social media include blogs, social networking sites, wikis, and video-sharing websites, anyone can underwrite concepts on the web. The immediate dispersal of news, a variety of different perceptions on a single event, and the ability to communicate with people all over the globe are advantages of Social media. There are also virtual communities. The advantage of new media is immediate, empowering consumers to find out the latest news, weather report, or stock prices at the touch of a button. The key features of this new media: Convergence: One device can be used to contact a extensive diversity of media. New media facilitate more interaction. Accessibility new media is free media.

4.4.4.1 To establish how media bodies in Zambia promote professionalism

Respondents were also asked about how media bodies in Zambia promote professionalism. Half of the participants representing 60 % of the interviewed said it was by training, and 10 % said through ethical codes. Whereas 10 % indicated that there it is through partnerships with NGOs, 8% reported that it is through enhanced barometers, 2 % said they were not sure. Media regulatory frameworks the world over usually occur within specific social-political contexts that vary according to the prevailing political system (Mattoni and Ceccobelli Citation 2018; Hulin Citation2014). Thus, it is as commonplace to find repressive regulatory regimes in authoritarian states as it is to find more accommodating ones in liberal democracies. However, even under these disparate political systems, the media are not always guaranteed to operate as per normative theoretical propositions. There are bound to be variances

with the theoretical underpinnings and practices as they relate to different political systems, media systems, and legal or regulatory regimes. This paper analyses contemporary media regulation in Zambia with a historical context to it (Kamwengo Citation 2009; Rajkhowa Citation2015), premised on the fact that Zambia has embraced the liberal democratic system. As part of a broader project whose key objective is to investigate the nature of Zambian media's political representation during elections, this paper addresses a key question of how policy, regulatory and legislative measures affect the media's ability to carry out this civic function. At independence in 1964, Zambia was democratic before regressing to a one-party autocratic state between 1973 and 1990. The current democratic system is the second attempt at democracy in the Southern African nation, which has continued since 1991. Scholarly literature posits that regardless of the political system in place, media ownership or control often presents regulatory conundrums that are hard to ignore or avoid. Scholars observe that some media models advance democracy while others do not. Additionally, three principle regulatory forms have been identified. The first is the "state monopoly ownership and media control", which permits alternative voices only with tacit consent from the state authorities; the second is the "public service monopoly", which is associated more with broadcasting systems and exhibits sufficient autonomy from the state; the third is "private ownership", which comes with varying levels of state regulation or intervention. Gradually, the three systems combine in diverse mixtures or hybrids as states go through different transitions (Price and Krug Citation 2002:3). Zambia's media regulatory system is a mix of the first and third models, although others contend that the public service monopoly still exists. Mattoni and Ceccobelli (Citation 2018: 548-550), however, note that citizen participation in media regulation has become more relevant, especially in the age of the Internet and increasing citizen participation in media systems.

For most democracies, such as Zambia, there are continued state excesses that impede media independence. Often, media businesses become targets for indirect assaults over several matters including allegations of non-adherence to regulations, non-compliance, or tax evasion as well as legal suits such as defamation, libel, publishing seditious material, espionage, etc. Whether these legal battles are genuine or not, authorities use them as tools compelling media owners to align with the ruling class for purposes of appropriation of political power. The case of the defunct The Post newspaper is informative on this score as its checkered 25-year history is laden with cases of direct and indirect state assault in efforts to intimidate it (MISA Zambia Citation2016). Similarly, the closure of Prime TelevisionFootnote1 in the wake of the COVID-19 pandemic on 9 April 2020 is another instance that speaks to the terrain of evolving regulatory efforts in Zambia since the mid-1990s.

4.4.4.2 Have you noticed any changes as a result of various media professionalism support intervention from media bodies in Zambia?

Respondents were asked whether they had observed any changes in media professionalism for the past 20 years and 96% confirmed that they observed some changes while 4% indicated that they did not see any changes that took place in the past 20 years. In media research scholarship, a

significant amount of literature about regulation is premised on state–society relationships. The state’s contestation of media efforts to open state processes and institutions to public scrutiny and accountability is often characterised by efforts aimed at blunting these efforts. However, in democratic settings, media watchdog efforts are essential. When assessed from a political theory perspective, “there are considerable intellectual, political and social challenges faced as the state seeks to balance the protection of public interests in the face of powerful economic” and media business interests that “exert long-term pressures towards deregulation” (Lunt and Livingstone Citation2012: 4). The more citizens can examine state decisions and get answers, the more this symbiotic relationship between the state and the governed enhances democratic participation. In attempts to limit media efforts the state often impedes media from opening governance processes to public scrutiny. To achieve these objectives, the state often turns to regulatory measures that effectively numb media’s potential in that regard.

Freedman (Citation2012) posits that two questions must be addressed to understand what motivates regulation: what are the objectives of media regulation and in whose interests is it exercised, and what is the relationship between specific forms of regulation and the wider political environment from which it emerges? In attempting to answer these considerations, one must observe the political environment and the relationship between the state and the media. In the case of Zambia, this relationship has increasingly become adversarial, with several attempts to introduce formal regulations since the mid-1990s. Further, recognizable state attitudes and actions against press freedom are insightful. Habermas’ theory of the public sphere is equally insightful to understanding the rationality of these regulatory measures. Broadly speaking, the theoretical underpinnings of the concept are steeped in the struggle between bourgeoisie and the proletariats over dominance and control of society and its affairs. This public space has always provided a vital platform for the vigorous interrogation of competing ideas. Schulz (Citation1997) has characterized it as “an intermediary system which links the base with the top of the political system” or “the private and collective actors of the periphery with the political institutions in the centre” (Habermas Citation1991: 57). This nexus between two perpetually opposing sides makes it a fascinating area of investigation to understand how it functions and is in a continual transformative mode as factors change.

Habermas identified “concurrent deformations of the public sphere ... turning the press into an agent for manipulation”. He notes: “It became the gate through which privileged interests invaded the public sphere” (Citation 1991: 185). Elites realised how powerful and politically influential this space had become. They devised mechanisms to undercut the public sphere through regulation. This is evident in contemporary times where the state in many democracies attempts to control media using laws and regulatory policies. Politicians wish to control the public sphere, which would allow them to control the public discourse in ways inimical to the purpose of the public sphere. As scholars Roberts and Crossley (Citation 2004: 2) map a genealogy of Habermas’ conceptualisation of the public sphere, they note Habermas claims that “conditions effectively served to undermine this public space almost the moment it had come into being”. Thus, today’s political ruling class has devised ways to undercut the public sphere through either direct ownership

or control or regulatory provisions. Zambia’s political environment, and the political economy of the media, aptly fits this characterisation.

4.4.4.3 Changes observed over the last 20 years on media professionalism

When asked about the changes observed over the last 20 years on media professionalism the participants and 30% of respondents indicated there are more in-depth stories, 44% indicated that they are less legal suits, 14% said there are now less legal suits while 12% stated that there are more collaborations to pursue issues of common interest. In 2002, the Zambian parliament passed the first regulatory piece of legislation, the Independent Broadcasting Authority (IBA) Act of 2002^{Footnote2} that introduced formal regulatory mechanisms over broadcast media. The Act was later amended under the IBA Amendment Act of 2010,^{Footnote3} removing progressive clauses from the original Act. As a result, the intervening period between 2002 and 2009 saw media come together to oppose the measures and propose self-regulation instead. As scholars have argued, “nothing arouse[s] the press’s antagonism more than the threat of government intervention. The moral high ground of the press was that the freedom from government control or any form of censorship was essential for democracy”. In principle, the media’s rebuff of these government measures was largely informed by their desire for self-regulation. Media wanted “its in-house reforms under the principle of ‘social responsibility’” (Christians *et al.* Citation 2010: 53). Scholars observe that the need “to resolve the conflicting moral claims of media autonomy, with accountability remains one of the thorniest issues of normative theory of public communication” (Van Cuilenburg and McQuail Citation 2003). To this end, three attempts at self-regulation by the Zambian media have failed. According to one member of the Media Liaison Committee (MLC), “efforts to introduce regulation have been there before. The first attempt started in 2002. In 2004, the Media Ethics Council of Zambia (MECOZ) was formed.

4.4.4.4 Factors that promote professionalism for journalists in print media

On factors that promote professionalism for journalists in print media: 8% of respondents indicated good training, 4% indicated strong networks, 8% said strong media bodies while 80% stated need for personal censorship. Although Zambia has recorded exponential media growth from the early 1990s, from one state-owned broadcaster (the Zambia National Broadcasting Corporation), two daily state-owned broadsheets (the Zambia Daily Mail and Times of Zambia) and one major private independent tabloid (The Post) and one major independent private radio station (Radio Phoenix 1996 Limited), among others, Zambia today sits at more than 200 radio and television stations. However, research shows that some of Mancini and Hallin’s “structure of media markets” propositions of media systems do not fit the theoretical framework of the emerging media system. Mutsvairo (Citation 2018:202), for instance, argues that in Africa “commercialization and privatization are taken as a step towards media independence; however, cases such as Angola have demonstrated that there can be commercialization and privatization in the media system without real political and economic independence”. The case of Angola is much like that of Zambia, which has seen exponential growth in both commercial and privately owned media since the mid-1990s. However, this growth has not

translated into a freer operating environment.

Analysis of the current steps towards SSR, as well as recent actions by state institutions such as the IBA, suggest what the media might experience should it be implemented. Additionally, there already exists a difference of opinion between the state and journalists. For the state, it is about combating what it terms fake news, as President Edgar Lungu^{Footnote4} and his government officials^{Footnote5} have been stating. In practice, however, most critical news is viewed to be fake by the state. On the other hand, media professionals supporting the SSR see it as an opportunity to weed out unprofessional elements. One respondent noted, "All along, I was for self-regulation because I believe journalism is a profession that should never be gagged. However, because of the proliferation of social media, where people can create a website and start writing fake stories in the name of journalism, we are reaching a point where the public cannot distinguish between journalistic content and citizen-generated stories. Therefore, I agree with the resolution in Lusaka to have statutory self-regulation to help cleanse the profession. (Journalist (B1) (1), 2019). What we find in between these two extremes and possibly irreconcilable positions are views of most media observers, researchers, academics and other journalists who are worried that these steps towards SSR are a recipe for a far worse operating environment for the media. Another respondent observed, "Politicians have been pressing for SSR for the simple reason that SSR is oppressive and is against democracy since the state wants to control the media and information" (Retired Journalist (C2), July 2019). This senior journalist, who worked for over 40 years at one of the state-owned daily broadsheets, further observed that the reason why the government has found listening ears within the media fraternity is the polarisation amidst media instigated by politicians. He laments, "The problem we have in Zambia is that the media is divided. We have so many organisations, PAZA, ZUJ, ZAMWA, associations, etc. That works to the benefit of politicians because all these groups are not speaking with one voice" (Journalist (C2), July 2019).

What is clear from the foregoing is that media regulation presents challenges for both the state and the media. The Zambian experience so far has been fraught with false starts, apprehensions and disappointments along the way. In their attempts to get it right this time, the media fraternity has proposed a hybrid model that allows the SSR framework. Perhaps, realising the daunting task ahead, industry leaders have turned to the Lord Justice Leveson Report^{Footnote6} to inform their current efforts to achieve media regulation in Zambia. Hulin (Citation 2014: 1) writes, "Oscillating between co-regulation and self-regulation, his [Justice Leveson] report recommended a system of media self-regulation underpinned by a statutory recognition body". Other scholars propose "more elaborate mechanisms for self-control" (Cohen-Almagor Citation 2014: 202–203) or a "co-regulatory system" (Mbaire Citation 2020: v), while others posit that the Leveson inquiry has given impetus to many "Southern African governments to institute statutory regulation" (Duncan Citation 2014: 167). With the current fragile and intolerant political environment within Zambia, the proposed SSR will most likely raise similar challenges for the media.

4.4.4.5 Availability of support from media bodies to promote media professionalism

Concerning the Availability of support from media bodies to promote media professionalism 66% of participants agreed that the services are available while 34% indicated that services are not available. The process to enact the law that will culminate into the SSR framework has gathered pace since 2018. When Permanent Secretary in the Ministry of Information and Broadcasting Chanda Kasolo issued the 90-day ultimatum to the media to come up with a draft bill for statutory self-regulation in early 2019, the media led by the MLC advised the government to withdraw it because they had initiated the process months prior. One interviewee observes; "we are proposing Statutory-Self Media Regulation (SSR). Others within the media expressed concern at government arm-twisting, especially with IBA's poor record. One of those opposed to the SSR, a retired journalist, argued "my view on self-regulation is that it must be driven by journalists themselves.

Perhaps what captures the mood of the journalism fraternity is one journalist who once worked for the closed The Post. In her remarks, the journalist cast a tone of despair and resignation to the fact that one way or another the state is determined to introduce the SSR. Most journalists in Zambia report for the public media. Whatever they will be pushing for will be in line with what the public media and the state wants. Nevertheless, the background is that if we fail to do this, the government already had a written document, which they would enact into law and use to regulate us anyway.

In assessing the proposed bill, one notices clauses that if enacted by parliament present themselves as progressive. We highlight several of them and show how they may give the media fraternity relief, although caution will be necessary for dealing with the state as experiences have shown. Among the clauses examined are the following. Part II of the proposed bill deals with several to do with the establishment, membership, superiority and the formulation of the ZAMEC constitution. Per the Superiority Act No. 17 of 2002, Cap. 154, Section 5, the proposed ZAMEC Bill states that "subject to the Zambian Constitution, the IBA Act of 2002 and the ZNBC Act of 2002, where there is any inconsistency between the provisions of this Act and the provisions of any other written law, the provisions of this Act shall prevail to the extent of the inconsistency". Further, Section 6 guarantees the independence of ZAMEC; "The ZAMEC shall not be subject to the direction or control of a person or an authority in the performance of its functions". In their natural meaning, without reference to the operating environment and precedence under similar laws, these provisions seem to aver autonomy upon ZAMEC. However, experience has shown that the state often abuses laws to achieve its ends. The examples above of progressive media laws that were hastily amended before their implementation give insights into what could become of this proposed law.

Lessons from the IBA Act of 2002^{Footnote13} and the ZNBC Amendment Act 2002 Section 4^{Footnote14} expressly provided for how to constitute the ZNBC Board. Section 4(7) stated "Except as otherwise provided in this Act, the Board shall not be subject to the direction of any other person or authority". Additionally, the section provided for an autonomous ad hoc appointments committee to oversee the recruitment of board members. However,

when the first ad-hoc committee was constituted in December 2002 and recruited the first “independent” ZNBC Board, the Minister of Information at the time, rejected some of the names without any legal basis. Subsection (2) of the Act states, “The Board shall consist of nine part-time directors appointed by the Minister on the recommendation of the appointments” while Subsection (5) notes that “An appointments committee shall determine its procedure”. Media bodies sued the minister and won the case in the High Court to compel her to take the names to the National Assembly. The state, however, appealed to the Supreme Court, which set the judgement aside. In 2010, the ZNBC Act was amended, removing progressive clauses. Footnote 15 A similar process occurred concerning the IBA Act of 2002 before it was amended under the IBA Act of 2010 Footnote 16 before operationalisation in 2013. The likelihood of the ZAMEC Act going through a similar fate as demonstrated is high. Proponents and opponents therefore will do well to be alive to these possibilities.

Another progressive provision is Section 7(1), which states “ZAMEC shall, by a vote of at least two-thirds of the ZAMEC members voting at an Annual General Meeting, adopt a constitution and may, in the like manner, amend it. (2) Subject to the other provisions of this Act, the ZAMEC constitution shall regulate the conduct of the affairs of ZAMEC.” Despite the law sounding good, the practical implications of this provision are wide-reaching. Membership to this statutory ZAMEC, although mandatory will most likely have an inbuilt majority of state media journalists. Widespread polarisation has rendered a divided and weakened media fraternity as illustrated earlier. Thus, any ZAMEC constitution passed by the membership will most likely be one that favourable to the state.

Even where there are genuine member interests without external influence, the enforceability of such a constitution on state media will prove challenging, as the Zambia Daily Mail case Footnote 17 demonstrated. Therefore, the proposed Act provisions may be an exercise that targets the private media to the exclusion of state- media, as precedence shows. The second attempt to implement ZAMEC in 2006 Footnote 18 revealed a deep-seated animosity between the government and The Post which made it impossible to progress. Both are widely blamed for the collapse of the process to actualise ZAMEC and MECOZ. These scenarios on record are possibilities that are likely to repeat.

Besides the above provisions and their likely impact, part V Section 14(3) of the proposed Act states “All Media Houses and Media Outlets shall upon the effect of this Act register as members of ZAMEC”. Section 24(1) states that “The media shall, in a free and independent manner, inform the public on issues of public interest and importance in a fair, accurate and unbiased manner whilst distinctly isolating opinion from fact”. These proposed provisions, while hinging on the demand for professionalism in the media, are susceptible to abuse by the state using mechanisms and membership manipulation I highlighted earlier. Despite the commonly held universal meaning the operationalisation of such terms as professional, ethical and unbiased coverage could mean different things in practice within the Zambian media landscape. Evidence on record shows how governments averse to criticism such as the current Patriotic Front and Chiluba’s MMD targeted critical media under the guise of enforcing the law and professionalism. The IBA, Footnote 19 for instance, has on several occasions

censured or closed media stations under the guise of enforcing compliance to ethics and professionalism, while the real reasons were the state’s discomfort with criticism by private media. Besides, the most obvious culprit in all these, the state media, are most unlikely to be sanctioned, as has been the practice, for erring on any of these provisions. Effectively, what this amounts to are statutory regulations targeting private media only.

Perhaps the most revealing clause in the proposed Act is the one that deals with Jurisdiction over acts committed outside Zambia under Section 23(1) of part VII which reads, “The ZAMEC shall have jurisdiction over its members for any act or complaint committed outside Zambia which, if it had been committed in Zambia, would have been an offence or professional misconduct”. Further, Subsection (2) reads, “Any proceedings against a media practitioner under this section which would be a bar to subsequent proceedings against a media practitioner for the same offence. If the offence had been committed in Zambia, shall be a bar to further proceedings against a media practitioner under any written law relating to the extradition of persons, in respect of the same offence outside Zambia”. The intent of this section removes any doubt about the proposed Act being to merely facilitate setting up a self-regulatory mechanism modelled along the Leveson Commission propositions, for instance. What is clear here is that it lays necessary grounds to prosecute erring journalists and extradition should they commit offences outside Zambia or indeed flee to seek refuge from the state. One of the key informants I interviewed observed, “Our [ZAMEC]’s major emphasis is on corrective rather than punitive measures unless someone has gone to the extreme. ZAMEC is not the ultimate; we are just there to correct media houses and journalists to be operating ethically, professionally” (Retired Journalist (C) (1), 2019). This is similar to the original intent of the overall objective espoused in the ZAMEC Constitution of the 2000s to “Regulate the professional and ethical conduct of media practitioners in Zambia”. Footnote 20

What this further reveals is that rather than creating a statutory self-regulation framework, the proposed Act will create a hybrid model of statutory and self-regulation (see Hallin and Mancini Citation 2004; Lund and Berg Citation 2009). Opportunities in such a scenario are few while the model is fraught with risks for journalists. A scenario where certain ethical errors or professional omissions are criminalised is not a far-fetched possibility, especially under the current political environment in Zambia. With the 2021 general elections less than 12 months away, and the 2016 experience of the closure of The Post newspaper and that of Prime TV in 2020 widely viewed as politically motivated, the proposed Act seems could only set the stakes higher.

However, the mixed reactions to the proposed Act indicate an apprehension among sections of the media despite the characterisation of unanimity on the adoption of the statutory self-regulation during the May 2019 journalists’ Insaka (consultative conference). Pessimists argue that the real intent of these state efforts is to suppress the media further. One of them, a former journalist in the private media observes.

4.5 Effects of Media Professionalism

Concerning effects of media professionalism, 20% said it promotes accountability, 20% stated that it promotes

transparency, 20% stated that it creates balanced stories, 10% said it led to less legal suits 5% said it promoted good conduct by journalists. What we have established is that most of what goes on within the media must be viewed through the prism of the political economy of communication and the political environment. For many emerging democracies, this process of refinement can be pernicious and tedious. Often, it threatens the very progress of democratic growth. What remains clear is that the relationship between the media and the state is more conflictual than cooperative in a democratic dispensation. The continual efforts by citizens to hold their governors to account, usually through public sphere tools, including the media and the civil society present a battleground of ideas. The state is equally in a perpetual obstructive stance to prevent the media from prying into its business. In the end, as Habermas has rightly observed in his seminal works, we conclude by agreeing with his argument that. "A self-regulating media system must maintain its independence vis-à-vis its environments while linking political communication in the public sphere with both civil society and the political center" (Habermas, 2006: 420). This must be the maxim that the media fraternity in Zambia, and indeed elsewhere as demonstrated by media in the region, must adopt even as they seek to restrain the state's incessant efforts to regulate them. Many academics and professionals within the media industry have acknowledged that the sector has been undergoing a major transition (Aris & Bughin, 2009; Killebrew, 2002; Lampel & Shamsie, 2006; Picard, 2004). Using the definition of Porter and Rivkin's (2000) three stages of industry transformation, the media industry is currently at the stage of experimentation, trying to enter the last stage of transformation to a new, stable structure. The current stage of transformation is resulting in unpredictability of future patterns for these industries. Media industry theorists call for further study of the impact of technology on the industry—notably, to research the complex dynamics between technology and content (Lampel, Shamsie, & Lant, 2006): "In particular we need more investigation of the mediating role of formats used to package and deliver content" (p. 299).

4.6 To Identify Challenges Faced by Professionals in Print Media.

Concerning challenges faced by professionals in print media, 96% of participants agreed that journalists faced challenges when pursuing professionalism in print media while 4% indicated that they had few no challenges. Concerning challenges, 50% said lack of continued training, 20% indicated state machinery 20% said state machinery 10% said they suffered threats. Other ethical challenges faced by media people in Zambia relate to the state of the profession itself in the country. To begin with, the profession is young and the media fraternity has not had time to develop enduring ethical practices around which to gravitate. There are few, if any 'elders' in the profession to look up to for ethical insights. There is no body of literature on media ethics. Although 'ethics' courses are listed at leading media-training institutions, the scope and depth of the content remain subject to discussion. Many practising journalists interviewed for this article maintained that the 'ethics' they had learned in class were totally divorced from what they encountered once they got into the newsrooms. They found that they had to learn new 'ethics' on the job -

usually in the form of the adulterated survival practices of 'experienced' journalists. Journalists seeking to engage in ethical journalism further have to deal with the reality that standing up for ethics can be professionally costly: receiving limited reporting assignments, being sidelined in promotions and generally hitting a dead end early in one's career. Although no study has been conducted, there is strong evidence that most mass-communication graduates from the University of Zambia (the only degree-granting institution in the country) leave journalism for positions in business or in the burgeoning NGO world. This means that young professionals in whom a substantial investment in ethical reasoning has been made do thus not stay in the profession. Another dilemma at the professional level is that the media industry lacks professional associations competent to address ethical issues affecting the media. Again Kunczik is worth quoting: "The extent to which professional principles can achieve their purpose depends on whether there is a professional jurisdiction with sanctioning powers" (1999:22). According to the Media Ethics Council of Zambia (MECOZ), "Journalists who use their professional status ... for selfish or other unworthy motives violate a high trust" (quoted in Kantumoya, 2004:77). Though this sounds good on paper, in practice MECOZ still has to accumulate more influence in the media ethics discourse in Zambia. To make matters worse, some of the independent media have resisted becoming part of MECOZ because suspicion exists that it is a government front. The result is that there is a vacuum in the media profession when it comes to discourse on ethics.

Media in Africa are, to borrow from Goodwin (1987), "groping for ethics" to guide their role in globalising societies, this amidst both promising yet unpredictable democratisation and somewhat hopeful national economic indicators that are, alas, constrained by excruciating financial and professional costs of operating culture industries on the continent. Negotiating business and professional survival while playing an effective role in the uncharted course of being the fourth estate, exposes media people and also their organisations to a profusion of ethical dilemmas. A vivid illustration of these dilemmas and the need for media people in Zambia to develop concurrent normative positions occurred in July 2008 when a ferocious disagreement erupted between the Media Ethics Council of Zambia (MECOZ) and The Post, the only independent daily in the country. MECOZ chairperson and University of Zambia journalism lecturer, Rose Nyondo, was a guest on a call-in show on Radio Phoenix, a popular commercial FM station in Lusaka. When asked by a caller, "How do your ethics take the following words ... jackals, imbeciles, stupid, idiot and hyena referring to somebody?". Nyondo responded that usage of such terms by the media was a breach of cultural ethical boundaries, saying "Even in our own tradition, if I call you a goat, I have insulted you." Nyondo further argued that name-calling by the media was also a breach of professional norms: "It's libel, it's defamation, it's a very negative thing you can think about" (as cited in Silwamba, 2008:1). The Post, which often carries columns in which terms such as these are used to describe public figures - including present and past heads of state and other significant actors on the national stage - disagreed with Nyondo. In a coerced editorial response, the paper said it was 'shocked' by Nyondo's remarks and said it did not know "what culture" was being referred to because "in Zambian

languages, animals are used to describe behavior". The paper made its normative position clear: "What is important is that there must be very good justification to call someone a fox, a jackal, a hyena, a scoundrel, an idiot, a fool. One must be able to demonstrate that the behavior of that person bets that description." The paper gave the university don and chair of the national media ethics body a quick lecture: "Nyondo should also be aware that to insult someone does not always amount to libeling that person." The editorial was scathing about the defamation remark: "What she exhibited was total ignorance of the law" (Things should be called by their names, 2008). This wrangle among media professionals reveals the critical need for substantive reflection on ethical norms – which Nordenstreng (1995:435) describes as 'the basic principles of behaviour' (to guide the practice of journalism in Zambia and the rest of Africa). Bourgault observes that "in the absence of standards of professional behaviour based upon competent performance, there develops instead confusion over appropriate behavior" (1995:51). There is legitimate concern among ethicists in Africa that the 'confusion' or apparent lack of professionalism can be exploited by governments to legislate media conduct (Kasoma, 1994a).

There is general consensus among media professionals that they cannot operate in an ethical vacuum. The nature of the media - telling stories about people, businesses, politics and selling space - demands standards. While there are many ways of understanding and interpreting standards, actually having established systems in place induces cohesion in media practice. Sources of ethical reasoning date back to Greek thinkers. Aristotle's virtue ethics, for instance, advanced the thinking that the right course of action could be found by avoiding extremes and rather seeking to end the golden mean. The Judeo-Christian tradition is based on the 'love-thy-neighbour' teaching of Jesus. More recent thinking can be attributed to Kant's 'categorical imperative' theories. Then there is Stuart Mill's utilitarianistic proposition that creating the greatest good is yet another approach to ethical reasoning. Egalitarianism posits that all individuals should be treated equally. However, relativism rejects absolutism by allowing different situations to determine ethical choices. In sum, the above theories fall into three distinct clusters: deontological theories are duty based, meaning that people have certain obligations to observe despite the circumstances; teleological theories draw attention to the outcomes and results of choices made; finally, virtue theories, such as "love thy neighbour, address the character of the person (Christians, 1991; Day, 1991). While the above theories provide the normative foundation for any discussion on media ethics, this paper proposes that contemporary Zambian media professionals can further distil the ideas embedded in these theories by examining three distinct yet interrelated clusters of sources to turn to for insights and reasoning that could lead to enduring ethical resolutions. The first cluster of sources - comprising indigenous values emanating from within the history and culture of Zambia and surrounding nations - is 'local'. The second is 'global' and comprises international, predominantly American and Western European ethical standards in the liberal tradition of media practice in those nations. The third is 'glocal' - a blend of indigenous insights and global values resulting in ethical frameworks that fulfill the expectations of contemporary Zambian culture and society while matching the demands obliged on local media

by the unstoppable globalisation of journalism. This paper employs both historical and contemporary analysis to examine and discuss how the Zambian media negotiate ethical norms in the sometimes explosive environment to deliver effective journalism. While this study focuses on one African country, the issues are nevertheless continental (Karikari, 1996). The toppling of military regimes and pulling down of one-party states that swept across the continent in the late 1980s and early 1990s led to the eruption of Phiri: Globalisation and media ethics in Africa: the case of Zambia unprecedented media activity in Africa so that the airwaves and newsstands, hitherto dominated by a handful of pro-government media products, were suddenly flooded with new voices (see Bourgault, 1995). But this euphoria spawned a new ethical dilemma. Senghor (1996) observed two paradoxes that confronted the African media in the early 1990s. The first was that "information pluralism... produced certain perverse effects". The reintroduction of free speech, competitive politics, and other freedoms also triggered long-buried but unresolved issues in African societies. Ethnic, religious, regional and economic tensions surfaced. The media, lacking enduring ethical guideposts, were in many cases caught up in these dangerous feuds. The 'perverse' outcomes were alarming: Some of the media, instead of preventing these dangers seem, on the contrary, to be fanning them. Some newspapers ... have reproduced communiqués inciting to murder or ... civil disobedience. Some radio stations ... have called on the army to rebel or called for the destruction of public buildings. In a nutshell, democratization ... seems to be devouring its own children (Senghor, 1996:1). Yet another paradox identified by Senghor was that, in spite of these ethical 'perversions', there was also a simultaneous "unprecedented rise [in] the demand for information ethics". Advocacy by media people for a free, self-regulated media that paralleled and helped fuel the campaigns for a return to competitive democratic politics had accomplished the desired effect for Senghor to be able to report: "The media have reasserted their 'civic' role. In reaction the public has taken them more seriously on their word." But the media, still reeling from the newly-found freedoms, found themselves with no ethical anchors and fell short of public expectations. "The press no longer has a good press," was Senghor's conclusion (1996:2). The reasons for lack of a 'good' press by African media are many but at the core is the need for an emergence of ethics that govern media conduct. "Overall, the question of ethics has been seen as an essential requirement if the media are going to play effective and relevant contributions in the democratization process in Africa" (Karikari, 1996:143). Kunczik puts it this way: "A functioning democracy is founded on a communication sector that functions adequately and allows informed public opinion to develop freely" (1999:5). This paper uses the Zambian experience as a building block towards the construction of media ethics that consolidate the standing of the media as one of the cornerstones of authentic African democracy.

5. Conclusion and Recommendations

5.1 Conclusion

In the light of the identified profusion of ethical dilemmas with which Zambian and indeed African media people have to contend, there is a need to develop ethical guideposts able to aid the journalists as they negotiate their way uncertainly around said ethical dilemmas. As was noted earlier, not

enough reflection on media ethics takes place in most African countries, except perhaps in South Africa where the industry is more mature (Wasserman, 2006). However, both research and reflection on ethics emanating from the rest of Africa are extremely limited, if not non-existent. Back in 1994, the now late Kasoma reasoned that the “young profession of journalism in Africa may not really have had the time or opportunity to establish an ethos for its professional practice” (1994:4). Theories of journalism ethics ... do not drop like manna from heaven. They are painstakingly developed over long periods of research and reflections by people who are interested in the subject (Kasoma, 1994b:9). One way ‘painstakingly’ to research and respect on the topic is to ask whether African media should develop a body of ethics from indigenous moral values and thus resist global influences. In short: Should media ethics be localised or globalised? Or is the third option, ‘glocalization’, preferable, which in Wasserman’s words is a ‘multi-directional’ phenomenon nurturing ‘a combination of homogeneity with hybridity’ resulting in a discourse that approaches “ethics as a fusion of paradoxical forces coming together in an increasingly shrinking world” (2008:178).? Before a proposition is advanced and espoused, it is necessary that we briefly revisit the history of the evolution of media ethics discourse and practice in the Zambian context.

5.2 Recommendations

There is a need to promote media professionalism in most houses by as this will increase the propensity of the media in taking its roles as a fourth estate.

There is a need for journalist to foster and harness constant training so as to keep abreast on most new ground covered around media professionalism.

6. Dedication

I dedicate this paper to all my friends, family, girlfriends and officemates who supported me through this journey.

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