Original Research Article

Viewers Perception on ICU "*Chumba Cha Umbea*" Television Programme of DSTV's Maisha Magic Bongo Channel in Adherence to Ethical Values in Tanzania

Abstract

The paper set out to explore viewers' perceptions of the ICU "*Chumba Cha Umbea*" Program of DSTV's Maisha Magic Bongo Channel in adherence to journalism ethics in Tanzania. The study relied on a mixed-methods approach, incorporating both quantitative and qualitative approaches. Data were collated from a sample size of 85 respondents, including a questionnaire and key informant interviews. This was also supplemented by a rigorous review of the ICU "*Chumba cha Umbea*" Television Programme. The study findings showed that the obsession by most of the viewers is what is entertaining to them, irrespective of whether such programmes fall short of the requirements governing the journalism profession in the country. The findings indicate that most of the respondents preferred to watch the programme at home with their family members. This paper contributes to an area that has not been adequately researched and holds the potential to improve the journalism code of ethics landscape in the country.

Keywords: *Journalism, Code of Ethics, media eithics, Chumba cha Umbea Programme.*

1. Introduction

There are increasing calls for the news media to continue being accountable to the people on a global scale (Eberwein et al., 2018). The rise of televisions and the empowerment of citizens in general, as well as technological advancements, are the fundamental causes of this scenario. Focus is placed on news values, promptness, and stylistic components when studying journalism (Ekin & Tezolmez, 2019). However, the transition from traditional and interactive media such as newspapers and magazines to dynamic and interactive media such as televisions has made media ethics a central topic of media studies and practice. As a result, there is a ton of literature on the moral ideals that traditional media professionals should follow. Although pay television programs are gradually taking over, there are few data on how well they conform to ethical standards (Gonzalez & Lecaros, 2020).

The values that govern broadcast media operations are included in ethical practices in the media. A code of behavior is required of the media because it is believed that their

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primary purpose is to serve and protect the public interest. Although ethical principles aim to safeguard people's fundamental rights and maintain harmony, they also recognize that freedom of the press, expression and access to information are necessary conditions for democracy (Goodwin, 2017). Through the course of transmitting stories in the media, media professionals must contend with a variety of moral quandaries. These include inquiries into the idea of modern journalism as a sort of information factory. Or does it merely present the information? Should one present multiple angles? Is there a fine line between being pretentious and reporting with an interpretive bent? Additionally, there are complex ethical questions that media professionals and practitioners must answer, such as how to uphold both your employer's loyalty and your responsibility to the public (Goodwin, 2017).

The media is the watchdog of society because of the crucial function it plays in defending the populace from the excesses of the ruling elite (Skjerdal, 2018). (Nyabuga, 2018). According to a recent Afrobarometer study (Mitulla and Kamau, 2018), the media is most responsible for holding African governments accountable for their corruption. According to 71% of respondents in research that covered 34 African nations, the media is successful at exposing corruption and blunders by the government.

The degree to which organizations and practitioners uphold journalistic ethics determines how well the media can advance accountability and democracy. According to White (2019), professionalism in the media industry entails accountability, which includes choosing news that is essential to the public and covering it fairly, accurately, and without bias. In the past, Tawney (1921) and Parsons (1951) held that professional development should cultivate the proper balance between self and collective interests, which, sustained by interaction with the community, is important for social order. Tawney (1921) saw professionalism as a force capable of subjecting rampant individualism to the needs of the community.

Autonomy, common practices, rules and values enforced by ethical codes, and dedication to public service are some of the tenets of professionalization in journalism, including broadcast journalism, which includes television, according to scholars such as Janowitz (1975), Esser (1999), and Hanitzsch (2005). Therefore, professionalism extends beyond simply adhering to ethical principles in media professionals' daily activities. By delivering knowledge that is essential to society, media and journalism, in the opinion of Nyabuga (2012), perform a fundamentally vital function. By articulating ideas and influencing perceptions and attitudes, the media have a significant role in determining how society functions (2012).

A crucial component of government is moral media communication. The public and the government place great weight on what the media conveys since it serves as a watchdog, a gatekeeper, and a social agenda-setter (Goodwin, 2017). It establishes the way the public will be controlled and how the public will react in that manner. Furthermore, it affects how members of the public interact with one another. Additionally, the media has a crucial role in shaping public opinion. Furthermore, crucial for democratic administrations is media ethics. It addresses issues relating to the right to privacy, the

right to information access, freedom of speech, and intellectual property rights. However, most media communications lack ethics, which frequently causes public apathy, disillusionment, mistrust, and lack of confidence (Gonzalez & Lecaros, 2020).

Local television journalism is commonly criticized for its decision-making. Viewers often question the lengths to which television journalists will go in their reporting of news. Additionally, people sometimes claim that television newscasters are "biased," and that they let their politics get in the way of objectivity (Weaver & Wilhoit, 2017). Unfortunately, in the case of local television news, a consumer-based approach more often led to commercial pressures and "sensationalism" in the name of ratings (Kaniss, 2016, p. 46). While Kaniss acknowledged the importance of the late-night newscast and its emphasis on timely coverage of crimes, fires, and accidents, she ignored the role of the late-night producer in deciding the treatment of those news stories. In making those decisions, local television news producers encounter ethical issues daily.

Measuring ethical practices in television stations can develop programs and marketing strategies that are responsive to customers' needs and wants, thus gaining a competitive advantage (Munyoki and Wachira2011). In addition, the expansion of television networks has made competition for audiences increasingly fierce as television channels are seeking to consolidate the limited number of viewers available in the market (Munyoki and Wachira, 2011).

Gowele (2018) says that in Tanzania, journalism professionals are guided by a code of ethics managed by the Media Council of Tanzania (MCT). This set of principles helps to guide journalists in their day-to-day activities. However, media critics have raised concerns over the violation of media ethics in the country. Rioba (2008) observes that there have been growing concerns, particularly after the liberalization of Tanzania's economy and the advent of political pluralism, that ethical standards in journalism have been failing drastically.

Since ethical standards are the main concern of any government, Tanzania introduced rules and regulations for governing the media industry. This includes the Media Service Act of 2016 and the Cybercrimes Act of 2015. In addition, there are regulatory authorities for the same. One of these regulators is the Tanzania Communication Regulatory Authority TCRA, which is responsible for electronic mainstream media and new media. Under the Electronic and Postal Communications Act, 2010, section 103 (2), TCRA through its Content Committee is mandated to sermon, interrogate, and fine journalists or media houses that violate broadcasting ethics. In 2018, for instance, according to Human Rights Watch (2018), TCRA fined five television stations for what it termed "airing seditious content" and contravening the rules under the Broadcasting Services (Content). These include Star TV, which used 7.5 million shillings, Azam Two TV 7.5 million shillings, East Africa TV 15 million shillings, Channel 10 15 million shillings, and ITV 15 million shillings (Human Rights Watch, 2018). in the same year, TCRA suspended the 'Take One' programme of Clouds Television for three months,

stating that the programme violated the Broadcasting Service Regulations of 2005, citing ethical standards. (Mseja, 2018).

The media serves as society's watchdog in protecting the public from the excesses of the ruling class (Skjerdal, 2018). The ethical ramifications of content, including abusive language, privacy invasion, racial and sexual stereotyping, and sensational or biased news coverage, have long been the attention of media researchers (Christians al, 2019). There is a wealth of literature on how viewers assess the overall caliber of TV programming (Bower, 2018; Steiner, 2015), how viewers react to recurring issues such as violent content, children's TV, and TV advertising (Bower, 2018; Robinson, et al, 2018; Lipton, 2020), and on potential issues with the veracity of TV news (Bower, 2018; Robinson, et al, 2018; Lipton, 2020). (Powers, 2017; Gaziano, 2018).

How viewers feel about moral issues in TV entertainment has received much less consideration. This essay will now concentrate on how viewers perceive TV shows, how they assess ethical difficulties in news and entertainment programmes, and what steps (if any) they recommend should be taken to address ethical issues (Gonzalez & Lecaros, 2020). One of the most defined subfields of media ethics is journalistic ethics. Media ethics frequently favor journalistic ethics. Journalism ethics covers a wide range of subtopics, including news manipulation, the truth, breaking the law, etc. The portrayal of violence and sex, the use of strong language, fluff or "celebrity news," product placement, advertising, tattoos or taste, etc., are all examples of how entertainment media should be ethical.

This paper takes into recourse journalistic approaches at a time when requests for the news media to maintain worldwide public accountability are growing. The primary causes of this situation are the proliferation of televisions, the empowerment of citizens generally, and technical improvements. When studying journalism, emphasis is placed on news values, promptness, and stylistic elements. The shift from static and interactive media, such as newspapers and magazines, to dynamic and interactive media, such as televisions, has accelerated this concern, making media ethics a central topic of media studies and practice. The ethical standards that employees of traditional media should uphold are extensively discussed in the literature. Although paid television programs are more popular, there is little information on how well they adhere to moral principles (Gonzalez & Lecaros, 2020).

3 Theoretical Literature Review

One of the most popular tools for holding journalists accountable is the code of ethics. Noting that codes of ethics operate as a self-regulatory mechanism to ensure the social right to information, it is important to note that they have always been regarded as having an internal character, both in their operation and in their development. However, the efforts of journalists' organizations, official associations of journalists, or journalists' labor unions to enforce media responsibility for society are where these ethical standards' most widespread roots can be found (Soria, 1984). These organizations

concentrate their efforts on policing communication specialists, providing advice on how to do their jobs properly, and defending citizens' basic rights. In other words, these are outside mechanisms for overseeing the activities of professionals and the media, meant to increase journalists' understanding of their moral obligation to uphold the standards of the field (Aznar, 1999).

Impact of Journalism Code of Ethics on the Audience

In their study of the ethics literature, Loe et al. (2020) reveal a wide range of findings about the effect of codes of ethics. According to Dean (2012) and Sims (2011), before a code may influence awareness and behavior, employees must be familiar with its contents. Morris et al. (2016) found that codes were ineffectual, and they further emphasized that trust in code effectiveness diminishes when standards decline. Marshall et al. (2018) reported mixed results about the effects of codes on ethical behavior. Personal codes had a greater impact on behavior than corporate codes, as claimed by Ekin & Tezolmez (2019).

Codes are ineffectual unless they are effectively communicated, according to Weeks & Nantel (2012). According to Maes et al. (2018), codes indicate an effort to spur discussion regarding unethical behavior. McDonald (2000) demanded that codes be established in plain language and that they must express the organization's commitment to its employees as well as the employees' duties regarding ethical behavior. The impact of codes of ethics on consumer expectations was explored by Strutton et al. (2017), who also made the argument that codes by themselves are ineffective at changing behavior. In contrast to what Schwartz (2010) claimed, a later study (2011) found that codes are successful in certain circumstances while failing in others.

Loe et al. (2020) argued that codes influence ethical behavior and the degree of knowledge of ethical issues despite the conflicting findings on code impacts. As was already indicated, Wotruba et al. (2011) found that as managers become more aware of the exact contents and intents of codes, their value as a tool for guiding behavior and decisions increases. However, other research (Chonko et al., 2013; Vitell & Encarnacion, 2006) offered proof of the effectiveness of the code in terms of influencing employee behavior and helping employees recognize proper ethical behavior. In a more recent study, Stevens (2018) found that when corporate ethical standards are successfully communicated and ingrained in organizational culture, they can be useful tools for shaping employee behavior and directing ethical decision-making.

Code of Ethics in Broadcast Media

Television and news media have occasionally conducted public self-examinations in recent years. Ethics debates have been shown on public television, in well-known publications such as Time and Newsweek, and on C-SPAN. This worry about morals and behavior is not brand-new. The first journalism schools were founded not long after, and soon after that, publications concerning standards and procedures started to appear.

An outstanding bibliography of early journalism studies was supplied by Cooper (2018). Over the past ten or so years, the pace has accelerated.

In his poll of reporters, editors, and journalism instructors, Merrill (2015) discovered that journalists linked ethical behavior with objective news coverage and saw ethics as obedience to a code of prescribed behavior. In a qualitative study of newspaper journalists, Mills (2019) discovered similar results.

In a study of two newspapers conducted in the same year, Pritchard (2019) discovered that ethical standards did not always affect the choices made by journalists. A rich stew's ingredient is the code of ethics (Pritchard, 2019, p. 940). He concluded that codes may just be symbolic and that unwritten professional norms play a significant part in the decision-making process. In Wulfemeyer's 2010 research on news directors, it was shown that 40% had established codes of ethics for their newsrooms and that 95% of them believed electronic journalists should adhere to these standards.

A similar investigation was carried out by Anderson and Leigh (2012). They conducted a poll of television news directors to learn more about the standards of ethics and procedures in the newsroom, building on their earlier study of newspaper managing editors. They discovered that all news directors agreed that ethical standards should be made known to the journalists who worked for them. Only slightly more than a quarter of them had a code of conduct posted in the newsroom, but more than half claimed to have given copies of the code to the workers. More encouragingly, just over 60% reported sending memoranda to the workforce about an ethical dilemma, and close to 60% reported holding seminars or meetings with their team to address ethics. They concluded that ethical concerns are likely to persist.

To address this issue, several authors have written books on journalism ethics. The paper's goal is not to provide a comprehensive bibliography of all books; rather, a sample would be suitable. The texts can be divided into two broad categories: those that define and defend a system of ethics for the practice of journalism and discuss the philosophical underpinnings to get there and those that present case studies of ethical situations after giving a basic education in ethics and philosophical underpinnings (Anderson and Leigh, 2012).

Merrill, who has authored multiple books on the subject, is one of the former. His 2010 book, Philosophy of Journalism, which he coauthored with Wulfemeyer, offers a thorough analysis of the origins of journalistic ethics and how journalistic philosophy is applied to major issues that the profession must address. However, Cohen and Elliott's (2017) research emphasizes that it also develops and explains the ethical process without using an example. To create what he calls the five principles of journalism - which integrate the ethics and social responsibility of the industry - Lambeth (2012) also brings together philosophies, journalistic realities, and moral reasoning. After introducing the framework, Fink (2018) connects ethics to a range of contexts, including the pursuit of news, the pursuit of profit, and media and society. Goodwin (2017) provides chapters on several news ethics concerns, and Rubin (2018) compiles several pieces on media

ethics-related topics. For television news, Matelski (2011) provides an overview, an evolution, and a philosophical foundation. One of the most current is Cohen and Elliott's collection of essays on ethical topics and assessment of the state of journalistic ethics (2017).

Christians, like Merrill, have carved out a place for themselves on both sides and have produced several books regarding journalism ethics. His 1980 book, which he cowrote with Covert, looked at journalism in the country. He concluded that practical ethics is the actual obstacle facing the journalistic industry. Another book from 2017 that was coauthored by Wimmer and Dominick gave several cases and remarks on them after presenting an ethical overview and demonstrating how to use the Potter Box to answer ethical dilemmas. Dillman (2019) offered case studies and commentary after describing journalistic ethics in many subject areas. Patterson and Wilkins did the same (1991). In addition, the tide is not going anywhere: a publisher has approved the publication of yet another book that will first offer the philosophical underpinnings before moving on to case studies.

Nevertheless, despite the abundance of books written for the classroom, Lambeth (2012) found that over 90% of reporters claimed that their daily experiences in the newsroom had the biggest impact on how they developed their ethics. Lambeth (2012) discovered this in their thorough investigation of news personnel. Only 53% of respondents stated that teachers at journalism schools had an impact, while nearly 90% claimed that newsroom learning was the biggest source of influence on ethics (135). In a previous study, Meyer (2017) polled newspaper editors, publishers, and reporters about the newsroom's ethical culture, specific ethical problems, and the kind of ethical talks that take place there.

Similar queries were posed by Wulfemeyer (2010) in their investigation of journalists across all media. Although Anderson and Leigh (2012) and Wulfemeyer (1990) touch on related issues, Meyer's work has not been remade for broadcast. At a time when commercial influences are significant, broadcast journalism ethics are gaining interest. Consumer knowledge and ethics are related, according to research, and the relevance of consumerism in broadcast newsroom organizational culture (McManus, 2014).

Unfortunately, consumer-based strategies have more frequently resulted in commercial demands and "sensationalism" for ratings in the case of local television news (Kaniss, 2011, p. 46). Although Kaniss accepted the significance of the late-night show and its emphasis on providing rapid coverage of crimes, fires, and accidents, she disregarded the producer's role in determining how those news stories would be handled. Producers of local television news regularly face moral dilemmas when making these choices.

Code of Ethics in Digital Media

The digital divide, which has separated the wealthy from the poor in terms of access within and across countries and their lack of access to new information technology, is

one ethical concern that has resulted from internet use (Callahan, 2013). As a result, the gap between civilizations with low levels of information and those with high levels of information grew.

Because the internet instils a set of cultural values, there are additional ethical considerations regarding its cultural aspects (Liaropoulos, 2014). These include perspectives on interpersonal interactions, personal religion, and the state of humanity. Traditional civilizations have been tested and overpowered by the glamour of these cultural revolutions. In a balanced sense, civilizations need to share ideas to establish a dialogue between them, but the internet has forced the worldview, values, and language of one culture upon another, affecting the purported dialogue and resulting in cultural imperialism. Culture is dominated by cultural imperialism. When a dominant culture promotes false values that are detrimental to the genuine well-being of individuals and groups, this poses a dilemma (Callahan, 2013). For instance, the internet as a mass medium has disseminated Western culture's value-laden messages to peoples and cultures that are ill-equipped to handle them. These topics include marital and family-related issues, which have generated a severe global catastrophe.

Additionally, the internet has made a connection between freedom of expression and its intricate features. Since this is the foundation of democracy, there is freedom of expression and the ability to seek out and share ideas (Price, Rozumilowicz &Verhulst, 2012). Public authorities have tried to obstruct online information access considering this common good. To manipulate the public through propaganda and disinformation or by restricting legitimate freedom of expression and opinion, authoritarians have considered some subjects on the internet to be threatening or humiliating to them and have prohibited access to information.

With the advent of the internet and the effects of globalization and technology, journalism and the media have undergone a significant transformation. Media dominance has expanded because of globalization, yet journalism has become more susceptible to ideological and financial pressures. The internet has been a useful tool for informing the public of news and information. Internet usage has increased in Kenya as major media outlets adopt blogs, Twitter, and other online and digital formats to reach a larger audience. However, the fierce competition in the economy and the round-the-clock nature of internet journalism have fueled rumours and sensationalism. Most online journalists use Facebook, Twitter, and other social media as a platform to invite their fans to visit their pages and leave comments on their ideas (Ndonye, 2014). Since there is no meaningful reporting or opinion, journalistic integrity is swept under the rug.

The internet contains enormous amounts of information, much of which has not been verified for authenticity and applicability. Users personalize information on the internet using its technological capabilities, and it also erects electronic walls against foreign ideas (Ward, 2013b). In a pluralist world where people must have mutual understanding, this development is unethical. Journalists must also deal with libertarians' concerns about the truthfulness and authenticity of the news as well as the exchange of ideas and information. Radical libertarianism in journalism is incorrect and detrimental to the right

to free expression in pursuit of the truth (Phyllis, Meister &Japp, 2015). The claim of truth has been reduced as total freedom in online media has replaced standards (Seib, 2012). They have developed their own set of standards for honesty and authenticity, which has jeopardized the concepts of the common good, solidarity, and true community.

Being honest, having strong moral values, being morally upright, and having the attribute of being entire and undivided are all examples of having integrity (Mollie & Ghislain, 2012). Therefore, maintaining one's integrity entails abiding by moral and ethical standards. This international norm requires mass media professionals and journalists to provide their information and communication with honesty, decency, and regard for their audience's dignity (Ward, 2013b). All journalists and media professionals should seek the truth and report it, limit harm, work independently, and be accountable, according to the Media Council of Kenya (2007).

The Committee of Editors & Press Complaints Commission (2012) also adopted the American Society of Newspaper Editors' (1922) list of journalism's canons, which states that journalists must act with sincerity, truthfulness, accuracy (good faith with readers), impartiality (news reports free from opinion or bias), fair play, and decency (recognition of private rights, prompt correction of errors).

The act of using someone else's concepts, ideas, or creative efforts and presenting them under your name as your own is referred to as plagiarism (Yu, 2017). One can plagiarize a whole piece of writing or just a section or sentence. Even slightly altering a statement's wording qualifies as plagiarism. Journalists are expected to look for plagiarism and to ensure that their reports are original and unrepeatable. The development of the internet has made plagiarism a widespread habit. For instance, some journalists have been accused of stealing stories from lesser-read blogs and posting them in mainstream media under their names (Shipley, 2017). This behavior undermines a journalist's honesty and integrity and has a significant negative impact on journalism ethics.

The best technique to prevent plagiarism is to cite the portion that was taken from another source. Paraphrasing a concept and explicitly stating it in your own words can help eliminate plagiarism. It should be noted, nevertheless, that acknowledgement—even when paraphrasing—remains the strongest tool for preventing plagiarism. It is interesting to note that plagiarism does not violate copyright (MacQueen, Waelde & Graeme, 2017). For instance, there are publications and items whose copyright has either expired or is already in the public domain. Even though it is plagiarism to replicate such works, one cannot be charged with violating their copyright. This also holds for information and materials that are not protected by copyright.

Piracy entails making a replica of anything and selling it again as if it were the original (Owen, 2011). Music or software that is not the original and is sold for less than the original are two examples of pirated goods. Piracy recently expanded to include downloading copies of digital files from sharing websites (Owen, 2001). This can occur occasionally without being referred to as piracy.

For instance, one can download and copy-paste poetry, novels, and other literary works from websites that provide anthologies. These resources can be distributed even if they are copyrighted. Piracy is a type of copyright infringement in which information or property is given out or sold without having obtained permission to do so (MacQueen, Waelde& Graeme, 2017). In journalism, plagiarism occurs when one media outlet steals something or information from another source and uses it for commercial gain. This could also entail playing unoriginal music or displaying videos without the creators' or owners' consent.

Copyright is a legal notion that states and governments have adopted to grant authors of original works the exclusive right to use them for a set period (Christians & Nordenstreng, 2014). This is a "right to copy," as the name suggests, as well as the right to be acknowledged for the work to determine who has the authority to transform it into other forms, profit monetarily from it, or perform it, among other related rights (Freeman & Graham, 2004). Copyright is a type of intellectual property, such as patents, trade secrets, and trademarks, that can be used to protect any discrete and substantive form of an idea or piece of information that can be expressed.

There are situations when journalists and members of the media violate copyright. However, because copyright infringement has serious repercussions, it is not only a legal but also an ethical problem (Christians & Nordenstreng, 2014). Losing reputation and respect for professionals and media organizations is one of these effects. A case in point is the Kenyan NMG, which was accused of imputing Jubilee Alliance images that belonged to CORD in the newspaper edition of December 22, 2012.

The general people grumbled and vowed to no longer connect themselves with NMG products. Regardless of whether the error was deliberate, this is merely one of the negative effects of ignoring ethical issues. As a result, journalists and others in the mass communication industry should be sensitive to accuracy and irreducible faults. Other repercussions include lawsuits, poorer search engine rankings, and withholding of tweets, media, or material removal. Journalists ought to be aware that it is moral to treat others in the same way that they wish to be treated. Therefore, when a media outlet steals content from others, its content will also be affected because everything is connected (Christians & Nordenstreng, 2014).

3. Methodology

The researcher applied a mixed-methods approach to effectively utilize all the tools of data collection available in both methods rather than being restricted to those types typically associated with quantitative research or qualitative research. The researcher employed a mixed approach to obtain detailed information on how the ICU "*Chumba Cha Umbea*" Programme of DSTV's Maisha Magic Bongo Channel adheres to

journalistic ethics. The target population included viewers of the ICU "*Chumba cha Umbea*" programme. For qualitative data, the study population was drawn from the key informants, who included MCT officers (2), a media lawyer (1), TV producers/editor (1), and senior practicing journalist (1). In total, the study comprised 85 participants. The criteria for selecting the said households were that they owned a television and had access to DSTV's Maisha Magic Bongo channel that airs the ICU "*Chumba cha Umbea*" programme. The researcher conducted in-depth interviews with the key informants. The questionnaire and interviews were also supplemented by 30 programme reviews, covering various themes spanning a period of six months, from March – August 2022. The programme review helped to sieve the programmes that adhered to journalist ethics and those that fell short of the journalism code of ethics. Data were collected using a survey questionnaire and key informant guides. In terms of analysis, quantitative data were analysed using descriptive statistics and presented using frequencies and percentages. On the other hand, qualitative data were analysed using thematic analysis based on the specific objectives.

4. Findings

The findings indicated that, indeed, most of the interviewed respondents (99%) had watched the programme, with only a small fraction of the respondents showing they had never watched the programme.

Figure 1: Viewership of Dstv's *"ICU Chumba cha Umbea"* Programme
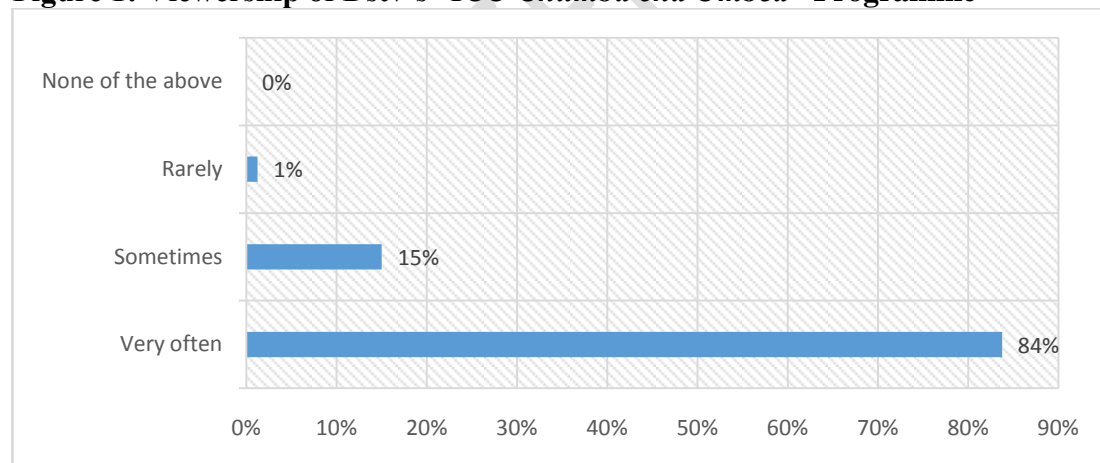
This validates the fact that the ICU *"Chumba cha Umbea"* programme is being watched by the respondents in the targeted study area. The study findings further revealed that most of the respondents (84%) often watched the programme, followed by 15% who sometimes watched the programme, while only one percent rarely watched the programme. The findings show that indeed, most of the respondents had watched the programme.

Figure 2: Extent of unethical content coverage
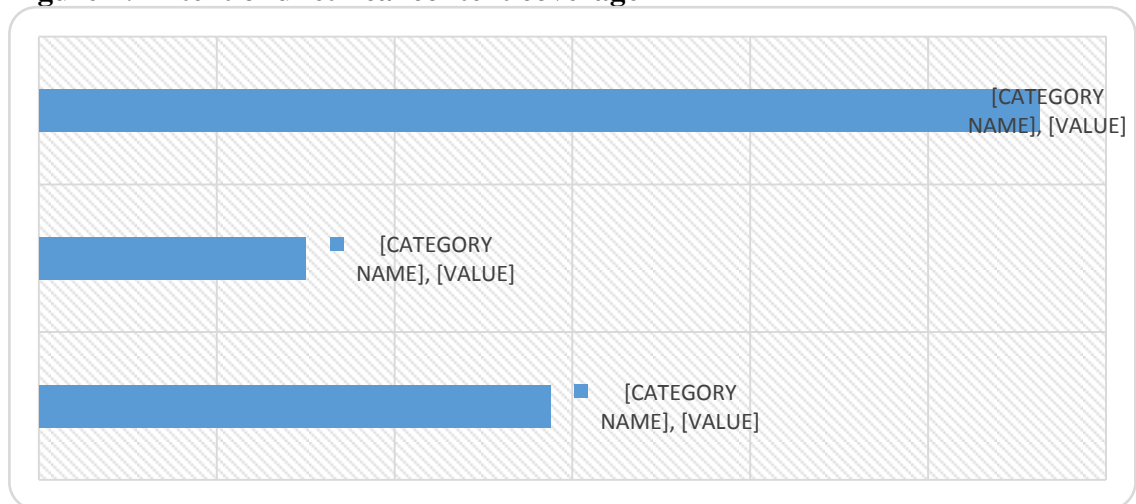
When asked about the content of the ICU *"Chumba cha Umbea"* programme, most of the respondents (56%) said that there was no problem with the content, while 29% of the respondents showed that there was ethical violation in the programme. On the other hand, 15% of the respondents pointed out that the content was violative of ethical conduct.

However, during interviews with key informants, they pointed out in some instances where the content violated the code of ethics governing journalism in Tanzania. These data were analysed from the episodes that ran for six months, from March-August 2022. To obtain the views, the researcher interviewed a media lawyer, a media practitioner (senior journalist), a programme producer and two officers from the Media Council of Tanzania. These views were expressed in the form of interviews and are expressed below.

***Dinna Marious Anawadai EFM radio; kesi kaipeleka Mahakamani* (Translated loosely**: Dinna Marious sues EFM radio station) *In* this story, broadcast on July 17th, 2022, the broadcasters of the ICU "*Chumba cha Umbea*" programme run a story in which the allegation that one of the prominent presenters of a famous city radio, EFM, had taken the radio station to court for unpaid salaries. In the video, the presenters running the episode are seen visiting the premise of the radio station but did not get someone from the station to interview or corroborate the study. Instead, they kept asking any person who they came across near the gate, including the get-keepers. Furthermore, they did not bother to first obtain the facts or allegations from either side. In one of the interviews, this is what one of the interviewees said:

> *"From that episode, one could see that these presenters were not at all keen on issues of professionalism or ethics; they went ahead to broadcast the episode without getting balancing the story from both sides. In addition, they never provided any evidence about the source of their story; nor did they present any*

court documents/filing evidencing their allegations," Key Informant Interview, Media Law Professional, August 2022.

While there is unethical content in the ICU "*Chumba Cha Umbea*" Programme of Maisha Magic Bongo Channel, the programme also highlights some key entertainment content that is of ethical value and of importance to society.

Table 1: Positive Aspects of the ICU Program (March to August 2022)

Months	Number of times	Ethical Values highlighted by the Programme
March	4	Fashion issues; awareness creation of health issues
April	2	Marriage advice
May	4	Entertainment
June	3	Educative sessions; supporting government initiatives
July	4	Lifestyle; Increased access to information
August	1	Talent recognition; Source of Inspiration

Table 1 shows that although the program might violate some journalism codes, it has some obvious advantages. For instance, through a review of the program for the six months spanning from March to August 2022, it was indicated that for June 2021, the "ICU Chumba cha Umbea" featured issues of fashion, which helped to entrain and inform viewers about what is trendy in the fashion world. The same program also highlights poorly dressed personalities, which helps to act as a warning to those who do not pay attention to matters of fashion whenever they are to appear in the public.

Most of the respondents (78%) agreed that the code of ethics was a very useful tool, followed by 15% of the respondents. The findings show that most of the respondents (53%) were of the view that the ICU programme was not broadcasting true stories. Most of the respondents (56%) were not very familiar with the code of ethics.

In addition, the findings further indicated that the study showed that many viewers value what is entertaining to them and not necessarily what is ethical or not. It is for this reason that they were not familiar with the code of ethics governing journalism in the country. Most of the respondents (70%) were not sure if the code of ethics can help to improve the quality of journalism in the country.

Moreover, the study findings further showed that most of the respondents (66%) were more likely to recommend the ICU programme to their friends. These findings, indeed, imply the popularity of the programme among viewers in Tanzania. Most of the respondents (73%) were of the view that the ICU programme should not be banned.

5. Discussions

This study adopted social responsibility theory as the main guiding theory. The findings show us that most entertainment media practitioners, much as this theory bestows on the

need to be responsible to the public before broadcasting, are not bothered. It is important for media owners and professionals to exercise their duty. Entertainment media content floods the media, so its impact on the audience is great. It cannot be overemphasized that the television media have taken a center stage in our daily activities, especially in the 21st century, with the emergence and consolidation of different television stations and service providers (Usaini, 2010). Ethics and development are two inextricably interwoven concepts. Development implies a certain vision of the future and decisions about the actions that will help that future come about. Thus, the idea of development connotes "what ought to be done" to get from here to there. The core concern of ethics is "what ought to be done" regarding human behavior (Gaziano, 2018).

It is clear from the findings that most of the respondents do not find the content broadcast by the *"ICU Chumba cha Umbea"* program that such content is unethical; to them, it is entrainment. Journalists' determination to violate these norms at will has been strengthened by this mindset (Semujju, 2016). This issue also arises from the fact that journalists are more in agreement with criticism of their industry and the caliber of their job from the public. Most news media experts claim that the distinctions between commentary and reporting as well as between entertainment and news have become hazier. A rising number of journalists, editors, and news executives agree that news coverage sometimes borders sensationalism and contains numerous factual inaccuracies (Kasambula, 2019).

Television, print, radio, and online news outlets all share the public's concerns about their watchdog function. Today, more news outlets than only a few years ago claim that in regard to covering the personal and moral conduct of public leaders, the media creates controversy rather than merely reporting the news. For instance, large majority of the local and national press concur with the public that the Clinton-Lewinsky scandal was overreported.

The media remains aware of the effects of these deficiencies. The one problem that the news media points to as being the most crucial one for journalism today is a lack of credibility. For journalists and editors, the causes of journalism's issues are equally obvious: escalating commercial and financial demands. Working journalists, in large numbers, claim that heightened bottom-line pressure is degrading the standard of coverage on both the local and national levels. Although less frequently held by media professionals, this viewpoint is more widespread than it was just four years ago (Kasambula, 2019).

Increased financial strain is another issue facing the media, which is visible in both print and television press, although it has increased more among those on television and radio, especially national television. The surveys indicate that rather than just changing the way things are done, most journalists and media owners claim that the pressure to turn a profit is harming the quality of coverage.

Other evidence suggests that people who work in television news find financial pressure to be particularly problematic. They are more likely than their colleagues in print to point to quality difficulties as journalism's main issue and claim that the news media blurs the boundary between entertainment and reporting to draw in new audiences (Semujju, 2016). While virtually all news media respondents believe that having diversified firms own news organizations has harmed their line of work, most also believe that corporate owners have little control over what is covered or prioritized. In a similar vein, few journalists claim that advertising considerations significantly influence news judgments (Semujju, 2016).

There are also increasing calls for the development of ethical codes for electronic media, especially entertainment television. These calls have become more strident given the increased role entertainment television has been playing in the diffusion of information and knowledge. Efforts at curbing the perceived deleterious effects of entertainment television in Tanzania trigger mobilizations against censorship. Ethical concerns are equally justifiable when we consider the globalization of prosocial television practices.

5. Conclusion

From the findings, the code of ethics does play an important role in acting as the foundation of ethical journalism. However, what is surprising is that, according to the findings, what people love and view as entertaining is not necessarily ethical. This study has indeed demonstrated this fact. For instance, if one is to refer to the Code of Ethics for Media Professionals (2020), one would see that there are many instances of ethics that have been violated by the programme. Despite this situation, viewers are not bothered because they care more about the content that is entertaining to them.

From these findings, it can hence be concluded that it is important for journalists to restrain themselves from the emotional or sensationalisation of issues, as this tends to derail them from following the ethics of journalism. While it is agreeable that most of the conduct of celebrities normally breaches the expectations of their audiences, it is paramount that when journalists are covering such events, they strike a balance between what is entertaining and ethical. While this study might not have exhausted the concept of media ethics in regard to entertainment gossip, it has, nevertheless, shed light on viewers' perceptions and what can be done to improve content programming.

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