
by

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An Exploration of the Practice of Journalism Ethics in the Catholic Media Houses in Kenya: A Study Of Radio Waumini and National Mirror

by

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In accordance with Daystar University policies, this research proposal is accepted in partial fulfillment of the requirements for the Master of Arts degree in Communication.

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I declare that this thesis is my original work and has not been submitted to any other college or university for academic credit.

Signed: ___________________________ Date: ___________________________

Fredrick Waithaka Ndirangu
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<td>Art.</td>
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<tr>
<td>AS</td>
<td>Administrative Secretary</td>
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<tr>
<td>BBC</td>
<td>British Broadcasting Corporation</td>
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<tr>
<td>CCC</td>
<td>Catechism of the Catholic Church</td>
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<tr>
<td>FGD</td>
<td>Focus Group Discussion</td>
</tr>
<tr>
<td>Fr.</td>
<td>Father</td>
</tr>
<tr>
<td>HR</td>
<td>Human Resource</td>
</tr>
<tr>
<td>KCCB</td>
<td>Kenya Conference of Catholic Bishops</td>
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<tr>
<td>MD</td>
<td>Managing Director</td>
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<tr>
<td>Mk.</td>
<td>Mark</td>
</tr>
<tr>
<td>Mt.</td>
<td>Matthew</td>
</tr>
<tr>
<td>Sr.</td>
<td>Sister</td>
</tr>
<tr>
<td>T.V</td>
<td>Television</td>
</tr>
<tr>
<td>AN</td>
<td><em>Actatis Novae</em> (At the dawn of a new era)</td>
</tr>
<tr>
<td>CeP</td>
<td><em>Communio et Progressio</em> (Communion and progress)</td>
</tr>
<tr>
<td>IM</td>
<td><em>Inter Mirifica</em> (In the marvels of technical inventions)</td>
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Abstract

The issue of journalism ethics constitutes a fundamental aspect of the practice of journalism. Some of the basic principles that govern the conduct of journalism and thus promote ethical journalism ethics are accuracy, balance and verification among others. This study sought to explore the practice of these principles in the Catholic media houses in Kenya with specific reference to Radio Waumini and National Mirror. In particular, some of the key issues of interest were to establish the level of knowledge of journalism ethics among the Catholic media professionals and to establish factors that influenced newsroom decision in Catholic media. Further the study sought to identify the ethical challenges that the Catholic media professionals encountered in their profession. To do this the researcher used both quantitative and qualitative survey to collect data, that is, both questionnaires and face-to-face interviews. This was done among twenty journalists working in the Catholic media and four heads of departments in the same media house. The study was anchored on mixed-rule-deontology that is derived from both deontological and teleological ethical reasoning. The findings were analyzed using different descriptive methods and presented using appropriate descriptive methods. The study finally made some recommendations in view of improving the practice of journalism ethics in the Catholic media.
CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

The issue of journalism ethics constitutes a fundamental aspect of the practice of journalism. Some scholars such as Deuze (2005), Greer (2008), McQuail (2005), Sanders (2003) and Wahl-Jorgensen and Hanitzsch (2009) point out some of the basic principles that govern the conduct of journalists and thus promote the practice of ethical journalism. These principles include accuracy and verification, that is, how much verification and context is required to publish a story. It also involves independence and allegiances, that is, the interaction between individual values and social pressure (Gordon, Kittross, Merrill, Babcock, & Dorsher, 2011). This poses some challenges, that is, on how journalists can maintain their professional autonomy when they face organizational goals that conflict with their own professional goals (Skovsgaard, 2014); how they can maintain independence and at the same time maintain ethical relations with their employers, financiers, sources, the police and the public. This leads to the third important aspect, that is, balancing between sources and maintaining confidentiality. These principles define ethical journalism and thus it is the observance or nonobservance of the same that determines the ethicality of the practitioners.

However, even with ethical principles such as accuracy, fairness, balance and accountability engraved in most codes of conduct for instance the code of conduct for the practice of journalism in Kenya (Media Council of Kenya, 2007) and international code for professional journalism (Society of Professional Journalists, 2014), opinion polls such as Morgan Poll (2013) reveal that practice of journalism ethics in some
parts of the world is wanting. In fact, as Belsey and Chadwick (1992) observe, many of those who should care for journalism profession, often including its owners, have dishonored it by behaving in an unethical manner.

In reference to journalism in the Catholic Church, Esguera (n.d) posits that journalists operate by a particular discipline, which requires them to be ethical in their journalism practice. Esguera notes that along the way journalists encounter a variety of situations that raise ethical dilemmas. How they deal with these dilemmas depends largely on how they see themselves as journalists, their respective company policies, and on the strength of their character. Besides, it depends on their formation (training and Christian formation) though Lando (2013) indicates that even graduates from Christian universities and colleges are unable to practice ethics for varied reasons.

Background to the Study

The Catholic Church in Kenya, propelled by the passion to preach the gospel as Christ commanded, “Go into the whole world and proclaim the gospel to every creature” (Mt. 28:16-20; Mk. 16:15; Act. 1:8), has invested in both electronic (radio) and print media for the purposes of evangelization and to meet the socio-developmental needs of the people of Kenya. The Catholic Church, on a national level runs Radio Waumini, National Mirror and Ukweli Video.

Radio Waumini derives its name from a Kiswahili word Waumini which means faithful or believers. Radio Waumini went on air on Sunday, 6th June 2003 – World Communication Day. Currently it covers a radius of over 150 km (Fr. M. Wanyoike, personal communication, April 1, 2014). Radio Waumini is meant to serve the spiritual and pastoral needs of the Catholic faithful in Kenya and it is a project of Kenya Conference of Catholic Bishops (KCCB). It is registered under Waumini Daystar University Repository Library Archives Copy
Communications Limited as a company. The company owns Radio Waumini (registered business name) and the *National Mirror* – a monthly paper that circulates in all Catholic dioceses in Kenya. It is worthwhile to note that Waumini Communications Limited spearheads all communication projects of the Catholic Church in Kenya. Also equally important to note is that there are other Catholic Church run radio stations across the country owned by particular dioceses such as Radio Amani (Nakuru Diocese), Radio Maria (Muranga Diocese), Radio Akicha (Lodwar Diocese), Radio Shahidi (Isiolo Diocese), and Radio Thome (Kitui Diocese), as revealed by Fr. M. Wanyoike (personal communication, April 1, 2014).

The expression *National Mirror* is derived from the ordinary mirror – a surface that reflects a clear image of something, in this case the national image in reference to matters pertaining to the life and pastoral activities of the Catholic Church in Kenya. The *National Mirror*, the only national Catholic paper published in English by the Kenya Conference of Catholic Bishops, operates under the same management as Radio Waumini. According to V. Kabugu (personal communication, May 8, 2014), *National Mirror* (initially called *Mwananchi*) was established in 1973 as the official national magazine of the Catholic Church in Kenya; it was rebranded in 1998 and called *National Mirror*. As a Christian publication, it aims at communicating life and truth to its readers. There has been a steady increase in the number of copies per month from 2000 three years ago to 4000 copies per issue this year (2013). The paper is in full color.

There are other diocesan publications that by all means fall within the category of Catholic Media. These include *Wathiomo Mukinyu* and *Mwihoko* of Nyeri and Murang’a Dioceses respectively, among others. Both papers are published in the local language – Kikuyu. Further, there are other publications by different religious
institutions working in the country such as *The Seed* under the **Consolata Missionaries** and *The New People* managed by Comboni Missionaries. All these constitute Catholic media in Kenya. However, they are not part of this study.

The Conference of the Catholic Bishops also runs a video production unit, *Ukweli Video* whose chief purpose is education and catechesis (religious instructions). The word *ukweli* is a Kiswahili word that means truth. Like the *National Mirror*, *Ukweli Video* aims at communicating life and truth to the Catholic Christian community.

In this study the term Catholic media will refer specifically to Radio Waumini and *National Mirror* unless otherwise indicated. A board of directors that is headed by Managing Director manages Catholic media in Kenya. Others involved in the daily management include - Production Manager, News Editor, Administrator, Marketing Manager, Producers, Studio Manager, Journalists, Presenters and an Administrative Secretary (Radio Waumini, n.d). Currently, there are sixteen journalists who are full-time working with Radio Waumini and seven working with *National Mirror*. These are skilled people who are engaged in gathering, writing, editing and reporting in the two Catholic media houses. This study refers to these people as media professionals, journalists or media practitioners. Irrespective of their Christian faith, these people must operate within the ethical and religious framework of the Catholic Church and are therefore referred to as Catholic journalists in this study. In addition, it is essential to note that Catholic media in Kenya is small in size and thus a single media professional assumes multiple roles. For instance, in some instances the producers of certain programs are also involved in presenting the same.

According to Turow (2009), all media practices involve various stakeholders to whom practitioners owe loyalty and must account for as they carry out their daily
responsibilities. Borrowing from the stakeholder’s theory, some scholars such as Baran (2010); Christians, Rotzoll, Fackler, McKee, and Woods (2005); Freeman, Harrison, Wicks, Parmar, & De Colle (2010) and Land, Fuse, and Hornaday (2014) observe that journalists and media industry in general are answerable to various constituencies, that is, to their conscience, to their audience, to the employer, to the profession, to the financial supporters (advertisers) and the society at large. Zhong (2008) observes that decision-making is a complex process and that few decisions are made at random, rather they are influenced by various social, political and cultural forces. McQuail (2005) notes that at times, there is overlapping and conflict of interest of varying degrees between different parties. Land et al. (2014) argue that a careful consideration of each of the different parties helps the media professional question his or her reasons for taking actions that may challenge principles he or she otherwise might have taken for granted. However, these constituencies notwithstanding, like any other media house (FES, 2012), the Catholic media has its regulatory framework that is founded on the teachings of the Catholic Church. At the center of this framework is the purpose of the Catholic media, that is, to serve the integral development of the human person and the ethical principles that guide the ethical practice of the Catholic media professionals.

Statement of the Problem

Journalists working in the Catholic media houses in Kenya, just like their counterparts in other media houses, are also confronted by ethical situations and complex systems of interconnected loyalties that may constrain them from practicing journalism ethics. Thus, as noted by Lando (2013) and Obonyo and Nyamboga (2011), there is a low ethical standard in the Kenyan media. However, discrepancies between professional ideals and the daily practice of journalism ethics can pose a lot
of challenges. The demands on journalism ethical practice are even higher for journalists who work in Church media houses. This is because a higher standard of ethical behavior is not only required of them but also demanded of them since the Church represents the moral conscience of a nation, and is expected to spell out what is good or bad, right or wrong, in public life of a given community (Mejia, 1995). Do they meet the set ethical standards? What challenges do they encounter? These issues need to be investigated in particular among Catholic Church media journalists.

Purpose of the Study

The purpose of this study was to explore the practice of journalism ethics in Catholic Media houses in Kenya.

Objectives

The study sets out with the following objectives:

1. To establish the level of knowledge of journalism ethics among the journalist working in the Catholic media in Kenya.

2. To establish the extent to which the Catholic journalists put into practice the code of conduct for the practice of journalism in Kenya.

3. To identify the ethical principles that guide the ethical decision making process among the media professionals working in the Catholic media houses in Kenya.

4. To identify the ethical challenges the Catholic media professionals encounter in their practice.
Research Questions

This study sought to respond to the following questions

1. What was the level of knowledge of journalism ethics among the Catholic media professionals working in Kenya?

2. To what extent did the Catholic media professionals practice the code of ethics for the practice of journalism in Kenya?

3. Which were the ethical principles guiding ethical decision-making process among the media professionals working in the Catholic media houses in Kenya?

4. What ethical challenges did the Catholic media professionals encounter in their practice?

Assumptions

This study was based on the following assumptions:

1. That all journalists who worked in the media under study were Catholics by faith or respected the Catholic faith.

2. That all journalists who worked in Catholic Media were trained and thus knew and practiced journalism ethics.

3. That the respondents would truthfully respond to the questionnaire.

Rationale of the Study

There is a wide range of literature on media ethics but relatively few on the actual practice of journalism ethics especially in Africa to the best knowledge of the researcher. There are hardly studies that explore the practice of journalism ethics in the Catholic media in Kenya. This research therefore, will bridge this existing gap in
literature. The findings of this research will also provide recommendations that can help KCCB to run the said media houses in a more professional manner. Besides, as the KCCB plans to open a television station in near future (Fr. M. Wanyoike, personal communication, April 1, 2014), the findings will help KCCB operate such a station in a more professional manner. Similarly, the findings can be transferred to other Christian owned media houses in Kenya and indeed even other privately-owned media houses for what is happening in the Catholic media houses maybe a pointer to what may be happening in other media houses within the country. Thus, the findings of this research will contribute immensely to the entire media sector in the country and outside.

Scope of the Study

The Catholic Media in Kenya, both print and electronic can be looked at from the point of view of those under national the umbrella (run by the Kenya Conference of the Catholic Bishops); those run by individual dioceses, and finally those managed by different religious institutions/congregations that operate in the country. On the national level the Communications Commission of Catholic Church in Kenya under the Kenya Conference of Catholic Bishops has three media projects, namely Radio Waumini, National Mirror and Ukweli Video. While National Mirror provides the print evangelization tools, Ukweli Video Productions and Radio Waumini provide electronic means of spreading the gospel.

The main purpose of Radio Waumini is to promote peace, justice, and understanding for the integral development of Kenyan society. The radio is committed to promoting social justice particularly in areas regarding health (HIV and AIDS), environment, economy, and education among others (Radio Waumini, n.d).
As noted in the background to this study, at the time of the study, there were other Catholic publications in the country. However, these were not focused in this study. While acknowledging the fact that there were many interesting aspects that could have been studied in reference to Catholic media in Kenya, this study focused only on the practice of journalism ethics among journalists working in Radio Waumini and National Mirror. All of these journalists were laymen and women. With regard to the four heads of different departments that were interviewed, one was a priest, one a religious sister, and two laypeople (man and woman). The choice of these two media houses was based on the fact that the two were directly under one management and were registered under the same company name.

Significance of the Study

1. The findings of this study will enable the Kenya Conference of Catholic Bishops to be aware of how media workers in their media owned houses practice journalism ethics and the ethical challenges that they encounter as they execute their duties.

2. As a result, the findings will provoke the bishops to devise strategies that will address these challenges with a view of improving performance in their media houses.

3. The managers of Catholic media houses at national and diocesan levels will also benefit from the findings of this study and will help them address the ethical challenges faced by those working under them.

4. In addition, the Catholic media fraternity will benefit by identifying weak points in their practice of journalism ethics that may contribute to the loss of credibility in their profession.
5. The findings of this study will benefit Media Owners Association and consequently the whole media industry in the country since the findings can be transferred and applied to other Christian and private owned media houses in Kenya.

6. The academic field of media ethics will benefit from this study in that the findings will add to the academic knowledge related to the practice of media ethics. Other researchers interested in this field of study may use the findings of this study in their studies.

Limitations and Delimitations

1. There is scarcity of academic literature regarding the subject of investigation; in this case the researcher used related academic materials.

2. The researcher is a Catholic Church minister with a working experience in Catholic media. However, the researcher has never worked directly as a journalist but only as an administrator in a different Catholic media house, that is, The Seed Magazine. Given such experience the researcher had some degree of bias. This was countered by the use of a research instrument (questionnaire) that met the expected standards which was administered by research assistants.

Definition of Terms

1. Journalism: According to McQuail (2005) journalism literally taken refers to the product or the work of professional news people. As a product it typically means information reports of recent or current events of interest to the public. In this sense, journalism is another word for news with its many typical and familiar features, especially the aim of being up to date, relevant, credible and
interesting, to a chosen audience. In this study journalism referred to the art of communicating, transmitting facts, events, information, opinions and so on to the general public using any of the wide variety of means of communication that exist in the society today.

2. Ethics: The analysis of correct conduct, responsible practice, and fair human interactions in the light of the best available principles. It is also about practical judgment— the application of principles to issues and decisions (Ward, 2008).


4. Media practitioners: Media practitioners are the people who select or create the material that a mass media firm produces, distributes or exhibits (Turow, 2009). These roles can only be fulfilled by people with specialized knowledge or training and skills. This study adopted the meaning given by Turow. For the purpose of this study, the term journalist/s, media professional/s and media practitioner/s were used interchangeably.

5. Catholic journalist: For the purpose of this study, Catholic journalist refer to a media professional working fulltime in the two media houses under study and operates within the framework of the Catholic faith and the broader media profession. Therefore, in this study, even non-Catholic journalists working in Radio Waumini or National Mirror are referred to as Catholic journalists. Further, those who worked as correspondents (freelancers), though they were reported to have played an important role, were not considered and thus did
not form part of the target population.

6. Financiers: In this study, the word financier/s is used interchangeably with advertisers and means the commercial source of income for the Catholic media.

7. Church leaders: For the purpose of this study, the Church leaders refer to the body of Catholic bishops (KCCB) or an individual bishop of a particular Catholic diocese in Kenya.

Summary

The chapter presented the background to the study and also described the state of the Catholic media in Kenya. It also stated the research problem, the purpose of the study, the objectives, research questions, rationale, and the significance of the study. The chapter also presented the assumptions, and the scope of the study, limitations and delimitations and finally the definition of key terms.
CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter introduced some of the literature that informed this study. It started off with theoretical frameworks and models of decision-making process. The chapter also looked at various studies that were directly or indirectly related to the subject of investigation. Thus, different authors will be interrogated in line with the subject of investigation. Further, the chapter also looked at the literature that answers what the practice of ethical journalism in the Catholic Church entail. It further delved into the challenges the Catholic media practitioners experienced in their work.

Theoretical Framework

There are many possible theories from which ethics can be approached. A substantial body of literature gives a thorough treatment of the issue of journalism ethic. However, most of this literature differs in the way they approach the subject of ethics (Brooks, Kennedy, Moen, & Ranly, 2008; Christian et al., 2005; Geisler, 2010; Kruger, 2004; Merrill & Odell, 1983). Brooks et al. for instance maintain that there are three ethical philosophies namely deontological ethics, teleological ethics and situational ethics while Christian et al., Patching and Hirst and Wells do not consider situational ethics but maintain deontological and teleological approaches. Further, Brooks et al. introduce the concept of antinomianism, the belief that there are no moral absolutes but rather every ethical situation is unique and thus should be treated
or judged on its own merits. Geisler (2010), on his part, categorizes ethics in two
categories namely, non-absolutisms (antinomianism, situationism and generalism) and
absolutisms (unqualified absolutism, conflicting absolutism and graded absolutism).
Kruger (2004) looks at it from four different angles namely metaethics, normative,
teleological and deontological approach. Merrill and Odell (1983) hold that
philosophical ethics may be divided into meta-ethics and normative ethics. Though
different scholars categorizes ethics in different ways, a close look at their works
reveals that they are not diametrically opposed to each other, rather they are just but
different faces of the same coin.

As a point of departure, this study will start off from the approaches proposed
by Patching and Hirst (2013) and Wells (2010), that is, the deontological and
teleological approaches. The researcher favors these two approaches for they are
inclusive in that they encompass the other approaches suggested by other scholars
such as Brooks et al. (2008). Besides, situational approach, standing on itself opens
the door for antinomianism, an approach with which a journalist enters into decision-
making situation without any reference to principles or rules (Fletcher, 1966). Yet
Christian (Catholic) ethics in general draws heavily from the scriptures particularly
the Ten Commandments and the commandment of love proposed by Jesus (Exod.
20:1-19; Jn. 15:12) and thus cannot be comprehended without rules.

Deontological Approach

In the view of Ochieng’-Odhiambio (2009), deontology is essentially
cconcerned with obligations and duties that are imposed on individuals. Individuals
ought to live by moral rules that should always be respected even when the
consequences are undesirable. Thus, for instance, according to Fortner and Fackler
(2011) and Patching and Hirst (2013) journalists have an obligation to tell the truth under all circumstances for this is the right thing to do. Following the reasoning of deontologists it is not the consequences of our actions but their inherent moral value that should determine what we do. Thus the end does not justify the means instead the means justify the end. Some of the main proponents of this approach include Aristotle and Immanuel Kant. The Judeo-Christian principle falls under the deontological approach as well.

Aristotle is considered the father of ethics by most ethics literature (Patching & Hirst, 2013; Peck & Reel, 2013; Smith, 2008). Aristotle proposed an ethical principle called the golden mean according to which moral virtue lies between two extremes. Smith warns that Aristotle’s mean does not imply mathematical average, rather it is an answer to the question: What is the most virtuous between two extremes? Thus, Aristotle’s mean implies that one has to establish firm basis on which to regulate and judge various situations, weigh them and consequently see the best way to act. Journalists applying Aristotle’s golden mean must strike a balance, by applying reason, between two extremes of unacceptable behavior, for instance, between the maxim of to air or publish and be damned, and to refrain from doing so (Oosthuizen, 2007).

One of the limitations of this approach is that different persons in similar situations may come up with different positions, a different point between extremes. Kruger (2004) and Turow (2009) further argue that what could be too much for one might be too little for another. Being in the middle is no guarantee of virtue since experience shows that sometimes the truth is on one side. In response to the criticisms However, Cronin (2006) argues that one has to learn how to decide well, that is, to decide firmly, consistently, deeply, comprehensive, responsibly in favor of the good
or value. This presupposes adequate understanding and information. It implies grasping all the possibilities and consequences.

Another proponent of deontological approach is Immanuel Kant, a German philosopher of the 17\textsuperscript{th} century. Kant formulates his categorical imperative in two different ways. First, one has to act only in a manner that he or she would wish all other people in a similar situation to act (Smith, 2008). According to Quinn (2013) and Sanders (2003), the second formulation holds that human beings must always be treated as ends and not as means to some ends. Scholars agree with Kant that deception is wrong not only because of its consequences, but because it cannot be willed as a universal principle (Christians et al., 2005; Dominick, 2011; Merrill and Odell, 1983; Oosthuizen, 2007). However, Mwita and Franceschi (2010) are of the view that common sense dictates that in some instances deception may be accepted especially when truth conflicts with the common good. For instance, as Oosthuizen (2007) argues, in the case of investigative reporting, journalists may withhold their identity from the parties they are investigating otherwise the people being investigated may not speak the truth. In some instances, revealing their identity could put their lives in danger.

In spite of the foregoing weaknesses of Kantian theory, Quinn (2013) argues that it supports moral decision-making that is based on logical reasoning from facts and commonly held values. It is therefore a workable ethical theory that can be used in evaluating moral problems particularly in the media industry. In the view of Oosthuizen (2007) journalists following Kantian theory would only publish or air content if it did not harm the interests of any of the parties concerned. If it did, it would not pass the test of universality.
The Judeo-Christian ethics centers on the commandment of love, that is, a person is supposed to love others as they are, without trying to change them and with no particular respect for the self (Christians et al., 2005; Fortner & Fackler, 2011). However, as noted by Christians et al. (2005) and Oosthuizen (2007), ethics of love is not solely a Judeo-Christian notion. Islamic religion has a sophisticated tradition of ethical teachings that is very similar to the Judeo-Christian tradition. It is argued, therefore, that the mere labeling of an ethical principle based on love as the “Judeo-Christian” tradition implies that the third monotheistic religion, Islam, is devoid of or at least has no focus on that principal of love and this is not the case (Fortner & Fackler, 2011).

Citing Snyman (1994), Oosthuizen (2007) observes that for journalists applying the Judeo-Christian principle implies that he or she should provide news that are timely, reliable, undistorted, accurate understandable and captivating. The opposite would be regarded as bad caretaking of people’s interests. The critiques of Judeo-Christian principle (Merrill & Odell, 1983) point out that Christian ethics rest on the belief in the existence of all-powerful and all good God. However, there is so much evil in the world. This is not consistent with the Christian concept of God. Furthermore, Christians regularly fail to practice the very principle to which they subscribe.

Oosthuizen (2007) observes that journalists following the principle of love (agape) would provide news that is timely, reliable, undistorted and accurate. The opposite would be regarded as bad care. There is enough reason to assume that the media houses and journalists in this study, being Christian in nature, are likely to be inclined towards Judeo-Christian ethics but this will be confirmed or negated after the investigations are completed.
Teleological Approach

Teleological approach is the end-based approach in which ethical decisions are made on the basis of the resulting good (Land et al., 2014). Thus the basic principle is: *Do whatever that produces the greatest good for the greatest number of people.* This calls for a kind of cost-benefit analysis, that is, weighing on a balance the positive and negative effects of one’s action and further considering who will be hurt by a certain decision and who will benefit. Ochieng’-Odhiambo (2009) and Patching and Hirst (2013) argue that the criterion for the judgment of an ethically good action is the amount of good produced vis-à-vis the amount of evil produced. One of the main proponents of this school of thought is John Stuart Mill.

According to Smith (2008) John Stuart Mill came from a philosophical family and educational background. His father John Mill and his grandfather Jeremy Bentham were philosophers and propounded the philosophy called utilitarianism. However, while remaining largely utilitarian, his thoughts differed substantially with those of his father and grandfather. The central thesis of utilitarianism, according to Christians et al. (2005) and Dominick (2011) is that we are to determine what is right or wrong by considering what yields the best ratio of good to bad for the greater majority. The prophecy of the biblical Caiaphas “You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish” (Jn. 11: 49-50) would fit well in Mill’s utilitarianism. However, Peck and Reel (2013) argue that the estimation of pleasure should not just be calculated on the basis of quantity alone but on the basis of the quality of happiness.

Utilitarianism is subject to several criticisms as pointed out by a number of literatures (Christian et al., 2005; Geisler, 2010; Land et al., 2014; Patterson &
Wilkins, 1994; Quinn, 2013). For instance, Oosthuizen (2007) notes that one of the biggest problems in applying this theory is anticipating all ramifications of specific conduct that constitutes good. Christian et al. (1991) further argue that attaining happiness is an end that not many would contradict, but this depends on one’s ability to accurately measure the consequences. Land et al. (2014) on their part observe that one cannot know the exact consequences of an action already taken, much less whether it will serve the long-term good of society. Like Aristotle’s golden mean, Quinn (2013) argues that when performing the utilitarian calculus, it is not clear where to draw the line; where we draw the line can change the outcome of our evaluation. Moreover, utilitarianism ignores our inborn sense of duty.

In addition, in a multi-cultural society like Kenya, this approach undermines the position of the minority groups, as they do not constitute the greatest number. This is a contravention of article 21 (3) of constitution of Kenya (Republic of Kenya, 2010). Utilitarianism holds that the end justifies any means necessary to attain it. If this were so, Geisler (2010) argues, the Stalin’s massacre and Hitler’s slaughter of six million Jews in view of creating a pure race could be justified in view of the ideology of the time. However, interestingly Kasoma (1994) thinks that utilitarian ethics is relevant for Africa, for if effectively employed, it emphasizes the group and not just the elite few and that its tenets are consistent with African religious practices which demands that community members contribute to community welfare. Furthermore, according to the African philosophy of life, an individual can only be defined in terms of the community, *I am because you are* (Ramose, 1999).

According to Oosthuizen (2007), journalists following utilitarian ethics will report on matters they consider being in the public’s interest, even if doing so
compromises individual’s privacy. This argument is usually posed in support of investigative reporting; to justify the invasion of privacy (Dominick, 2011).

Merrill as cited in Land et al. (2014) sees the deontological and teleological approaches as interlinked. Merrill argues that Journalists base their reasoning on both deontological and teleological approaches. At one moment journalists subscribe to *a priori* rules and maxims that they feel duty-bound to follow generally and at other times, they feel that on occasion they must make exceptions and take special circumstances into consideration. However, notwithstanding the two divergent views of deontological and teleological approach, different situations may call for the application of one and not the other approach or in fact an appeal to both approaches. Hence, it is difficult to think of a journalist as being purely on either side.

Furthermore, with the exception of Judeo-Christian principle, these two approaches are mainly philosophical in nature. It is not easy to take a philosophical approach to media ethics or to single out one specific principle that can apply across all ethical situations. Besides, as Kieran (1997) points out, it is difficult to take a philosophical approach to media ethics due to the fact that many people fail to grasp the differences between a philosophical and a sociological, political or critical-cultural studies’ position on the issues discussed. In addition, although historically concerned with central moral and social issues, philosophers have yet to consider many of these issues in relation to the distinctive problems arising from our contemporary media and journalistic practices.

This study therefore adopted mixed-rule deontology (also called deontelics), as its theoretical framework, that is, the product of the intersection between deontological and teleological approaches as coined by Edmund Lambeth (Brooks et al., 2008). Mixed-rule deontology is the belief that journalists have a duty to consider both the
act itself and the possible consequences of an act. In this way, some acts that are considered unethical, for instance deceit, can be justified as ethical in some circumstances (Brooks et al., 2008; Lambeth, Christian, Fleming, & Lee, 2004). Kant would definitely not agree with this approach. The following is a graphic representation of mixed-rule deontology.

![Diagram of Mixed-rule Deontology](Figure 2.1. Mixed-rule deontology)

This theoretical framework was deemed appropriate for this study given the complexity (complexity of loyalties and values) of the situation in which journalists working in the Catholic media found themselves that made it difficult for them to ascribe to either deontological or teleological approach. It was more practical to combine various principles, that is, to put into consideration different aspects of deontological and teleological approaches and apply them to a given situation. Hence, mixed-rule deontology brings together in an excellent way the deontological and teleological approaches. As a result it helps the journalist to remain rational when making ethical decisions by using middle ground to attain an acceptable solution. By using mixed-rule deontology a journalist show a great concern (love) for others by avoiding inflicting harm on them that they would not like to have inflicted on themselves, by following the dictum of universality and at the same time
consequences of his or her action (Oosthuizen, 2007). In other words, mixed-rule deontology brings together on one hand the good elements of among others Aristotle’s virtue ethics, Judeo-Christian ethics of love for all including the minority, Kantian imperatives and on the other hand all the admirable elements of Mill’s utilitarianism and other utilitarians.

Studies in Journalism Ethics

There is a rapidly growing academic literature on the ethics of journalism. Most of the media ethics textbooks have a chapter on ethics (Baran, 2010; Dominick, 2011; Land et al., 2014; Merrill, 1993; Oosthuizen, 2007; Patching & Hirst, 2013; Peck & Reel, 2013; Smith, 2008; Turow, 2009). Chapters in these textbooks dealing with media ethics focus on diverse aspects of journalism ethics such as balance in reporting, objectivity and accuracy; the very same principles that feature prominently in most codes of conduct for the practice of journalism of various countries (Media council of Kenya, 2007; Society of Professional Journalists, 2014). Comparatively, there are fewer studies on the actual practice of journalism ethics (Chari, 2009; Deuze, 2005; Lando, 2013; Pihl-Thingvad, 2014).

Worth noting are the studies on journalism ethics in Africa by Kasoma (1994) and several subsequent studies by Banda and others (Banda, 2009; Mwenda & Muuka, 2009; Tomaselli, 2009). Kasoma sees the need for journalism ethics in Africa (Afriethics). For him journalism ethics in Africa need to address three questions, that is, which ethics? Needed by whom? And how will the need be met? Banda points out that African journalism is dependent on Western World in three interlinked processes namely the historical legacy, the imbalanced ongoing epistemic relationship with Western academy and the transfer of Western new media technology. Reacting in
different ways to Kasoma’s Afriethics some scholars, for instance Ward (2013), have written extensively on various issues regarding global ethics.

Given the spread of the phenomenon of globalization whereby there is a lot of interdependence between different nations of the world from social, economic and political perspective, it seems that to advocate for localized media ethics may not be viable or rather it may be faced by a lot of challenges. However, communication does not take place in a vacuum but always within a certain cultural set up, say African culture and thus should respect the ethics of the particular culture. If it does not do so, then it loses its ethical underpinning (Benedict XVI, 2008).

As some studies such as Land et al. (2014) reveal, despite higher education’s increasing emphasis on ethics in many disciplines, the media world practice is rife with behaviors that range from ethically dubious to overt malpractice. Indeed as Lando (2013) maintains, there is a disconnect between classroom ethics and the practice of the same in the field even in respect to Christian training institutions. The finding of research by the BBC World Service Trust (2006) questioned the quality of much of the university training entities in the media and journalism fields. According to the findings, much of the training lack in both the theoretical and ethical aspects of journalism and not being sufficiently practical in nature to equip graduates with the skills they need to work as practicing journalists.

Furthermore, in spite of the existence of regulatory structures (such as codes of conduct for the practice of journalism) that promote and regulate the practice of ethical journalism, the image of journalism has suffered a great deal due to poor practice of journalism ethics in the media industry in various parts of the world, as observed by Kieran (2002); Land et al. (2014), and Morgan Poll (2013). As a result, the public has a low opinion of the profession in much the same way the politicians
are viewed. Consequently, Kieran continues to observe that if people are told that the essence of journalism is truth telling or that the practice of journalism is grounded on ethical principles, they will react with some skepticism.

According to Reavy (2013) observations of decreased trust in the media are supported by numerous surveys that continue to show a steep and steady worsening of the public's perception of the media. For example Reavy reports that a 2012 Gallup poll found that 60% of Americans have little or no trust in the mass media to report the news fully, accurately and fairly. Reavy further notes that a similar poll by the Pew Research Center for the People & the Press [Pew] (2012) showed a sharp fall in media credibility, with every news outlet in the survey experiencing a double-digit drop in believability ratings during the previous decade.

Other scholarly investigations into the matter of journalism ethics such as Kieran (2002) and Sanders (2003) have recognized the public’s poor perception of the practice of journalism ethics by the general public. According to Morgan Poll (2013), a survey carried out in Australia indicated that media related professions ranked below average for ethics and honesty. Out of 30 professions surveyed in 2013 newspaper journalists, T.V. reporters and talk-back radio announcers were ranked positions 20th, 21st and 22nd respectively. Advertising people were ranked in 29th position while car salesmen were ranked last.

Apparently, Kieran (2002) and Land et al. (2014) justify the low rating of media related professions. They observed that journalists have invented stories, invaded privacy, harassed the unfortunate, used sexist images and generally behaved badly. It is probable that practices that encourage ethical breaches originate from journalistic culture, with its concomitant practices formed over time. Mwita and Franceschi (2010) however attribute ethical lapses to ‘moral luck’ – inadequate
training, corrupt media organizations, poor pay, faulty management procedures, corrupt politicians and secretive public institutions. Kasoma (2007) as cited by Skjerdal (2010) notes a correlation between low salary levels and acceptance of brown envelopes among Ghanian and Zambian journalists. Further studies (Pihl-Thingvad, 2014) point out that the reasons for occasional discrepancies between professional ideals and practice maybe that some of these ideals are based on idealized conditions that are difficult to achieve in real life. Whichever, the cause of ethical lapses in the media industry, the public image of journalism held by the public has plenty of justification.

The situation of poor journalism practice is further noted by FES (2012) report that observes that media are marred by increase in the level of corruption. Media firms are on the front line in speaking against corruption and exposing corrupt public service officials but in practice, bribing journalists is a very common vice that it has been coined ‘grassroots editing’, a practice whereby journalists receive money to run stories that are skewed in favor of the person who has paid the bribe.

Investigations by BBC World Service Trust (2006) blames unethical journalism practices on insufficient or poor training and training institutions, rapid growth of the media industry that has put strain on training institutions and led to the dilution of the professionalism, low salaries and status, and the prevalence of “brown envelope” journalism in some countries.

However, despite the above scholarly findings by Kieran (2002), Reavy (2013) and Sanders (2003) among others that indicate discrepancies between professional ideals and journalism practice, Smith (2008) quoting Morgan (2013) observes that some studies carried out at about the same time as the survey by above Reavy and Sanders, indicated that in some parts of the world for instance Belgium,
Luxemburg, and Finland, the public image of the news media rated above average showing considerable trust to the news media. A combination of factors may, therefore, be attributed to these two faces of the practice of journalism in different parts of the world.

**Biblical Foundations of the Christian Ethics**

The word ethics is derived from the Greek word *ethos* which means custom or usage and sometimes custom or practice as prescribed by the law (Murray, 1957). In the bible there are several references, especially in Leviticus, Deuteronomy and the Gospel of Matthew, to ethics, how people should live in relation to one another, to God and to the rest of creation. According to Maston (1982) the book of Deuteronomy is one of the most beautiful and profoundly ethical books of the bible; it contains a matchless code of morals. The Ten Commandments have served for thousands of years as an excellent summary of collective moral wisdom for the communities of faith around the world, first for the Jewish people and then for the Christians and others as well (Massaro, 2012). However, the Ten Commandments can be seen as the general guidelines on how the people of God, the Jews and new people of God, the Christians, should live. The Ten Commandments have been described as an epitome of the covenant and God is seen as the only proper beginning point for a biblically oriented religion or ethic (Maston, 1982). Commandment six through nine can be seen as a moral bill of rights giving expression to certain inalienable moral rights, that is right to life (killing), integrity (adultery), property (stealing) and justice (bearing false witness). The Commandments as a whole summarize the basic requirements of the moral law of the Old Testament.
According to Massaro (2012), Christian ethics draw upon four major sources namely the revelation, reason, tradition and experience. He further argues that the Bible has always been the starting point for Christian ethics. There have always been differences in opinion about the precise nature of the Bible and how it should be used. Those who lean towards fundamentalism view scripture as an accurate, indeed literal inerrant, record of events and commands coming directly from God. Others recognize the human and historical dimensions of scripture, recalling that both the Hebrew Scriptures and the New Testament are products of human communities. However, it would be misleading to think of the Bible as a book of detailed rules to regulate our behavior (Massaro, 2012). For as Geisler (2010) argues God has not limited himself to revelation in Scripture; he also has a general revelation in nature (Rom. 1:19-20; 2:12-24). Christian ethics is a form of divine command and hence ethical duty is a divine prescription. Consequently, Christian ethics is deontological in character, that is, rule based.

Pinckaers (1995) offers a number of definitions for Christian ethics. Some of the central ideas in these definitions suggest that Christian ethics is a branch of theology and is deontological in character in that it is linked doubtless to the idea of obligations (a close relationship to Kant’s categorical imperative). Pinckaers further argues that all Christian ethics recognize the primacy of love in Christian morality. In fact it can be said that Christian ethics is founded on the principle of love as love is the foundation of all the commandments; it is the center around which all the commandments revolve “All the commandments … are summed up in this single command: You must love your neighbor as yourself … that is why it is the answer to every one of the commandments (Rom. 13:9-10; 1 Cor. 13). This is what is implied by the social teaching of the Church that love is the measure of social ethics.
(Pontifical Council for Justice and Peace, 2004), love for God and love of the human person. Thus, Christian ethics must have as its base the love of God and the love of the human person. Consequently, the practice of the same in the social life and within the Christian institutions such as Catholic media must bear in mind this concept of love.

The Catholic Church’s view on Media and Journalism Ethics

The Catholic Church has a positive attitude towards media and sees media as God’s gifts for they further those things that are essential to man (Schonborn, 1998). Some of the key Church documents concerning media (means of social communication) include Inter Mirifica (IM), Communicatio et progressio (CeP) and Aetatis Novae (AN) (Flannery, 1975). These three documents constitute the magna carta of Catholic Church communication. Other documents include “Ethics in Advertising”, “Ethics in Communication”, “Ethics in Internet” and “The Church and Internet”; and the annual Papal messages on World Day of Communications. These documents constantly refer to Inter Mirifica, Communication et Progressio and Aetatis Novae. They all agree that the chief purpose of media is to serve the integral development of the human persons (Pontifical Council for Justice and Peace, 2004; Pontifical Council for Social Communication, 2000).

Inter Mirifica, promulgated in 1963 shortly after the 1950s – the golden age of television (Domick, 2011) recognizes the beauty of technological inventions and welcomes technologies such as media that have significant impact on the human society. However, media are the new areopagus which is unifying humanity and turning it into a global village. Hence, media stand in need of evangelization for they pose a new challenge to the church and the society (John Paul II, 1990). If the means of social communications are to be evangelized, then first to be evangelized are those
involved in the writing and reporting of news, those responsible for dissemination of information, newsmen, writers, actors, designers, producers, displayers, distributors, operators and sellers for they have a moral responsibility in regard to the proper use of media of social communication (Flannery, 1975).

*Communicatio et Progressio* on its part makes a sharp reference to some aspects of journalism ethics. It instructs that every communication must comply with certain essential requirements, that is, sincerity, honesty and truthfulness. It emphasizes that communication must state the truth and must accurately reflect the situation with all its implications (Flannery, 1975).

*Communicatio et Progressio* lays ethical duty not only on the communicators (journalists) but also on the audience (recipients). It appeals to the readers, viewers and listeners to be well grounded on the norms of morality and conscientiously put them into practice (Flannery, 1975; Pontifical Council for Justice an Peace, 2004). To the radio listeners they are to be aware they are obliged to encourage reputable programmes particularly those by which the mind is directed towards God The point is that communicators attempting to fulfill their obligations deserve audiences conscientious about their ethical obligation as well. This calls for the need for media literacy (Pontifical Council for Social Communication, 2000).

*Aetatis Novae* reiterates the teachings of *Inter Mirifica* and *Communicatio et Progressio* that the media are at the service of the human persons and development of culture. It further states that the media are at the service of dialogue with the world and at the service of human community and progress. Other aspects emphasized in other different Church documents include the right to information (Flannery, 1975). Right to information demands that the news that is communicated be true and complete, within the limits of justice and charity. In addition, the manner in which the
news is communicated should be proper and decent. This means that in both the search for news and in reporting it, there must be full respect for the laws of morality and for the legitimate rights and dignity of the individual. This calls for ethical journalism. In addition, the Catechism of the Catholic Church teaches that journalists by the very nature of their profession are obliged to serve the truth and not offend against charity in the process of disseminating information (CCC, no. 2497).

One common characteristic feature to the above documents is the insistence on the social teaching of the Catholic Church. Some of the key principles of Catholic social teaching include respect for human life and human dignity, principle of the preferential option for the poor and the vulnerable, the principle of solidarity, the principle of stewardship, the principle of the common good and care for God’s creation (Pontifical Council for Justice and Peace, 2004). These principles can be summed up into two, that is, the promotion of the integral development of the human person and the integrity of creation.

The teachings of these documents form the framework against which to explore journalistic practice in the Catholic Media houses in Kenya. If media, and indeed the media practitioners lose their ethical baselines as stipulated in these documents, they lose their chief purpose, that is, to defend and promote the integral development of the human person and the common good (Flannery, 1975).

Studies on the Practice of Journalism Ethics in the Catholic Church

There are scanty academic studies dealing with the practice of journalism ethics in the Catholic Church most of which appear in papers and chapters in edited books such as Franz-Josef (2009), Mwita and Franceschi (2010), Srampickal, Mazza and Baugh (2006), Traber (2003), among others.
Scanty though academic studies are on this subject, the Church documents discussed above give a panoramic view of the mind of the Catholic Church regarding means of social communication and the practice of journalism ethics and thus offer valuable insights into the subject of this research. An examination of some of these studies (Franz-Josef, 2009; Kappeler, 2009; Mwita and Franceschi, 2010; Srampickal, Mazza, 2006; Traber 2003) reveals that they make a lot of reference to Church documents. For example, Schonborn (1998) referring to these documents argues that every communication must comply with certain essential requirements such as sincerity, honesty and truthfulness. Srampickal et al. (2006) in line with the Catechism of the Catholic Church (CCC, no. 2497) provides additional insights by arguing that Church journalists, among the many skills that they must possess, the ability to inspire trust and the capacity to discover and then reveal the truth are essential to their work of a good journalist.

Journalists who practice journalism in the Catholic media houses must operate within the framework of the laws governing media profession in the country in which they work and within the guidelines of the Catholic Church. In Kenya for instance, they must adhere to the code of conduct for the practice of journalism in Kenya as stipulated by the media Council of Kenya and must adhere to the general principles of ethical journalism. There is consensus among scholars such as Deuze (2005), Greer (2008), McQuail (2005), Sanders (2003), Smith (2008) and Wahl-Jorgensen and Hanitzsch (2009) that the general ethical principles include truthfulness of information, clarity of information, defense of the public’s right and respecting the integrity of the sources. These principles are reflected in the code of conduct for the practice of journalism in Kenya (Media Council of Kenya, 2007). In his message for the 28th World Communication Day, Pope John Paul II pointed out that television
personnel have serious moral responsibilities to the family that make up a large part of their audience. They should promote sound moral and spiritual values (John Paul II, 1994). This can safely be translated to mean that they must be ethical and considerate of their audience.

According to Srampickal et al. (2005) one of the major challenges for those working with communications in the Church is lack of enlightened support and encouragement of their efforts. Some old Church leaders such as bishops show little in-depth understanding of the dynamics of the media. Often these leaders have been trained in systems and traditions that tend to isolate them from the realities they encounter in the world today, and thus sometimes see no reason for giving any priority to the communication apostolate in the mission of the Church. Often they do not understand what education in communication entails. There are also those, among them, who consider the media as no more than mere instruments of entertainment.

Having considered academic studies on journalism ethics and the view of the Catholic Church on journalism ethics and ethics it is essential to briefly focus on one of the models of decision-making that can aid a journalist to practice ethical journalism.

Potter Box: A Model of Ethical Decision-Making Process and Reasoning

Decision-making in any media house is a process that involves a number of factors such as different values (personal, Christian and professional), different constituencies (audience, media owners, financial supporters and the general public). These factors play significant roles in the process of decision-making. This study recognizes that there are different models of decision-making developed by different
eticians. One such model is Potter Box designed by Ralph Potter, an English professor (Christian et al., 2005).

There is a vast range of literature on media ethics that present Potter Box as a model of ethical decision-making (Baker-Fletcher, 2000; Christians et al., 2005; Dominick, 2011; Gordon et al., 2011; Oosthuizen, 2007; Smith, 2008; Turow, 2009). The Potter Box consists of four steps. The first step involves empirical definition of the problem in which one gathers all the necessary information regarding the situation under consideration. Then in the second step one identifies the values that are critical to ones choices in reference to ones profession. In the third step one appeal to ethical principles such as those proposed by Aristotle, Kant, and others. Finally, in the fourth step one defines his loyalties, that is, different stakeholders who might be affected by the decision (Christians et al., 2005). In respect to different loyalties, Turow (2009) points out that tensions and conflicts constantly abound between them though in the
view of Baker-Fletcher these loyalties provide powerful centers of value affecting ones decision. Furthermore, we are also influenced by our beliefs among other things. In other words, various real-world factors enter into the decision-making process and may have a bearing on the decision-making process. Therefore, Smith (n.d) posits that the process of decision-making is a complex one and involves the whole person, and resulting from combining the wisdom of the past, knowledge about the present, and a realistic assessment of the self and others with balancing of loyalties.

Studies using Potter Box reveal that the model has its flaws and strengths as (Baker-Fletcher, 2000). The model fails to elaborate clearly the relationship between the four elements. Besides, Baker-Fletcher continues to argue, it lacks specific reference to our view of society and its institutions like the government and the lack of any discussion on how economic reality affects our fundamental choices. However, the model provides an analytical model suggestive of the process of moral decision-making. It is therefore, a useful model.

Conceptual Framework

The conceptual framework used in this study is original to the researcher. However, when it came to loyalties, it borrowed from Potter Box.
Figure 2.3. Catholic Journalists’ Ethical Decision-Making Model


Key variables: Independent variables – deontology and teleology; intervening variables – values and loyalties; dependent variable – decision/action

This model suggests that a Catholic journalist at the center of decision-making identifies and recognizes the problem he or she is facing and becomes aware of the need to make an immediate ethical decision, one that is likely to have a short or long
term impact on him, his or her media house and the profession at large. The journalist is at a crossroad and is faced by two possible ethical directions – deontological and teleological approaches and he or she must determine which ethical direction to take. On one hand, if a journalist goes the deontological way, he or she may be influenced by any of the proponents of deontological approach for instance Aristotle, Kant or Judeo-Christian principle among others. On the other hand, if one goes the teleological way, then he or she weighs the cost and benefit of the decision or action. In other words the utilitarian principle of John Stuart Mill or other utilitarian influences his or her thinking. It should be borne in mind that two Catholic journalists working in the same media house and faced by a similar ethical situation might take different approaches. The choice may be influenced by different factors such as experience, family upbringing and other socio-cultural factors, religious values and personal convictions, journalism education and intellectual formation among others.

Though the two (deontological and teleological) approaches are distinct, it is difficult for one to lean on one side without considering the other. It is for this reason that the mixed-rule deontology and situationists are born. Situationists are dynamic and fluid in character in that it easily flows to either deontological or teleological approach. Thus, is difficult to predict their position. For them it all depends on the situation at hand (Brooks et al., 2008; Grill, 2008). In other words, a journalist becomes a master of situational adaptation.

Whichever approach (teleological or deontological), it is necessary that the journalist in question define his values. For this model, the researcher proposes that these values must be founded on the four cardinal virtues prudence, justice, fortitude and temperance (CCC no. 1805-1809; Wis. 8:7). These virtues are the hinges on which Catholic morality (ethics) hangs and so give ethical compass to Catholic media
professionals. In fact all the journalistic principles and values can find their place in the cardinal virtues; they can be interpreted in reference to the same. It should not be difficult for a journalist who subscribes to either of the two broad categories of ethical approach to situate his values in any or all of the four cardinal virtues.

At this point in this model, a Catholic journalist asks himself – are my values congruent to the cardinal virtues or are there some disagreements? Ideally, there should be no conflict between personal or institutional values and the cardinal virtues. In the event of conflict (dilemma), the journalist in question has to weigh the conflicting values and choose cardinal virtues. So the cardinal virtues become the criterion of weighing ones values. In other words, the cardinal virtues become the guiding principle and the bridge to the next level – determining ones loyalties.

Before making an ethical decision, a journalist in a Catholic newsroom considers different parties to whom he or she owes allegiance and is accountable to either directly or indirectly. These parties include first to self (conscience), the audience and the public in general, the employer, the profession and to the financial supporters (Christian et al., 2005; Land et al., 2014).

Finally, courses of action – to publish/broadcast or not – may be discerned and taken. The journalist in question is in a position to make decision, one that he or she can stand for and defend, a decision that is based on Christian values. At this point the journalist may reflect back to see how his decision has actually affected different stakeholders and ask himself if given similar set of conditions he or she would make a similar decision.

Catholic Journalists’ Ethical Decision-Making Model, as presented above gives a firm and practical basis for ethical decision-making in any Catholic media house in Kenya and elsewhere.
Summary

This chapter discussed the theoretical framework on which this study was anchored. It highlighted two major theoretical approaches, that is, deontological and teleological approaches and the philosophies of some of the main proponents of these approaches in relation to the practice of journalism ethics in the Catholic Church owned media houses in Kenya. Further the chapter focused on the general academic studies in journalism ethics before turning attention to Catholic Church view of media (means of social communication) and journalism ethics as highlighted in key Church documents. This was followed by a brief look at the studies regarding the practice of journalism ethics in the Catholic Church. The chapter recognized and briefly discussed Potter Box model of ethical decision-making developed by Ralph Potter. This was followed by conceptual framework, the researcher’s own model of decision-making.
CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter describes the research method and instruments the researcher used to carry out the study. It presents the framework that dovetailed all the elements of the research (data collection, reduction and analysis); it also shows how different elements fitted together in an attempt to address the research questions.

Research Design

The researcher used mixed research method, that is, both quantitative and qualitative methods. This design was appropriate for this study because the data collected were both quantitative and analytical in nature and thus called for this design (deMarrais & Lapan, 2004). This design gave the researcher the opportunity to analyze and describe the phenomenon or the situation of the practice of ethics in the Catholic media house.

Population

Population is the entire group of individuals, events, objects or items having common observable characteristics that are of interest to the researcher. It is the unit from which a sample for measurement is taken (Bryman, 2012; Kombo & Tromp, 2006; Mugenda & Mugenda, 2003). The population for this research comprised a total of 20 media professionals working in the Catholic media house in Kenya at the time of the study. These were the people who gathered, edited and reported news.
This was the population to whom the research instrument (questionnaire) was administered. Also included in the population were four interviewees (the heads of different departments). These heads included the Managing Director of Waumini Communications, the Director of Radio Waumini who is also the director of National Mirror, the Administrative Secretary of Radio Waumini who deputizes the director and under whose docket falls all the journalists. Finally in the list of interviewees was the Editor of *National Mirror*.

**Sampling**

Sampling can be defined as the process of selecting a small portion from a large group. The selected portion must represent the whole group or population (Walliman, 2011). This refers to the number of items to be selected from the universe to constitute a sample (Kothari, 2004). How large the sample size should be depends on a number of factors such as time and cost (Bryman, 2012).

**Sample Size**

In this study, given the fact that the population of the study was relatively small, a total of 24, the researcher targeted the entire target population. However, only 20 questionnaires were successfully responded to and returned. Census was the most appropriate sampling method for this study. The study also targeted the heads of the two media houses (interview). There were people (journalists) who wrote news for the Catholic media as correspondents (freelancers) from different parts of the country (different Catholic dioceses), these category of people though they too handled news content were not included in this study.
Data Collection Instruments

Data collection can be defined as the process of gathering the necessary information in response to some questions (research questions), while data collection instrument, as defined by Chandran (2004), is a communication medium between the research objectives and field subjects, that is, the respondents. There are different instruments through which primary data can be collected. These instruments include interviews and questionnaires. The kind of research instrument to be employed in any study depends on a number of factors such as the kind of research and the kind of information needed.

This research employed a combination of self-administered questionnaires and interviews for data collection. A questionnaire is a set of questions that can be answered by the research participants (respondent) in a set of ways (Bordens &Abbott, 2011; Matthews & Ross, 2010). The researcher used open-ended and closed-ended questionnaires. The researcher was in favor of this method of data collection due to its inherent merits that include low administrative cost, free from researcher and the interviewer bias and the fact that the respondents are few in number (Kothari, 2004). However, this tool has its flaws, for instance it lacks flexibility of response as compared to other methods of data collection like interviews (Walliman, 2011). In spite of these flaws, the advantages outweigh the disadvantages and thus remain the most appropriate instrument for this particular research. Besides, there is no single research instrument that is without some flaws. The researcher also used face-face interviews. An interview is a process in which a researcher and respondent engage in a meaningful discussion focused on questions related to a research study. These questions are meant to solicit the participants’ thoughts, opinions, perspectives, or
descriptions of specific experiences (deMarrais & Lapan, 2004). The use of the interviews was meant to supplement the questionnaire. Other methods of data collection such as focus group discussions (FGD) were considered unsuitable for this study.

Some of the key issues that the instruments used sought to address were: 1) the level of knowledge of journalism ethics among the Catholic media professionals; 3) what influenced newsroom decision in Catholic media and, 2) the ethical challenges that the Catholic media professionals encountered in executing their journalistic responsibilities.

Pre-testing

Pre-test is a trial run or an opportunity to try out a data collection instrument, say a questionnaire on a small sample of cases before the main research data gathering takes place (Matthews & Ross, 2010). The researcher administered 3 pre-test questionnaires to media professionals working in the Seed Magazine, an autonomous religious institution owned Catholic magazine that is not related to the KCCB. Neither the participants involved in the pre-testing nor the media house in which they worked was part of the study. The pre-testing helped clarify instructions and so helped the researcher identify questions that were not clear and identify mistakes and misunderstanding that were likely to arise in the actual study. Consequently, appropriate amendments to the questionnaire were made prior to the actual study.

However, even after the pre-testing and appropriate amendments were made to the research instrument, two of the questionnaires responded to had multiple errors such as marking of multiple items where only one was required while the second
questionnaire had a number of questions un responded to. One was returned unanswered.

Data Analysis

Data analysis is the process of processing the raw data collected from the field. This involves reducing the large corpus of information that the researcher has gathered so that he or she can make sense of it (Bryman, 2012). With the help of statistical package for social science (SPSS), the researcher applied different statistical techniques to analyze the primary data. Survey results were analyzed by statistical methods such as basic descriptive statistics – frequencies. For the results of the interviews, data were analyzed through examination of themes and patterns in the responses.

Data preparation involved checking for accuracy, entering the data into the computer, transforming the data, developing and documenting a database structure that integrated various measures. It involved putting the data into some systematic form before being processed for analysis.

It is worthwhile to note that the researcher recorded and latter transcribed all the interviews except one for which the interviewee was not willing to be recorded. However, notes were taken during the interview. The recorded interviews transcribed before running descriptive statistics that provided simple but comprehensive summaries.

Ethical Considerations

Matthews and Ross (2010) citing The economic and social research council (2009) defines research ethics as the moral principles guiding research, from its inception through to completion and publication of results and beyond. Tim (2011)
maintains that research ethics are fundamental for maintaining the integrity for research process as a whole.

All the required permissions were sought from the relevant authorities, that is, National Commission for Science, Technology and Innovation, Daystar University, and the leadership of the concerned Catholic media houses. The consent of the respondents was sought too. The researcher explained to the potential informants the nature, purpose and intended possible uses of the findings of the study especially in reference to their workplace. Thus, the researcher clearly stated that the information obtained would only be used for the purpose of this research. As such all the data collected would be treated with utmost confidentiality. To ensure this, the principle of anonymity in the questionnaire was maintained.

Summary

This chapter has presented the research methodology. It has presented the research design that was employed by the researcher. In addition the chapter has highlighted the population of the study and how the target population of the study was selected (sampled) and the research instruments used in the process of collecting the necessary data. Further the data analysis plan was discussed before highlighting ethical considerations.
CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

Introduction

In this study, a total of twenty-three questionnaires were sent out to both the journalists working in Radio Waumini and National Mirror. Through the help of research assistants, the questionnaires were sent directly to journalists working in the two media houses. Out of 23 questionnaires, twenty were successfully completed and returned. Thus, the response rate was 87%. The researcher, in person, also carried out four interviews as opposed to three that were originally planned. This is because the researcher had not anticipated the vital role of the Administrative Secretary, that is, deputizing the director. Using different methods such as tables, graphs and charts, this chapter also presented the data collected through these two data collection instruments.
Demographic Data

There were 10 male and 10 female respondents which was an equal representation of gender as shown in Figure 4.1.

Fig. 4.1. Gender of Respondents
Figure 4.2 indicates that 20% of the respondents fell within the age bracket of 26-30 and 35% within the age bracket of 31-35. Those within the age bracket of 41-45 were 30% and those over the age of 46 were 15%. No respondent was below 26 or in the age bracket of 36-40. Thus, the age bracket of 31-35 had the highest number followed by those in the age bracket of 41-45. It is worth to note that none of the respondents was in the age bracket of 36-40. It is interesting to note that an earlier study by Obonyo et al. (2007) had found out that an over whelming majority (78%) of journalists in the secular media were aged less than 30 years.
Figure 4.3 indicates that 10% (2) of the respondents were educated up to diploma level while 90% (18) were BA/BSc degree holders in an unspecified fields. The data indicate that most of the journalists working with Catholic media house were educated beyond diploma level. Thus, the journalists working in the Catholic media were highly educated.
The data in Figure 4.4 indicate that all the respondents were trained in journalism with 15% (3) having attained a diploma and 85% (17) a BA/BSc degree in journalism. The findings of this study indicate that the Catholic media in Kenya engaged professionals in media house.
Factors Influencing Decision-making

![Bar chart showing factors influencing ethical decision-making.](chart.png)

**Fig. 4.5. Factors Influencing Ethical Decision-making**

Data in Figure 4.5 show that when it came to factors that impacted on ethical decision-making, 65% (13) of respondents were influenced by their conscience, 60% (12) by the audience (readers/listeners), while for 50% it was the media owners. Policies of the media organization had the greatest influence of 75% (15). The media owners influenced 50% (10) while financiers (advertisers) had had no influence on any respondent’s ethical decision-making to publish or broadcast. This shows a balance between allegiance to paymasters on one hand as implied by loyalty to media owners, policies of the organization and the audience and on the other hand allegiance to personal conviction as portrayed by allegiance to one’s conscience.
According to Table 4.1 the findings indicated that the code of ethics and the rules of the media house played a great role in shaping ethical decision-making of 90% (18) of the respondents. The Christian values too were highly considered with 50% (10) of the respondents indicating that they played a fundamental role in their ethical decision-making process. For 30% (6) the consequences of their action while making ethical decision came into consideration while only one respondent (5%) pointed out that the situation shaped his/her decision-making.
Respondents Knowledge of Codes of Conduct

The practice of ethics is based on codes of ethics. Asked which of the code of conduct for the practice of journalism the respondents ever came across, the findings in Figure 4.6 show that 100% (20) were aware of the code of conduct for the practice of journalism in Kenya; 50% (10) indicated that they had come across the international code of conduct while only 10% (2) indicated that they had come across the code for Africa. The codes for East Africa and for the Catholic Church were totally unknown to all the respondents. This implies that the code of conduct for the practice of journalism in Kenya was well known among the Catholic media professionals.

![Figure 4.6. Respondents Knowledge of Different Codes of Conduct](image-url)
Practices Pointing to Possible Ethical Lapses

Table 4.2

<table>
<thead>
<tr>
<th>Possible Ethical Lapses</th>
<th>Very often</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presenting stories from the Internet as own</td>
<td>-</td>
<td>5% (1)</td>
<td>65% (13)</td>
<td>30% (6)</td>
<td>-</td>
</tr>
<tr>
<td>Free gifts from news makers</td>
<td>-</td>
<td>-</td>
<td>20% (4)</td>
<td>50% (10)</td>
<td>30% (6)</td>
</tr>
<tr>
<td>Sending same articles to other media houses</td>
<td>-</td>
<td>20% (4)</td>
<td>40% (8)</td>
<td>5% (1)</td>
<td>35% (7)</td>
</tr>
<tr>
<td>Invasion of privacy</td>
<td>-</td>
<td>-</td>
<td>10% (2)</td>
<td>15% (3)</td>
<td>75% (15)</td>
</tr>
<tr>
<td>Misrepresentation</td>
<td>-</td>
<td>-</td>
<td>10% (2)</td>
<td>20% (4)</td>
<td>70% (14)</td>
</tr>
</tbody>
</table>

Table 4.2 shows that 65% of the respondents admitted that sometimes their fellow practitioners got stories from the Internet and presented them as their own while 30% were for the view that this rarely happened among fellow practitioners. The data shows that 5% indicated that this practice happened often in their media house.

When asked how often their fellow media workers received free gifts such as lunch, airtime, M-Pesa and brown envelops, the data showed that though it did not happen often, 20% indicated that this happened sometimes while 50% showed that the practice was rare implying that it was there though with minimal frequency. The data showed that 30% of the respondents indicated that this never happened.

With regard to sending articles to other media houses 20% indicated that this happened often, 40% were for the opinion that this happened sometimes. The data
showed that 5% indicated that this practice rarely happened while never happened among their fellow media practitioners.

Asked how often invasion of privacy happened in the media house, the data showed that 75% pointed out that this never happened, while 10% were for the opinion that it did happen sometimes. The rest, 15% did not rule out its possibility by indicating that it rarely happened.

About 70% of the respondents indicated that misrepresentation and use of hidden camera never took place while 20% showed that this rarely happened. About 10% indicated that this happened sometimes.

Balance and Accuracy

Table 4.3 shows that those who either strongly agreed or agreed that they always included all sides of an issue they published/broadcasted were 95% and only 5% disagreed that they were balanced in their reporting. Asked whether the stories that appeared in the Catholic media were accurate, 65% either strongly agreed or agreed to this statement while 10% were neutral and 25% disagreed. For 100% of the respondents they either strongly agreed or agreed that they pursued truth in the news coverage.

Table 4.3
Ethical Practices with Regard to Balance and Accuracy

<table>
<thead>
<tr>
<th>Ethical Practice</th>
<th>SD</th>
<th>D</th>
<th>N</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>When I write or record a story, I always include all sides of the issue</td>
<td>-</td>
<td>5%</td>
<td></td>
<td>35%</td>
<td>60%</td>
</tr>
<tr>
<td>Stories that appear in the media I work for are always accurate</td>
<td>-</td>
<td>25%</td>
<td>10%</td>
<td>60%</td>
<td>5%</td>
</tr>
<tr>
<td>I always pursue truth in the coverage of information</td>
<td>-</td>
<td></td>
<td></td>
<td>40%</td>
<td>60%</td>
</tr>
</tbody>
</table>
Allegiance to various Constituencies and Christian Values

Data in Table 4.4 show that those who either strongly disagreed or disagreed that they ever thought of duty to fellow journalists before publishing/broadcasting were 30% while 30% either agreed or strongly agreed that they considered duty to their fellow journalists before publishing/broadcasting. For 40% data show that they were neutral. Thus data show that duty to fellow journalists is not a major motivator for ethical decision-making in Catholic media.

Respondents’ ethical decision-making was influenced by Christian values with 90% either strongly agreeing or agreeing that they always checked the story they published or broadcasted against Christian values. For 5% data showed that they strongly disagreed and 5% were neutral. Therefore, as the data indicate, journalist working in Catholic media houses owed allegiance to Christian values.

<table>
<thead>
<tr>
<th>Ethical practice</th>
<th>SD</th>
<th>D</th>
<th>N</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before I decide to publish/broadcast a story I think of my duty to my fellow journalists</td>
<td>5%</td>
<td>25%</td>
<td>40%</td>
<td>25%</td>
<td>5%</td>
</tr>
<tr>
<td></td>
<td>(1)</td>
<td>(5)</td>
<td>(8)</td>
<td>(5)</td>
<td>(1)</td>
</tr>
<tr>
<td>Before I make decision to broadcast/publish, I always check it against my Christian values</td>
<td>5%</td>
<td>-</td>
<td>5%</td>
<td>55%</td>
<td>35%</td>
</tr>
<tr>
<td></td>
<td>(1)</td>
<td></td>
<td>(1)</td>
<td>(11)</td>
<td>(7)</td>
</tr>
<tr>
<td>When I make decision in the media house I work for, I always refer to the word of God (Bible)</td>
<td>5%</td>
<td>15%</td>
<td>35%</td>
<td>20%</td>
<td>25%</td>
</tr>
<tr>
<td></td>
<td>(1)</td>
<td>(3)</td>
<td>(7)</td>
<td>(4)</td>
<td>(5)</td>
</tr>
<tr>
<td>Pressure from Church leaders contributes to ethical lapses in the media house I work for</td>
<td>-</td>
<td>30%</td>
<td>5%</td>
<td>55%</td>
<td>10%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(6)</td>
<td>(1)</td>
<td>(11)</td>
<td>(2)</td>
</tr>
</tbody>
</table>
Data show that the Word of God (Bible) shaped respondents decision-making in the Catholic media with 45% either strongly agreeing or agreeing that they referred to it when making decision to publish or broadcast. The data further showed that 20% either strongly disagreed or disagreed that they referred to the word of God while 35% indicated that they were neutral.

Asked whether pressure from Church leaders contributed to ethical lapses in the Catholic media house, 65% of the respondents either strongly agreed or agreed to this point. Those who disagreed were 30% while those who were neutral were 5%. Church leaders who may not understand the ethics of the media, may out of ignorance demand those handling news content in either of the media house to act contrary to the expected standards. For instance the photos that accompany their articles may not meet the ethical standards yet the journalists may feel obliged to respect as presented.

**Table 4.5**

<table>
<thead>
<tr>
<th>Ethical practice</th>
<th>SD</th>
<th>D</th>
<th>N</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stories that I cover are not taken from somewhere else like the internet</td>
<td>-</td>
<td>10%</td>
<td>30%</td>
<td>40%</td>
<td>20%</td>
</tr>
<tr>
<td>I do acknowledge the source of the stories I broadcast/publish</td>
<td>-</td>
<td>10%</td>
<td>5%</td>
<td>35%</td>
<td>50%</td>
</tr>
<tr>
<td>When I promise confidentiality to a source of my story, I keep the promise</td>
<td>-</td>
<td>-</td>
<td>15%</td>
<td>55%</td>
<td>30%</td>
</tr>
</tbody>
</table>

The data in Table 4.5 show that 60% of the respondents either strongly agreed or agreed that the stories they covered were picked from somewhere else like the Internet. Those who disagreed were 10% while 30% were neutral.
Those who either strongly agreed or agreed that they duly acknowledged sources of the stories they covered were 85%. The data indicate that 10% disagreed to this fact while 5% were neutral.

Most respondents, 85%, either strongly agreed or agreed that they kept confidentiality whenever possible in regard to sources of news. However, the data showed that 15% were neutral. Hence, as the data show acknowledging sources and maintaining confidentiality are highly valued journalistic practices in the Catholic media house.

Invasion of Privacy and Coverage of Sensitive Issues

The findings in Table 4.6 indicate that 60% of the respondents either strongly agreed or agreed that stories that invade other peoples’ privacy were not to be broadcast/published. However, a significant number, 40% disagreed to observing other peoples’ privacy in the coverage of news.

With regard to the coverage of questionable sensitive issues such as ethnicity, 85% either strongly agreed or agreed that they never covered such issues while 15% were neutral.

<table>
<thead>
<tr>
<th>Table 4.6</th>
<th>Privacy and Sensitive Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical practice</td>
<td>SD</td>
</tr>
<tr>
<td>Stories that invade other peoples’ privacy are not to be broadcast/published</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>(8)</td>
</tr>
<tr>
<td>I have not broadcast/published a story where there are questionable sensitivities like ethnicity</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>(3)</td>
</tr>
</tbody>
</table>
The findings in Figure 4.7 indicate that respondents, 90% (18) and 10% (2) respectively, strongly agreed and agreed that they were not influenced by financial and other favors in the coverage of stories. The respondents had a very positive attitude towards themselves and the way they practiced journalism ethics in their work place. This too implied that free gifts were not common in the Catholic media. This could be due to the fact that the kinds of news that these media houses covered do not call for favoritism especially from newsmakers. The news covered are purely for religious purposes.

Data from the Interviews

In order to gain further insights into the subject of this study, four interviews were conducted with four heads of the Catholic media, that is those who headed different departments in the Catholic media. These four heads of department were 2 male and 2 female. For the purpose of this study, these interviewees are indicated as
interviewee one, two, three and four. The interviews were structured around four major themes: the hierarchical structure of the Catholic media, the code of conduct for
the practice of journalism, ethical challenges facing the media house and the criteria
for employment and recruitment of new employees in the Catholic media house.

The Management Structure

The interviews revealed that the Catholic media is a well-structured institution headed by the body of the Kenya Conference of Catholic Bishops (KCCB). Under the KCCB was a board of directors headed by a Managing Director (MD). According to Interviewee II the KCCB was represented in the board of directors by a bishop who acted as linkage between the organization and the KCCB. The MD of Waumini Communications Limited came under the board of directors. Under the MD was the Director who was directly responsible for the daily operations of both Radio Waumini and the National Mirror. In the Radio Waumini, an Administrative Secretary (AS) under whose docket are the journalists, subordinate staffs and all the workers deputizes the Director. Below the AS is the Program Manager who coordinated and manages the broadcast programming and schedules programs and other related duties. At the time of this study, all the programs passed through Program Manager in the words of interviewee two who stated “All the radio programs pass through Program Manager. News anchors, presenters and those in for internship work directly under him/her supervision.”

Interviewee one revealed that at the time of the interview, the Editor of National Mirror was a lady. This implied that ladies held senior positions in the Catholic media. The Editor deputized for the Director in all the matters pertaining to paper. The Editor worked hand in hand with the Editorial Board, an advisory board
that was composed of people with varied skills in different fields such as communication, finance among others. Under the Editor were the Sub-Editor and a Marketing Manager. The Marketing Manager was responsible for all advertisements and circulation of the paper.

**Code of Conduct for the Practice of Journalism in the Catholic Church**

All the interviewees said that the Catholic media in Kenya lacked a code of its own. One of the interviewee said, “I think each [Catholic] media house has its own code. We do not have one for the Catholic Church, we are following the one of the Media Council [of Kenya].” However, the interviewee stated that soon there would be one code in place as the leadership of the Catholic media was in the process of coming up with an editorial policy in which some of ethical issues will be addressed.

Even though there was no Catholic code of conduct, the interviewees concurred on the fact that the media house in question was keen on ensuring that the Kenyan code and Catholic principles were strictly followed. For instance, according to two of the interviewees, new employees (journalists) did not go on air for at least the first month of employment. Further, the two interviewees stated that during the probation and induction period, new employees were placed under the guidance of experienced and trusted staff to help them understand the principles governing the Catholic media.

In addition, another interviewee said that non-Catholic journalists usually did not report on sensitive Catholic issues in case they contradicted Catholic faith or morals. Such journalists were assigned duties such as attending press conferences and in most cases worked under the supervision of experienced ones.
Ethical Lapses in the Catholic Media

As asked if the Catholic journalists ever had cases of ethical lapses, two of the interviewees revealed that there were instances of ethical lapses within Radio Waumini. There were cases of bribery in which some presenters favored and overplayed some particular music contrary to the laid down policies in exchange for some gifts from the producers. According to interviewee one, all the music played in the studio was kept in a central deposit and there was an order in which they should be played unless in particular programs, the audience requested otherwise. It was usually not left to the discretion of the presenters. The interviewee stated that in the past, some presenters were bribed by the producers and could break this order. Another interviewee pointed out that in some instances presenters withheld some particular music and could only play them when they happened to be in the studio.

Radio Waumini recorded music for different groups in the Church. As a way of marketing and promotion, the policy was that such music was played for free for a period not exceeding one week after which there would be a fee. For the music produced elsewhere, the station charged a fee depending on the number of times and the time the music was played. Interviewee two noted that, in the past, some presenters broke this policy and sneaked in some music from outside. Fortunately, as the interviewee pointed out, the audience noted and complained to the management. The two interviewees agreed, that these ethical lapses were no longer there or if they were, they had not been brought to the awareness of the management.

Ethical Challenges

Three overall ethical challenges dominated the comments provided by the respondents as was gathered from the questionnaires and four interviewees namely:
the difficult in verifying sources, pressure from Church leaders and ethical challenges resulting from newsroom convergence.

One of the challenges was to do with verification of sources. According to Interviewee I and III, both Radio Waumini and National Mirror depended heavily on correspondents scattered throughout the country in different Catholic dioceses. From the central office in Nairobi, it was difficult if not virtually impossible, to verify all the stories sent by these correspondents. For this reason, according to the two interviewees, there were instances where sources complained of being misquoted or quoted out of context.

Pressure from the Church leaders (authorities) was highlighted as posing a great challenge. Two interviewees reported an incident whereby a certain Church leader presented an article for publication that did not meet the required standards. The particular leader wanted the article published raw as he presented it. However, one interviewee revealed that a close examination at the article showed that, like many other articles, it needed editing. This did not go well with that particular leader. In a number of other occasions, some top Church leaders wanted to have some advertisements without paying for the space contrary to the laid rules on the ground that the paper or the radio were Church entities and the advert was to do with the Church.

In anticipation, the shifting of National Mirror and Ukweli Video offices to Radio Waumini premises posed a practical challenge that in the long run had ethical bearing. According to one interviewee plans were underway to have the three media houses operate from the same boardroom. Though this would enhance corporation between the different units of the Catholic media in Kenya, in addition, the interviewee felt that it would most likely lead to newsroom convergence. This would
imply that there would be sharing of news across different platforms (National Mirror and Radio Waumini). Thus doing journalism in the Catholic media would necessitate that Catholic journalists be able to write news for both National Mirror and Radio Waumini, post the same in a Website, shoot and post photos for both National Mirror online and do video reports for Ukweli Video.

According to one of the interviewees, this would pose a number of ethical challenges to the Catholic media. As it stood, a journalist working in Radio Waumini might not be concerned with ethics in photography as much as those working in National Mirror and Ukweli Video. “The point is that though all Catholic journalists operate under the same umbrella and are regulated by the same media guidelines, different units may be confronted by different ethical challenges that eventually need to be addressed” (interviewee two, personal communication, May 8, 2014).

Criteria for Employment

The four interviewees agreed that the employment was a Human Resource (HR) function of Waumini Communication. New employees were first put on probation, a process of observing and testing the suitability of a potential employee. During this period one was introduced to the basic way of doing things in the Catholic media. Speaking from experience, interviewee three stated “Given the nature [religious] of the media house, every employee is expected to live up to the moral standards of the doctrine of the Catholic Church in and outside of work.”

Main Features of Catholic Media

From the interviews, several distinct features stood out clearly that characterized Catholic media. According to interviewee two, the Catholic media in Kenya advances the mission and vision of the KCCB, that is “You shall be my
witnesses…” as is clearly printed in the logo of KCCB and National Mirror and is implied in the mission statement of National Mirror “To proclaim the good news of salvation through the means of social communication in accordance with the KCCB prerogative based on Christ’s mandate to his disciples – You shall be my witnesses” (Act. 1:8). Similarly, in the words of interviewee four, the mission of Radio Waumini was derived from the mission of the conference of the Catholic Bishops. It reads:

Inspired by the mission of Christ to evangelize to all, our mission is to uphold Christian values and teachings of the Catholic faith at the same time striving to celebrate the rich diversity of contemporary Kenya, affirming all that is life giving, as we promote human development, justice, peace, reconciliation and solidarity.

All the four interviewees laid great emphasis on the centrality of the respect of the human dignity in the Catholic media. One of the interviewees stated: “Here in Radio Waumini, our chief concern is nothing but the human person, his moral and spiritual development. This can be attested by our [daily] programs” (interviewee four, personal communication, May 15, 2014).

Another defining feature of Catholic media is that inasmuch as it needs both human and financial resources to run, it is a not-for-profit entity. Commercial interests are the least driving forces in the Catholic media. One of the interviewees argued, “Inasmuch as the paper needs money to run, the main concern of our paper is to communicate to the Christians [Catholics], to inform them and to disseminate Christian values.” It is for this reason, the interviewee continued to argue, that there are some items that would not be published regardless of the amount of money they would fetch. For instance photos of somebody in grief or photos that compromise the dignity of the human person such as are found in the local papers. In addition, the
interviewee posited, “If we want to talk about abortion for instance, we do not publish photos of dead fetuses, instead we bring the positive side of life; we publish photos of happy children; we portray life in a positive manner.”

Finally, the interviewees revealed that the Catholic media was based on the social teaching of the Church. They all stated that the social teaching of the Catholic Church was the basis on which the Catholic media was founded and functioned. Interviewee four stated, “At the heart of the Social teaching of the Church is the dignity of the human person and integrity of creation. These are the pillars of entire doctrine of the Church on which the media is founded.” It is on the basis of the dignity and integrity of the human person that the Catholic media may or may not publish or broadcast some materials. Interviewee four agreed that pictures that seemed to ridicule or portray the weakness of person were not materials for publication.

Summary

This chapter presented the data from the twenty questionnaires that were distributed to both Radio Waumini and National Mirror and the four interviews the researcher carried out with different heads of departments in the Catholic media. Using descriptive methods, the chapter went further to analyze these data before presenting and interpreting the findings.
CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The researcher set out with the purpose of exploring the practice of journalism ethics in the Catholic media houses in Kenya: A Study of Radio Waumini and National Mirror. The following objectives guided the study:

1. To establish the level of knowledge of journalism ethics among the Catholic journalist;
2. To establish the extent to which the Catholic journalists put into practice the code of conduct for the practice of journalism in Kenya;
3. To identify the ethical principles that guided the ethical decision making process among the media professionals working in the Catholic media houses in Kenya and
4. To identify the ethical challenges the Catholic media professionals encountered in their practice.

This chapter is a discussion and the interpretations of the findings in reference to these objectives. The chapter further draws some conclusions before making recommendations and suggestions for areas of possible research in the future.
Discussions

Level of Knowledge of Journalism Ethics among Catholic Journalists Working in Kenya

The findings of this study indicate that the Catholic journalists had sufficient knowledge of what journalism ethics entailed and sufficient knowledge of media laws as stipulated in the code of conduct for the practice of journalism in Kenya. Some of the indications from the findings of this study that show that they had sufficient knowledge of journalism ethics include the fact that they were conscious of the impact of advertisers might have on ethical journalism. As a result, contrary to the findings of Lando (2013) in reference to media in general, the Catholic media do not toe the line of the financiers (advertisers), rather it is the financiers to follow the policies of the Catholic media. As a result, according to the findings of this study, advertisers is the only factor that had no influence at all on the ethical decision-making process among the Catholic journalists as demonstrated in Figure 4.5. Yet the Catholic media, like any other media, is in business and thus run advertisements as can be attested by the case of the music played in Radio Waumini and commercial ads found in National Mirror. These findings further indicated that there was a balance between allegiances to paymasters on one hand as was implied by loyalty to the proprietors, policies of the organization and the audience and on the other hand allegiance to personal convictions as portrayed by allegiance to ones conscience. However, as the findings indicated, the Catholic journalists showed a stronger sense of institutional ethics as compared to personal ethical convictions as they had a lot of references to the policies of the organization.

However, it is the view of the researcher that knowledge of journalism ethics is not enough. The Catholic media professionals need to internalize the rules and
policies of the organization and not just pay allegiance to them out of fear of losing their jobs, as might be the case or some other personal motives.

In addition, the Catholic journalists were aware of the fact that pressure from Church leaders and media owners can contribute or impact negatively on the practice of journalism ethics. The data in Table 4.4 indicated that 65% of the journalist either strongly agreed or agreed that pressure from Church leaders would contribute to ethical lapses in the Catholic media house. Furthermore, they were aware of some of the practices that could lead to breaching the code of conduct for the practice of journalism in Kenya. Take for instance, in Figure 4.5 the journalists (60%) indicated clearly that stories that invaded other peoples’ privacy should not be covered. Based on their knowledge of what constituted correct conduct (ethics), they were able to identify ethical lapses and practices that might lead to unethical practices in the media house in which they work and consequently shun them.

This knowledge may be attributed to the fact that all of them had a formal training in journalism, majority up to a degree level as the findings of this study found out (see Figure 4.4). Besides, there is an induction for new employees (journalists) in which, as the researcher found out, they were introduced to the professional ethics and ethical guidelines governing the Catholic media.

The Practice of the Code of Conduct for the Practice of Journalism in Kenya among Catholic Journalists

This study found out that the Catholic journalists working in Radio Waumini and National Mirror practiced the code of conduct for the practice of journalism in Kenya as stipulated by the Media Council of Kenya. They did so within the framework of the Catholic Church teaching on media as stipulated in the *magna carta* documents of the Church on communication (Flannery, 1975).
There are a number of pointers from the findings of this study that indicate to this fact. For example, as Figure 4.7 shows, they are not influenced by gifts and financial favors from their news sources in their coverage but operate with independence as is required by article 3 of the code of conduct for the practice of journalism in Kenya (Media Council of Kenya, 2007). This article requires journalists not to accept gifts from those who might influence news coverage because of possible conflict of interest. Further, in spite of this requirement, it is the conviction of the researcher that there are some practices that may appear unethical but in reality may not necessarily constitute ethical lapses. For example, a journalist may accept free lunch or free transport to facilitate movement paid for by the news source without being guilty. It would be impolite to turn down such a kind gesture. However, if such gifts and other informal incentives were offered in view of influencing coverage, then a journalist who receives them is guilty of acting unethically just as the newsmaker who offer them. This is not to say that it is easy to judge the intention behind such a gift; but the judgment is left to the discretion of the journalist in question. He/she must be determined to carry out his/her journalistic duty without being compromised. Further, a journalist should carry out his/her duty with firmness and without fear even in difficult situations.

There are several other indications from the findings of this study that showed that the Catholic journalists practiced journalism ethics. These indications further contradict any contrary position. For instance there is high respect for people’s privacy, respect for confidentiality and the acknowledgement of sources. In reference to confidentiality for instance, one interviewee stated, “The employee is bound to observe secrecy about any confidential information, which may come to his/her
knowledge as a result of the nature of his/her work. Such secrecy is binding even after one is no longer working with us.”

Thus, the general claim made by Friedrich Ebert Foundation (FES, 2012) and Kieran (2002) that media are marred by increase in the level of unethical behavior such as bribing journalists so as to influence coverage of particular stories is exaggerated or at least does not apply fully to Catholic media in Kenya. This is also because, unlike in the case of other papers (say Daily Nation), the news covered by the Catholic media especially the National Mirror are religious in nature and serve the interests of the readers (Catholic faithful) more than the newsmakers. A similar blanket claim alluded to by Obonyo and Nyamboga (2011) that media is one of the most undemocratic institutions as can be seen in the decision-making process within individual media houses, gender discrimination in the recruitment and dismissal of journalists among other ethical concerns is probably not applicable to Catholic media in Kenya as the findings of this study indicated. In fact, as the data in Figure 4.1 indicate there were 10 male and 10 female journalists in the Catholic media. Furthermore, as one interviewee revealed it, the Editor of the National Mirror is a lady and heads Editorial Board.

However, the few cases of ethical lapses noted by this study were not as a consequence of either lack of knowledge of the existing laws governing the practice of journalism in the country or in the Catholic Church. The data in Figure 4.6 indicated that the Catholic journalists had all come across the code of conduct for the practice of journalism in Kenya. Moreover, during the induction new employees were introduced into the ethical principles guiding/governing the Catholic media houses in Kenya. The reasons may therefore be traced elsewhere. Perhaps, as investigations by BBC World Service Trust (2006) found out the reason could be that rapid growth of
the media industry has put strain on training institutions and led to the dilution of the professionalism. Maybe, as Pihl-Thingvad (2014) pointed out, the reasons could be that some of these ideals (laws) are based on idealized conditions that are difficult to achieve in real life. In the view of the researcher, the greed of some practitioners and the general moral decadence in the society may as well have contributed to occasional discrepancies between professional ideals and practice in the industry. It could as well be that practices that encourage ethical breaches originate from journalistic culture, with its concomitant practices formed over time. None of the literature reviewed in this study that may summarize the possible reasons better that Mwita and Franceschi (2010). The two attributed ethical lapses to ‘moral luck’ – inadequate training, corrupt media organizations, poor pay, faulty management procedures, corrupt politicians and secretive public institutions.

It is interesting to note, as the findings of this study discovered, that Catholic journalists had a positive self-perception with regard to the practice of the code of conduct. They tended to paint themselves in a bright light. Consequently, all positive questions that pointed to the individual were answered in the affirmative. For instance as Table 4.3 indicate all journalists agreed that they pursued truth in the coverage of information. A closer look to the data in the same figure indicates similar skewedness. All journalists except one agreed that they included all sides of an issue in their coverage. This skewedness can be seen in nearly all answers to similar questions. However, it is equally interesting to note that when they were asked questions in reference to their fellow colleagues in the media house in which they worked, there was a shift in skewedness. This attitude of “holier than thou” paints the other in darker colors and points to the possibility of ethical lapses in the media house. Besides, as Skejerdal (2010) posits, it means that mapping unethical practices
(corruption) among journalists is rather challenging. This apparent contradiction speaks of what could actually be happening in the Catholic media house and most probably in the entire media industry. Besides, these are underground practices.

Though it was not anticipated either in the questionnaires or the interviews, it is important to note that professional journalism (standards) applies not only in the gathering, writing and reporting of news, but also in the internal management of the media house, that is, how the funds are used, the process of hiring and firing of journalists, gender equality among others (Obonyo & Nyamboga, 2011). From this perspective, the Catholic media has exhibited high standards of professionalism. For instance, there is an even distribution of gender in the newsroom as data in Figure 4.1 indicates. The management can play a great role in promoting ethical journalism by setting a good example to the rest of the staff. There should be no disconnect between what the management preaches and what in the actual sense goes on in the managerial level. The organizational values should be lived by all, from top management down to the bottom. It would not make sense for the media management to demand professionalism from its field workers (journalists) while there is rot right inside the management.

Finally, it is worthwhile to note that there may not be a direct relationship between knowledge of the code and formal training on one hand and practice of the same on the other hand. This is in agreement with the findings of Lando (2013) that noted a disconnect between classroom ethics and the practice of the same in the actual field. Hence, the findings agree with Kieran (2002) that the existence of regulatory structures does not necessarily imply ethical journalism.
Ethical Principles Guiding Ethical Decision-making in the Catholic Media House

As Land et al. (2014) see the deontological and teleological approaches interlinked. The research has found out that Catholic journalists base their reasoning on both deontological and teleological approaches. However, the data collected indicated that majority was more inclined to deontological than teleological reasoning. In this case, the code of ethics for the practice of journalism and the Christian values greatly influenced the journalists as Table 4.4 indicated. This is a direct rejection of the concept of antinomianism (Brooks et al., 2008), a belief that one is not influenced by any rules or values and hence enters into decision-making tabula rasa, without any recourse to principles and rules. But, as the findings of this study indicated, at one moment the journalists subscribed to a priori rules and at other times, they felt the need to make exceptions and take special circumstances such as the possible outcome of their action into consideration. In other words, different situations may call for the application of one and not the other approach or an appeal to both approaches at the same time resulting to the application of mixed-rule-deontology approach as proposed by Lambeth (Brooks et al., 2008). However, the experience of the researcher shows that under normal circumstances, it is not easy to single out one specific principle that can apply across all ethical situations. This points further to the possibility that the practice of journalism ethics in the Catholic media in Kenya follows the mixed-rule-deontology.

Due to their concept of institutional ethics, as revealed by their reference to the policies and rules of the organization (Figure 4.5) and referent to code of conduct for the practice of journalism in Kenya (Figure 4.6) Catholic media professionals are more inclined to deontological ethical reasoning as compared to teleological approach. Thus, faced by an ethical dilemma, a Catholic journalist is likely to ask
himself/herself “what does the rules of my media house say”? While this might strengthen the institutional framework, it is the view of the researcher that the Catholic media professionals need to internalize these institutional ethical values and make them their own. For as long as ethics remain written in the books and not engraved in the hearts of the practitioners, the impact may not be felt in practice. In other words, the practitioners should choose to practice journalism ethics not so much because the rule of the media house in which they work says they should but because they are convinced that that is the right thing to do under all circumstances.

Ethical Challenges Facing the Catholic Media Practitioners

According to the hierarchy of the Catholic Church, the bishops are the custodians of Catholic doctrine within a particular jurisdiction (Flannery, 1975). Unfortunately, it is also true, as Srampickal et al. (2006) observe, that some of them show little in-depth understanding of the dynamics of some of the structures they head. Consequently, such leaders may mount pressure on those working in certain offices to act in unprofessional manner. A typical instance is the example reported by two interviewees about a Church leader who did not understand the dynamics and processes involved in the publication of an article in the National Mirror. In addition, it is not uncommon to find some of the people working in communication as heads of communication departments in some dioceses, have little or no training in communication.

To mitigate this challenge, it is necessary that Church leaders deepen their understanding of issues relating to communications and media, and to translate their understanding into practical policies and workable programs within their jurisdictions. This can be done through on-going formation programs in which such leaders are trained of various issues pertaining to the means of social communication and
particularly how media work as alluded to in Church documents on media (Flannery, 1975). In the view of the researcher, the best way to do so is to set ethical principles that are enlightened by the gospel values. It further entails efforts to understand the media in all their dynamics – their purpose, procedures, internal structures and more important those who are directly involved in the media industry (the journalists).

Other Key Findings

In spite of the fact that the Catholic Church in Kenya has invested in the media industry (several religious institutions and various Catholic dioceses have their own publications as indicated in the background to this study) the findings of this study indicate that the Church does not have a code of its own to regulate the practice of journalism. There is no one-stop document containing relevant ethical guidelines that govern the practice of journalism within the Catholic Church in the country. Instead the Catholic Church relies on the Kenyan code of conduct for the practice of journalism, as one interviewee revealed, whose interpretation and application within the religious sphere, in the view of the researcher, may differ or may be in contradiction with the Catholic faith and the social teaching of the Church. For instance when it comes to the invasion of privacy the Catholic media would not publish some kind of photos as are found in the local papers but it seems in order for other media to publish yet all are bound by the same code of conduct for the practice of journalism in Kenya.

Therefore, just as some reputable media houses like BBC and New York Times have their own codes (Sanders, 2003), the Catholic media too need its own. Here at home, Nation Media Group has an editorial policy that ensures ethical journalist practice (E. Kimani, personal communication, May 16, 2014). In the view
of the researcher, such a code should be in agreement with the mission and vision of the particular media house, the Constitutions of Kenya (art. 33 to 35) and the code of conduct for the practice of journalism in Kenya as proposed by the Media Council of Kenya.

Further, it is the view of the researcher that such a code should bring together, synthesis and blend all relevant ethics related articles scattered across a wide range of Church documents such as the *magna carta* documents (Flannery, 1975) and the social teachings of the Church (Pontifical Council for Justice and Peace, 2004) among others. Some of these documents are complex, voluminous, and full of theological and philosophical concepts that make it even more difficult for one who is not trained in these disciplines, for example an ordinary journalist, to comprehend. It is such a code that would provide the Catholic journalists with a toolkit for quick reference in the face of the current and emerging ethical challenges such as those identified in this study. It would provide a benchmark that ensures a minimum standard of consistency and constancy that one could expect in relation to the way in which journalism ethics is practiced in the Catholic media in Kenya. It is against such code that the conduct or practice of journalism ethics can be determined.

Even in the absence of a Catholic code of conduct, as this study found out, journalists adhere to the code proposed by the Media Council of Kenya. More importantly, they do so within the framework of the Church’s teaching as stipulated in the *magna carta* documents on communication (Flannery, 1975). It is important to note that it is one thing to have a code such as the one proposed by the researcher and to have it practiced is a different thing altogether (Kieran, 2002). As the interviews revealed, ethical lapses may occur at any level in the organization for various reasons. Therefore, the management of the media house in question needs to strengthen ways...
of enforcing the code and possibly to device new ways to enforce it in the face of the current and emerging ethical challenges occasioned by different social, economic and political changes in the country and in the world. Such factors as low employees’ salaries, poor journalism training and even Christian formation need to be considered.

The management ought to put various checks and balances at every level of management to check abuses and ethical lapses in the organization. A code would definitely provide parameters (framework) in which journalism ethics is practiced, but ultimately, it is about whether all checks and balances are in place and more importantly actually work or do not work.

Conclusions

This study arrived at the following conclusions:

1. The study found out that the Catholic media professionals have sufficient knowledge of journalism ethics and laws governing media in the country and in the Catholic Church.

2. The study also established that the Catholic journalists put into practice the code of ethics for the practice of journalism in Kenya as stipulated by the media council of Kenya.

3. The research has established that in practice Catholic media professionals while making ethical decisions are inclined to both the deontological and teleological ethical approaches. Consequently, they follow mixed-rule-deontology ethical principle, that is, a mixture of both deontological and teleological ethical approaches.

4. The study has established that the Catholic media professionals encounter a number of ethical challenges in the process of executing their journalistic
duties. These challenges are posed by both the very nature of the media industry today and the structure of the Catholic media in particular.

Recommendations

This study recommends the following:

1. That the Catholic media in Kenya draw an in-house code of conduct for the practice of journalism within the framework of the Church in Kenya.

2. In the verge of new technological development in the field of communication, the Catholic media redefine who a Catholic journalist is and the new way of doing journalism in the Church.

3. That the Catholic media in Kenya come up with concrete ways of enforcing the code of conduct for the practice of journalism in Kenya and concrete ways to foster ethical journalism within the framework of the Church and in the Kenyan context.

4. That the Catholic media in Kenya come up with continuous educational and requalification programs for its professionals to enable them face current and emerging challenges occasioned by social, economic, political and technological developments in the country and indeed in the whole world.

Areas of further Study

1. Using the same research instruments, the same study could be extended to all other Catholic media (both print and electronic) in Kenya such as those owned by different dioceses and religious institutes.

2. A comparative study could be done comparing the practice of journalism ethics in Catholic media in Kenya with those of other (Christians non-Catholic) owned media houses in Kenya such as Hope FM.
3. A study could be done to establish the relationship between knowledge of
the code of ethics and its practice in the real practice.
References


Appendix A: Research Questionnaire

Dear Respondent

I am Fredrick Ndirangu, a student at Daystar University pursuing masters’ degree in communication. In order to complete my studies there is a requirement that one carries out a research. The topic I have decided to research on is *Practice of Journalism Ethics in the Catholic Media in Kenya: A Study of Radio Waumini and National Mirror*. It is for this reason that I hereby humbly request you to assist me accomplish this research by filling this questionnaire. I will treat your information with utmost confidentiality and therefore you are not required to identify yourself on the questionnaire.

Thank you and God bless you for accepting and taking time to respond.

Fredrick Ndirangu

1. What is your gender? (Tick one)

   Male [  ]

   Female [  ]

2. What is your age bracket? (Tick one that applies)

   Below 26 [  ]

   26 - 30 [  ]

   31 – 35 [  ]

   36 – 40 [  ]

   41 – 45 [  ]

   Over 46 [  ]
3. What is the highest level of education you have achieved?
   
   KCSE [ ]
   Diploma [ ]
   BA/BSc [ ]
   MA/MSc [ ]

4. Are you a trained journalist? (Tick one)
   
   Yes [ ]
   No [ ]

5. If you are a trained journalist, what level did you train up to? (Tick one)
   
   Certificate [ ]
   Diploma [ ]
   BA/BSc [ ]
   MA/MSc [ ]

6. When you make a decision to publish/broadcast an item or not, what influences your decision? (Tick whatever applies)
   
   My conscience [ ]
   The audience [ ]
   Policies of my organization [ ]
   The owners of the organization [ ]
   Financial supporters (advertisers) [ ]

7. When you make a decision to broadcast/publish a story or not, to whom do you owe allegiance? (Tick whatever applies)
   
   Myself (Conscience) [ ]
   My organization [ ]
Audience/subscribers [  ]
Financial supporters (advertisers) [  ]
God [  ]
Church [  ]

8. When making an ethical decision, which of the following do you consider?

(Tick whatever applies)

The consequences of my decision [  ]
What the code of ethics and the rules of my media house say [  ]
The situation I find myself [  ]
My Christian values [  ]

9. The practice of journalism ethics is based on codes of ethics/conduct. Which of the following have you ever come across? (Tick whatever applies to you)

Code of conduct for the practice of journalism in Kenya [  ]
Code of conduct for the practice of journalism in East Africa [  ]
Code of conduct for the practice of journalism in Africa [  ]
International code of conduct for the practice of journalism [  ]
A code of conduct for Catholic journalists [  ]

10. How often does the following happen among your fellow workers in the media house you work in?

<table>
<thead>
<tr>
<th>Practice</th>
<th>Very often</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
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<tbody>
<tr>
<td>Getting a story from the net and presenting as your own</td>
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<td>Receiving free gifts such as lunch, airtime, M-Pesa, brown envelops</td>
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<td>Sending same articles for broadcast or</td>
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<td>12. When I write or record a story, I always include all sides of the issue</td>
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<td>13. Before I decide to publish/broadcast a story I think of my duty to my fellow journalists</td>
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<td>14. Stories that appear in the media I work for are always accurate</td>
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<td>15. I always pursue truth in the coverage of information</td>
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<td>16. I do not accept financial favors in exchange for the coverage of a story</td>
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<td>17. Before I make decision to broadcast/publish, I always check it against my Christian values</td>
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<td>18. Pressure from Church leaders contributes to ethical lapses in the media house I work for</td>
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<td>19. Stories that invade other peoples’ privacy are not to be broadcast/published</td>
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<td>20. Stories that I cover are not taken from somewhere else like the internet</td>
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<td>21. I do acknowledge the source of the stories I broadcast/publish</td>
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<td>22. When I promise confidentiality to a source of my story, I keep the promise</td>
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<td>23. I have not broadcast/published a story where there are questionable sensitivities like ethnicity</td>
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24. Which of the following do you consider most important in your media house (Tick whatever applies)

Temperance [ ]
Justice [ ]
Fortitude [ ]
Prudence [ ]

25. List at least three challenges that you face as a journalist

26. As someone working in a Catholic media house, what comment would you like to make about the practice of journalism ethics?
Appendix B: Interview Schedule

I am Fredrick Ndirangu, a student at Daystar University pursuing masters’ degree in communication. In order to complete my studies there is a requirement that one carries out a research. The topic I have decided to research on is *Practice of Journalism Ethics in the Catholic Media in Kenya: A Study of Radio Waumini and National Mirror*. It is for this reason that I hereby humbly request you to assist me accomplish this research by giving me some time to interview you in respect to your work and the experience you have as a director of Radio Waumini/National Mirror. I will treat your information with utmost confidentiality.

Thank you and God bless you for accepting and giving me your time.

1. A brief overview of the media house.
   a) When was it started?
   b) The mission and vision of the particular media house
   c) The hierarchical structure (chain of commands) – who reports to who?

2. Code of conduct for the practice of journalism in the Catholic media.
   a) Does your media house have its own code of conduct for the practice of journalism?
   b) Do you have one for the Catholic Church in Kenya or for the universal Church?
   c) Do you refer to the one of Media council of Kenya?
   d) How do you enforce the code of ethics in the Catholic media in Kenya?

3. Cases of ethical lapses in the Catholic media: have there been cases of -
   a) Plagiarism
b) Deception

c) Invasion of privacy

d) Conflict of interest

e) Brown envelops

4. Criteria for employment

a) Do you have specific criteria for employing journalists in your media house?

b) Is there any induction for the new employees into the ethical principles guiding/governing the Catholic media houses in Kenya?

c) Do your journalists belong to any of the journalists’ professional associations or other trade unions in the country?