CHAPTER 4

THE ROLE OF THE MEDIA IN THE FIGHT AGAINST CORRUPTION IN THE PRESERVATION OF CULTURAL HERITAGE

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Summary: The media has a crucial role in the fight against corruption because it influences the detection, exposure, and prevention of corrupt activities. Their task is to inform the public about cases of corruption, their consequences, and their impact on society. In this way, they raise citizens' awareness of corruption and its harmful consequences. Journalists should uncover corrupt practices, individuals, or institutions and submit evidence to competent institutions. Through monitoring and reporting on the activities of politicians and public officials, the media identifies possible corrupt practices. The media can support activists by giving space to their stories, initiatives, and opinions. They play a crucial role in promoting accountability and supporting the justice system. All this will be examined through a questionnaire, to see the readiness and role of the media in the fight against corruption, which is the goal of the work. The authors want to show that the media should work professionally, ethically, and with care to avoid all forms of manipulation.

Keywords: *media, corruption, manipulation, consciousness, ethics*

JEL: K42, H83, D73, O17

1. Introduction

The media play a key role in informing the public about corrupt practices that affect the preservation of cultural heritage. The role of the media is reflected

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in the illumination of reality and the presentation of social reality, as well as infor-mation, entertainment, and learning. With their real power, they manage to typify social relations, shape identities, model lifestyles, and values, encourage cognitive and emotional processes, participate in socialization and the process of educati-on, to create social consensus but also produce stereotypes - at the same time influencing social reality and people's behavior. (Prodović, B., 2011) Reporting on corruption in that area helps raise awareness and encourages public debate. The media has the power to educate the public about the importance of preserving cultural heritage and the dangers of corruption. Through reports, documentaries, and interviews, the media can raise awareness of the value of cultural heritage and encourage citizens to actively engage in the protection and prevention of corruption.

However, the disorganization of Bosnian society, caused by the state of the political system and the functioning of the state, is inevitably reflected in the me-dia. The population of this country has not yet recovered from the consequences of the civil war that ended with the Dayton Peace Agreement, signed in Decem-ber 1995. The mentioned document established very complex arrangements in the distribution of power, which simultaneously affected public services in Bosnia and Herzegovina. BiH is divided into two entities: the Federation of Bosnia and Herzegovina the Republika Srpska, and the Brčko District. The state of Bosnia and Herzegovina has very limited powers. BiH is a parliamentary republic with legi-slation and a three-member Presidency, in which each member is from one of the constituent nations. Unfortunately, also in the matter of cultural heritage, the international gap is evident.

Failure to respect ethical principles during reporting is evident. Journalists try to follow political subjects aiming for their favor, rather than objectively informing the public. (Dušanić - Gačić, S., et al., 2023) Such a situation is also reflected in cul-tural heritage where journalists have the power to point out abuses, but rarely do so. The function of a journalist who should and must be a critic of society has been lost. The situation in the Bosnian media is such that what should be decided by editors and journalists is decided by politics, managers, media owners, sources of information, and advertisers. The journalist as a reporter is disappearing, his place of monitoring processes in the media reality is being taken over by impersonal power structures and mechanisms, capital owners, and power holders. A large part of the activities of journalists can be characterized as passive processing of information. (Poler Kovačič M., 2001) Journalists in Bosnia and Herzegovina, when processing notifications for publication or when they routinely follow this or that event, respond only to the stimulus of the information source. (Hunt T., Grunig J.E., 1995.) This way of reporting is not denied even in the matter of cultural heritage.

On the other hand, Bosnia and Herzegovina is a country rich in cultural heritage. The preservation of intangible cultural heritage is carried out under the auspices of the 2003 Convention on the Preservation of Intangible Cultural Heritage. Intangible cultural heritage is defined as practices, suggestions, expressions, and skills as well as all associated instruments, objects, artificial products, and cultural spaces that communities, groups, and in some cases, individuals recognize as part of their cultural heritage. As such, it manifests itself in the following domains: oral traditions and expressions; performance art; social practices, rituals, and ceremonial events; knowledge and practices related to the universe; and traditional crafts. To preserve this type of cultural heritage, a Representative List of Intangible Cultural Heritage of Humanity was established, as well as a List of Intangible Cultural Heritage in Need of Urgent Protection (https://ich.unesco.org/en/lists). Bosnia and Herzegovina ratified the Convention on the Preservation of Intangible Cultural Heritage on July 16, 2008. Each country that is a signatory to the Convention should maintain one or more inventories of elements of intangible heritage to preserve the intangible cultural heritage on its territory. Competent ministries in the Federation of BiH and Republika Srpska maintain open preliminary lists of tangible cultural heritage, which together form the Preliminary Open List of Intangible Cultural Heritage of Bosnia and Herzegovina. Officially, the Ministry of Foreign Affairs of Bosnia and Herzegovina presents Bosnia and Herzegovina as a country with a long and meaningful historical memory. (http://unescobih.mcp.gov.ba/)

Inscribed properties from Bosnia and Herzegovina on the UNESCO World Heritage List are the Mehmed Pasha Sokolović Bridge in Višegrad and the Old Bridge area of the old town of Mostar. In addition, there are nine more goods from Bosnia and Herzegovina on the tentative list of goods that the country can nominate in the coming period. The tentative or temporary list (list of potential goods) represents an inventory of goods located on the territory of the state, that it considers suitable for inclusion on the UNESCO World Heritage List. Member States include in their Tentative Lists those properties that they consider to be cultural and/or natural heritage of exceptional universal value and that they intend to nominate in the coming years. Nominations for the World Heritage List are not considered if the nominated property is not already on the State's Tentative List. Good things from BiH that are currently on the Tentative List: Natural architectural complex of Jajce (10.3.2006), Sarajevo - a unique symbol of universal multiculturalism - permanently open city (1.9.1997), Stećci - medieval tombstones (18.4.2011), Historical urban Počitelj area (2.1.2007), Natural and urban area Blagaj (11.12.2007), Natural and historical area Blidinje (11.12.2007), Natural and historical area Stolac (11.12.2007), Pećina Vjetrenica (22.11.2004), Prašuma Perućica (2017), Jewish Cemetery in Sarajevo (2018). (http://unescobih.mcp.gov.ba/)

Entire cities are a living heritage of past times, for example - Jajce, Kraljeva Sutjeska, Bobovac, Vranduk, Počitelj, Prusac, Mostar, Sarajevo, Tešanj, Maglaj, Gradačac, Stolac, and others. The ancient villa on Mogorjelo near Čapljina, the late antique basilica in Breza, the complex of Roman buildings in Putovići near Zenica, and Ilidža near Sarajevo are archaeological sites of the first degree.

Art historians have registered around 3,000 buildings, which, according to UNESCO standards, need to be conserved and restored. The Ministry of Foreign Affairs of Bosnia and Herzegovina states that the authentic symbol of this country is the stećak - an artifact of spontaneous Bosnian cult art. Stećci primarily marks the resting places of the dead. On those massive stones, on their relief drawings, and in their lapidary inscriptions, there are symbols of a departed life. There are stećaks all over Bosnia and Herzegovina, and in Radimlja near Stolac, there are so many of them that they form a unique necropolis of this kind in the world. Perhaps its most valuable exhibit, the National Museum houses the Haggadah, one of the most beautiful books of its kind in the world. It is a Hebrew manuscript illuminated codex on thin leather, created in the late 14th or early 15th century in Spain. Hvalov Zbornik, Hrvojev Misali and other ancient writings of an ecclesiastical nature are very valuable examples of the literary heritage of Bosnia and Herzegovina. Gazi Husrev-bey's library has an extremely valuable calligraphic copy of the Qur'an, which is decorated with rich ornamental elements. This unique literary monument was donated to the Library by the Grand Vizier of the Turkish Empire and benefactor, originally from these regions, Mehmed Pasha Sokolović.

The subject of research in this paper is the influence of the media on corruption and journalistic ethics in the protection of cultural heritage, given that the media in Bosnia and Herzegovina "take their side" in every respect and social event, including when it comes to cultural heritage. The media form interpretive frameworks in which messages are easier to interpret and understand (Velov B., Kolev D., 2021), which is why our goal is to show the necessity of respecting ethics in reporting. The work aims to show the influence and state of affairs in the media when it comes to ethics and the influence on the preservation of cultural heritage. We will present and compare the journalistic practice that has overcome the requirements of quality ethical journalism, but also the influence in the preservation of cultural heritage.

The main hypothesis of the work is the role of the media in Bosnia and Herzegovina in the fight against corruption in the preservation of cultural heritage while giving importance to ethical reporting. In doing so, we will be guided by the fact that the media have an important mission of pointing out corruption and unethicality. Journalists and researchers can investigate and expose cases of corruption related to cultural heritage. Their reports can help uncover illegal activities and encourage competent institutions to conduct investigations.

We conducted empirical research in the territory of Bosnia and Herzegovina by sending an electronic questionnaire to electronic addresses. Data collection lasted less than three months (May - July 2023), and the questionnaires were sent several times to the same addresses. The final number of collected questionnaires was rounded to 233.

1.1. Overview of basic terms and literature

According to the thematic collection of the European Commission, corruption slows down economic growth and impairs the efficiency of public expenditures because the funds are not used to achieve results favorable to the economy. When public resources are limited, corruption particularly impairs the sustainability of public budgets and contributes to the reduction of public funds for investments. In the case of a deficit, the cost of servicing part of the debt that arose due to corruption has an additional long-term effect on public finances. It has been estimated that the costs of corruption in the EU economy amount to EUR 120 billion per year, which is only slightly less than the amount of the annual budget of the European Union. Since corruption and low rates of inclusive growth are mutually dependent, the fight against corruption is crucial for the sustainability of structural reforms. The stated amount is based on the estimates of specialized institutions and bodies, such as the estimates presented in the publication of the International Chamber of Commerce, Transparency International, the UN Global Compact, and the World Economic Forum entitled "Clean Business is Good Business". This is precisely where the media should play a key role if they respect the ethical principles of the profession.

Corruption is a negative social phenomenon, which manifests itself in various forms of abuse of position or authority to acquire property or other benefits, for oneself or others, whether it is in the public or private sector. It represents a threat to the rule of law, democracy and human rights, undermines good governance, fairness and social justice, destroys competition, hinders economic development and threatens the proper and fair functioning of the market economy, threatens the stability of democratic institutions, the moral foundations of society, ethical value and justice. Corruption is a relationship based on the abuse of public authority to gain personal benefit or benefit for another.

As a social phenomenon, corruption is as old as human society, which reacted to it in different ways, mostly trying to suppress it as much as possible and defining it as a completely negative phenomenon. One generally accepted definition of corruption would be that it is the illegal use of social and state positions and power for private gain.

Corruption and transparency are two interrelated social phenomena that usually do not go hand in hand. Namely, the existence of corruption is mostly linked to non-transparency and conversely, increased transparency reduces the possibility of corruption. In essence, transparency is the most successful tool in the fight against any form of abuse, and therefore corruption. Although corruption is not equally represented everywhere, we would not be wrong if we say that corruption is present in many aspects of life and that no society is completely immune to this "disease", regardless of whether it is developed or less developed countries.

According to Marshall McLuhan, media is a force that has turned the world into a global village, and their expansion has made journalism an important profession and a necessity in society. Precisely due to the need for information in modern society, there is a built-in requirement for the humanization of both society itself and the journalism profession. Nowhere is the need for moral judgment more relevant than in journalism and other fields of mass media. (Day, L.A., 2004)

The ethics of the profession is raised as a matter of need and necessity, and the segment of journalistic ethics and its respect in the journalistic profession is particularly important. Ethical standards are adopted by media houses and associations of journalists through codes of conduct. How much the codes are respected depends on the journalists, editors and media owners themselves. Codes of professional ethics do not prescribe any severe sanctions, but only moral ones, therefore they are easier to break than laws, the implementation of which is supervised by the state, while the observance of professional ethics is controlled by journalists and publishers. (Ivanuš Ž., 2021) In order to be able to talk about journalistic ethics, journalism must be free and independent. Ethics in the narrower sense is the science of morality, and journalistic ethics is specific because of the journalistic profession and its requirements, which daily put journalists in front of moral dilemmas. (Poler Kovačić M., 2001.)

Journalistic ethics implies the professional application of a certain set of values that the journalist as an individual has freely adopted and considers to be correct, and applies them as such in practice. Professional codes and advice for the press meet the general requirements, which are as follows: provide the entire population with accurate, fair and complete information, which that population has the right to expect and provide protection against abuse and distortion; protect those who professionally deal with information from all forms of pressure or coercion that would prevent them from providing the public with information defined in this way or would encourage them to work against their conscience; to provide the best possible flow of information in society, in line with the basic essential mission of the press in liberal regimes. This means at the same time that

journalists should have free access to sources of information, in the name of the public's right to be informed and that the public has free access to express themselves through the media. Maintaining this double flow is one of the essential duties of journalists and the media. (Vidaković M., 2009.)

Journalism is also a profession, based on ethical principles understood as the journalist's duty to serve the truth. Since journalism is not just a job, its essence also consists of what the public thinks about it. Journalism has another reality, dedicated to informing the public in a precise and reliable way about everything people need. It is legitimate for people to be interested in everything that happens, everything that can happen to them, or what happens to others. The important role of journalism consists in obtaining precise and reliable information that helps people to find their way in a free society. This is why ethical principles are something that journalism must consist of. (Windt P.Y. et al., 1989) According to Korni (1999), information ethics is not limited to the actions of its most visible actors: journalists, photojournalists, directors and television cameramen, it also refers to the media as organizations. Corney defines critical points related to the ethics of reporting in society: the fragile independence of journalists in relations with various power holders; failures in verifying information, under the combined influence of the laws of the market, the speed of information and the efficiency of professional communicators; confusing freedom of expression, which belongs to everyone, and freedom of the press, which is held in the hands of only a few; presenting information that gives preference to some, certain types of reality to survive in the race for the largest number of listeners, i.e. readers; injuries inflicted on individuals by exploiting violence, encroaching on private life and disregarding the principle that no one can be considered guilty until proven guilty. (Corney D., 1999.)

Ethical journalism serves the public interest by constantly investigating the truth about events. According to the Election Commission "Stringer", Baldwin Chiyamwaka Executive Director, Media Council of Malawi, journalists should fully serve the public by providing them with timely and accurate information. True and accurate information helps the public understand issues and make opinions and judgments about them. These are just some of the general ethical questions or guidelines that should serve media professionals when they speak to the public about certain facts. As written by Ch. Čupić (2008), the role of the media and journalists is threefold: to transmit information essential for public life; to mediate between the authorities and citizens, that is, the state and civil society; and that they are the first external critic and controller of the government. The importance of looking at journalistic ethics in BiH lies in the very fact that the degree of respect, that is, violation of ethical principles also shows the image of society. Many

media are in the hands of dubious coalitions of politics and capital. (Veljanovski R., 2005) True reporting is not an unattainable ideal, but the truth is often difficult to discover and communicate to others. That is why the professional codes of journalistic organizations and associations insist so much on reaching this standard. (Milenković V, 2008). We also note that the first codes were created at the beginning of the twentieth century, already during the first decade in the United States of America, and during the second decade in Europe. The most important of the declarations is the Munich Declaration. The aforementioned declaration prescribes the rights and duties of journalists. The preamble of the Munich Declaration expresses the position that the responsibility of journalists towards the public "precedes any other responsibility, especially towards employers and public authorities".

On the other hand, we can also see that In recent years, corruption-reporting portals have been launched in countries all over the world to facilitate citizens and media reporting suspicious corruption cases. The main advantage of the applicability of corruption reporting portals is reflected in the fact that citizens and media can easily access an anonymous and straightforward reporting tool, empowering them to file corrupt officials and public service providers abusing their positions of entrusted power. Using these portals and reporting the suspicious cases of corruption citizens and media can prevent corrupt officials and public service providers from hiding corruption. (Kukutschka, 2016)

In the broadest sense, corruption can be defined as any abuse of authority to obtain a certain benefit. It manifests itself in everyday life through various forms, from simple ones that border on the permitted and legal to very refined and difficult to detect but extremely difficult illegal actions.

By creating relationships of dependence and blackmail, corruption paralyzes normal social flows, leading to insecurity and the loss of significant financial resources in budgets and funds, the withdrawal of investors and the closing of jobs. It is present in almost all institutions, all social activities, in healthcare, police, economy, judiciary, politics, media, education, culture, and others (Božić & Kesić, 2016).

Depending on who the perpetrators are, at what level it takes place, and how strong the protection is provided publicly or secretly by the official government, it is often characterized by brazen and reckless behavior that is presented as a permitted and unpunished business activity of certain social groups.

The experts of the World Bank answer that corruption usually leaves no tangible traces and that the experience of an individual is not only the best but often the only indicator we have. In addition, perception has a direct impact on society, namely citizens who believe that the police and justice systems are corrupt will

not address or adequately cooperate with representatives of those institutions, regardless of the objective situation. Similarly, firms become more inclined to avoid paying taxes or other regulations (Kaufmann, Kraay & Mastruzzi, 2007).

Considering that it occurs in the public and private sectors, corruption represents a great threat to the democratic and legal order, seriously endangering the economy of every country. That is why the fight against corruption requires good laws, independent and efficient institutions and a public opinion that does not approve or tolerate corruption.

When we talk about Bosnia and Herzegovina and the issue of corruption, we can also mention that the concept of corruption is associated with it. Namely, it is also a popular opinion that the division of the world into cultural zones that resist modernization certainly includes the post-communist cultural zone that crosses, that is, includes various other zones that are determined, among other things, by religion, and corruption is one of the basic characteristics of that culture (Inglehart & Baker , 2000). This is explained by the fact that the culture of communism, i.e. post-communism, influences the development of corruption through a value system that emphasizes survival and through structures that acted as an incentive for the development of corruption, and the process of liberalization, especially privatization, only opened up a new set of possibilities (Sandholtz & Taagepera, 2005).

Corruption exists both in countries that live in abundance and developing countries, but it is still more prevalent in poorer and legally unregulated countries, and the reasons can be: poor and socially disintegrated societies, due to the low incomes of public servants and greater insecurity of their positions, are more susceptible to corruption, in legally unregulated For societies, acts of corruption are more difficult to detect, and even when they are detected, they usually go unpunished or the punishment is selective, the investigation of corruption affairs and the legal protection of society against corruption require, in addition to institutional organization, considerable material resources.

The fight against corruption is the basic principle and prerequisite of good, democratic and successful management in the interest of citizens. Preventive protection against corruption, as well as a gradual change in the awareness of citizens regarding corruption, is becoming more and more important for a successful fight against corruption, because the application and focus exclusively on means of state coercion has proven to be insufficient. That is why it is important to promote responsibility and transparency, and it is especially important to create awareness among citizens that corruption is not only a criminal but also a moral or ethical problem. This is precisely where the role of the media is crucial.

Various classifications of cultural heritage are represented in the literature. According to UNESCO, the concept of cultural heritage includes several categories:

- Tangible cultural heritage, which includes movable cultural heritage (paintings, sculptures, coins and manuscripts), immovable cultural heritage (monuments, archaeological sites) and underwater cultural heritage (shipwrecks, underwater ruins and cities).
- Intangible cultural heritage, which includes oral tradition, music and dance, rituals, etc.
- Natural heritage (natural landscapes with cultural motifs).
- Legacy from armed conflicts. (Jovanović Tončev and Podovac, 2014)

Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritage resources are both irreplaceable sources of life and inspiration. They are our touchstones, our points of reference, and our identity (UNESCO) Cultural heritage is the legacy of physical artifacts, cultural property, and intangible attributes of a group or society that are inherited from past generations, maintained in the present, and bestowed for the benefit of future generations. (Kurin, R. 2004; Bolin, A., 2019)

The preservation of cultural heritage has many significant aspects and importance, and the media can be their bearers. Cultural heritage plays a key role in shaping the identity of individuals, communities and nations. It preserves the history, tradition, language, art and customs inherited from previous generations. Preserving cultural heritage helps people feel connected to their roots and strengthens their sense of belonging. It is a source of rich cultural diversity. Each culture has its unique customs, values, architecture, art and music. The preservation of cultural heritage enables the preservation of different cultural expressions and contributes to the diversity of the global cultural heritage.

Why corruption occurs when we talk about cultural heritage because cultural heritage has great economic potential. Sites with cultural heritage, such as historic cities, archaeological sites, museums and monuments, can attract tourists and create jobs. Preservation of cultural heritage can provide a boost to the local economy and encourage sustainable tourism.

Cultural heritage is a source of knowledge and learning. It provides insight into the past, traditions, techniques and skills used in a particular culture. Preservation of cultural heritage enables access to education and research, as well as the transfer of knowledge to future generations.

It includes priceless works of art, monuments, books, manuscripts, and other precious artifacts. Preservation of cultural heritage ensures that these valuable as-

sets are identified, protected from damage, theft, or destruction, and are available for exploration and enjoyment by generations to come.

The Council of Europe, through its Framework Convention on the value of cultural heritage for society, defines cultural heritage as a set of resources inherited from the past, which people identify, regardless of their ownership, as a reflection and expression of continuously evolving values, beliefs, knowledge and traditions. It includes all types of environments created by the interaction of man and space over time. (Council of Europe Framework Convention on the Value of Cultural Heritage for Society, 2005: 2)

Preserving cultural heritage is key to preserving the rich history, cultural diversity and identity of people around the world. This requires cooperation between states, communities, institutions and individuals to ensure that the values of cultural heritage are passed on to future generations and preserved for the future.

Therefore, the media play an important role in the preservation of cultural heritage through its promotion, digitization, education and awareness, research support, etc. The media has the power to promote cultural heritage through various media channels, such as television, radio, newspapers, magazines, websites, social networks, etc. Through reports, documentaries, interviews and other media formats, the media can present cultural heritage to a wider audience, helping to valorize it and spread awareness of its importance.

The media can participate in the digitization of cultural heritage to preserve it and provide access to a wide range of people. Through digital platforms, media can share virtual exhibitions, archives, digital libraries and other forms of digital content that provide access to cultural treasures and information about them.

The media can educate the public about the importance of preserving cultural heritage and raise awareness of the challenges it faces. Through reports, articles and broadcasts, the media can inform people about the value of cultural heritage, its threats, the need for restoration and protection, and encourage active participation in its preservation.

Media can provide a platform for research and documentation of cultural heritage. Through investigative journalism, journalists can investigate important topics related to cultural heritage, interview experts and present relevant information. Also, media organizations can support cultural heritage documentation projects, such as recording oral traditions or documenting traditional crafts.

It is important to note that the media have a responsibility to provide objective, accurate and contextual information about cultural heritage and to adhere to ethical standards in their work to contribute to the authentic presentation and preservation of cultural assets.

Non-compliance with ethical standards in the media can have negative consequences for the preservation of cultural heritage. Unethical reporting can lead to sensationalism and superficial reporting on cultural heritage. When the media emphasize sensationalist elements or simply convey superficial information without proper contextualization, it can lead to a distorted representation of cultural heritage and reduce understanding of its real importance.

Insufficient research, incomplete information or omission of relevant facts can lead to a wrong or distorted representation of cultural heritage. This can result in the loss of valuable information and diminish the understanding of its history, significance and context.

Failure to comply with ethical standards can lead to a lack of authenticity in reporting on cultural heritage. This may include using false or unauthorized sources, plagiarism or manipulation of information. Lack of authenticity can undermine public trust in media reports on cultural heritage.

In today's globalization, failure to respect ethical standards can result in a lack of respect for different cultures and their cultural heritage. This may include stereotyping, ridiculing or portraying cultural heritage in a way that offends or denigrates a particular culture. Such approaches can have a negative impact on the respect and preservation of cultural heritage.

It is important that the media respect ethical guidelines, conduct thorough research and ensure that their reporting on cultural heritage is objective, accurate and contextual. This is key to preserving the integrity and value of cultural heritage and ensuring that it is adequately promoted and valorized.

2. Research and development

starting with the concepts presented, we also conducted a survey to determine the views of respondents on the recognition of corruption in society, ways to prevent it, and the impact on cultural heritage.

Data were collected through a survey, with the help of which analyses were made that show the results of the research. Descriptive statistical analysis was performed and presented on the data. The survey included 233 citizens of Bosnia and Herzegovina. The data collection process lasted three months in 2023, to determine how citizens view corruption. The number of respondents satisfies the minimum sample size criterion. The respondents were employed in different positions, forming an almost equally covered gender structure. The questionnaire was delivered to respondents via personal e-mail.

The respondents were of the following age structure, from 20 to 30 years old there were 16.7% of respondents, 31 to 40 years old 20.5% of respondents. 28.6% of respondents were between the ages of 41 and 50. From 51 to 60 years of age, there were 17.9%, and 15.8% of respondents were over 60 years of age. The gender structure prevailed according to the female population, which made up 65.7%, 33.9% of men responded to the questionnaire.

The respondents had different professional qualifications, but secondary professional qualifications prevailed the most. Thus, 45.7% were respondents with secondary school, 8.1% with higher education, and 33.8% with higher education. There were 6.8% and 0.4% of students with a master's degree or doctorate.

Regarding employment, employed respondents made up 72.2% of those included in the survey. The unemployed accounted for 8.5% of respondents, and pensioners for 12.4%. The number of pupils and students was 6%.

In the first block of questions, we wanted to determine the opinions and attitudes of respondents on the preservation of cultural heritage and the concept of corruption.

Respondents could answer one of the offered questions about the preservation of cultural heritage, more specifically, whether cultural heritage is cared for or not, and remain neutral. The majority of BiH citizens believe that cultural heritage is not taken care of, 71% of them, 13% of the respondents gave a positive answer and 16% of the surveyed citizens were neutral.

Chart 1. Respondents' views on the preservation of cultural heritage
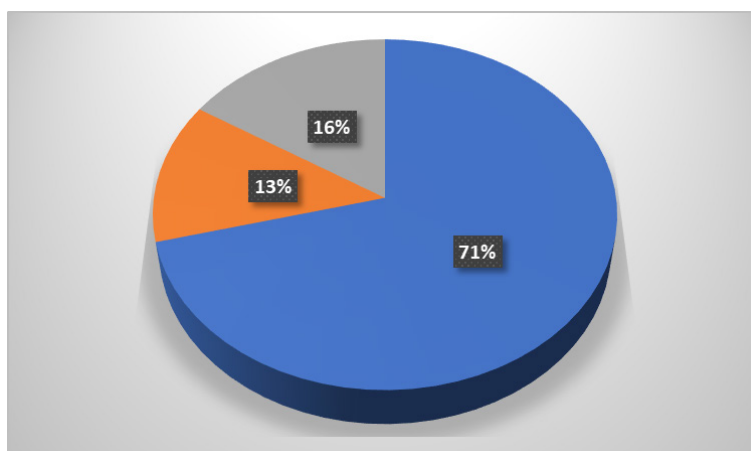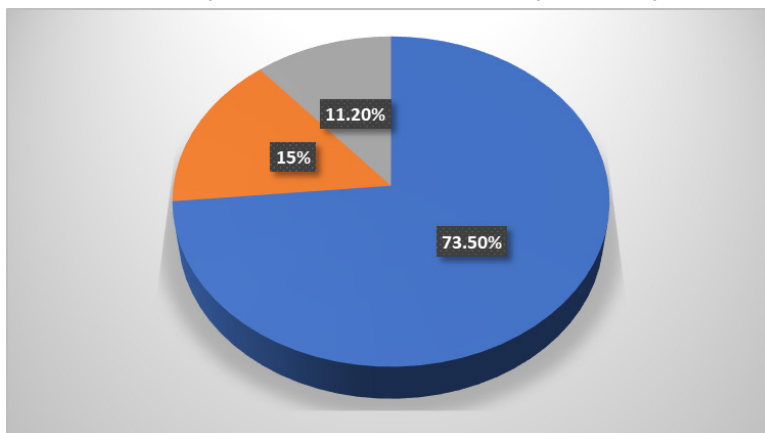

Source: Author's presentation of research

We offered respondents three answers and the freedom to add their definition of corruption. However, only 4.8% of respondents gave a different answer, but

it combined all three offered. Thus, 64.8% believe that corruption is the giving and receiving of bribes, 24% that it means abuse of authority, and 6.4% illegal mediation. We can see the mentioned results in the graph 2.

Chart 2. Respondents' views on the concept of corruption

Source: Author's presentation of research

We tried to determine where respondents most often recognize the occurrence of corruption and offered several answers. 58.4% of respondents recognized corruption in the desire to make a profit or speed up some procedure beyond the procedure, 2.1% in education, 12.4% in employment, 10.7% of respondents in public authorities. Corruption in traffic was recognized by 6% of the respondents, while the remaining respondents recognized corruption as a part of all five answers.

Chart 3. Areas of corruption
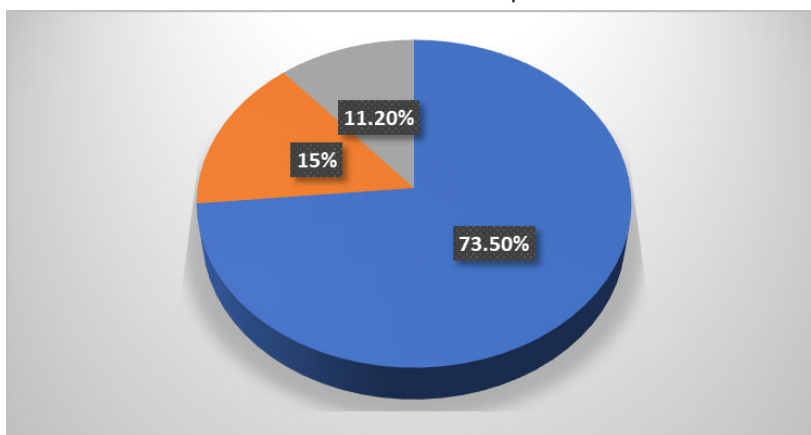
Source: Author's presentation of research

When preserving cultural heritage, corruption is visible as a result of winning tenders in business, answered 73.5% of respondents. When settling obligations to the state, 15.3 respondents recognized corruption, followed by 11.2% when securing a competitive position.

**Chart 4.** Visibility of corruption in the preservation of cultural heritage
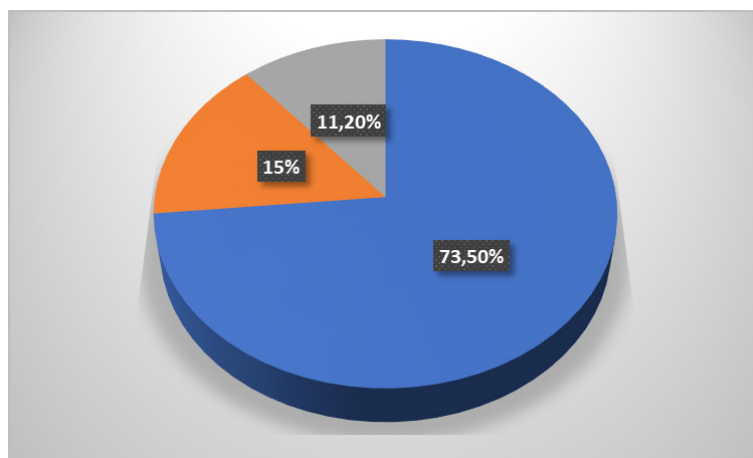
Source: Author's presentation of research

After we saw that the respondents recognize the phenomenon of corruption, define it and classify the problems of corruption in the preservation of cultural heritage, the next block of questions was analyzed. We tried to see how the respondents perceive the fight and readiness to fight corruption, individuals, media, NGOs and the government sector. The results will be presented in the next part of the work with graphs, starting from the presentation of the views of the individual.

Analyzing the attitudes of individuals, i.e. the answers to the question of whether you (as an individual) are ready to fight against corruption, we see that by summing up the results of completely ready (41.5%) and ready (30.1%), we can say that citizens are ready for the fight against corruption. It is noticeable that 23.3% of respondents have a neutral attitude, while a small number of those who would not join the fight against corruption, 2.2% are unprepared and 2.9% are completely unprepared.

Chart 5. Willingness of individuals to fight against corruption
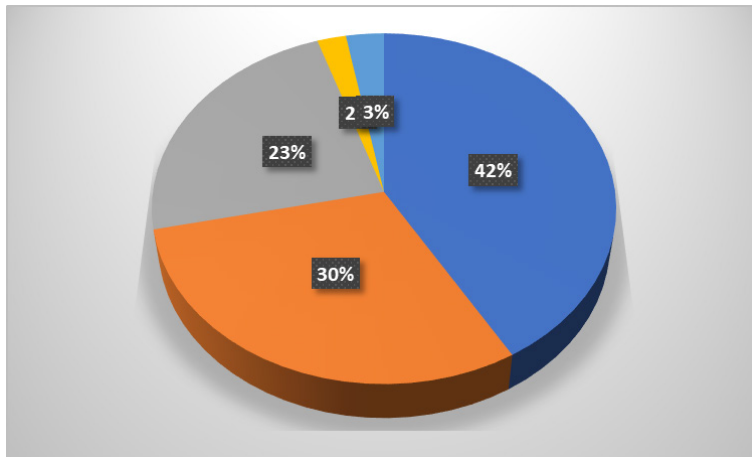
Source: Author's presentation of research

We also considered the attitudes of respondents when it comes to the fight against corruption in the local community, and we have the following results. Almost half of the respondents believe that local community authorities are not ready to fight corruption, 44.4% of, while 23% of the respondents said that they are completely unprepared. 4.7% answered that those in power in municipalities and cities are ready to fight corruption, while only 1.7% of those surveyed said they were completely ready. 26.2% of the surveyed citizens of Bosnia and Herzegovina had a neutral answer.

Chart 6. The readiness of the local community to fight against corruption
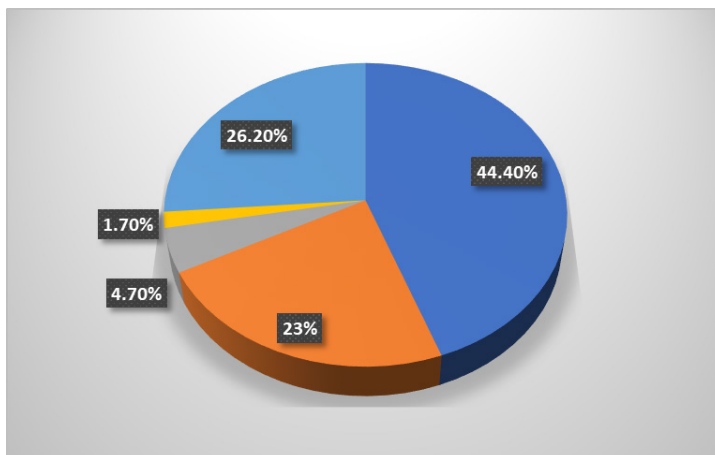
Source: Author's presentation of research

There is a similar picture when we analyze the responses of the respondents and according to the attitude of whether the state authorities are ready to fight against corruption, where we have the opinion that they are unprepared in 40.3% of the answers, and completely unprepared in 23.2%. A large percentage of respondents are neutral on this issue, and we have 28.8% of answers. 5.6% answered that the state authorities are ready for the battle that has been going on for decades in Bosnia and Herzegovina, and 2.1% said that they are completely ready.

Chart 7. The readiness of state authorities to fight corruption
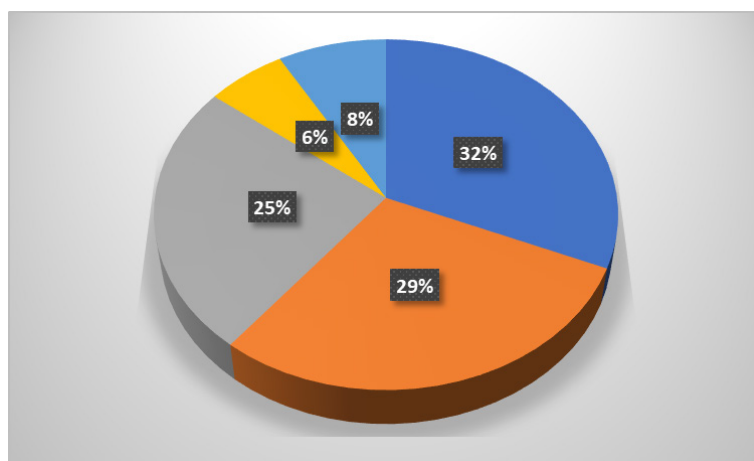
Source: Author's presentation of research

NGOs should, in a country like Bosnia and Herzegovina where nepotism and corruption reign, fight against such a system. However, the research gave us the results that citizens do not trust the non-governmental sector or are not familiar with their work, and the majority of respondents do not have a clear opinion on whether NGOs are ready to fight corruption (42.7%). Only 13.4% of respondents believe that the NGO sector is ready for the fight against corruption, and 2.2% believe that it is completely ready. Respondents believe that 31.9% of NGOs are unprepared and 9.8% are completely unprepared for the battle with corruption in Bosnia and Herzegovina.

Chart 8. The readiness of NGOs to fight corruption
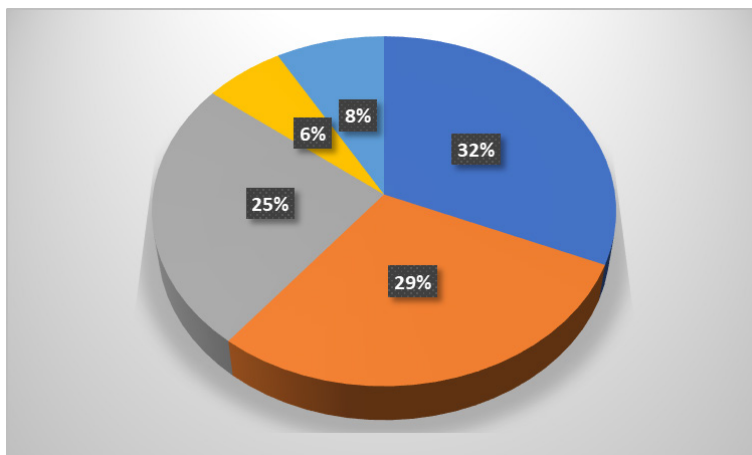
Source: Author's presentation of research

When it comes to the media, which also has a lot of power, citizens believe that their influence is insufficient, and therefore we have 37.3% of respondents who believe that the media are neither ready nor ready to fight corruption. Only 18.5% of respondents believe that the media are ready and 5.2% are completely ready. 27.9% believe that the media are unprepared for the fight, and 11.1% are completely unprepared.

**Chart 9.** Readiness of the media to fight corruption
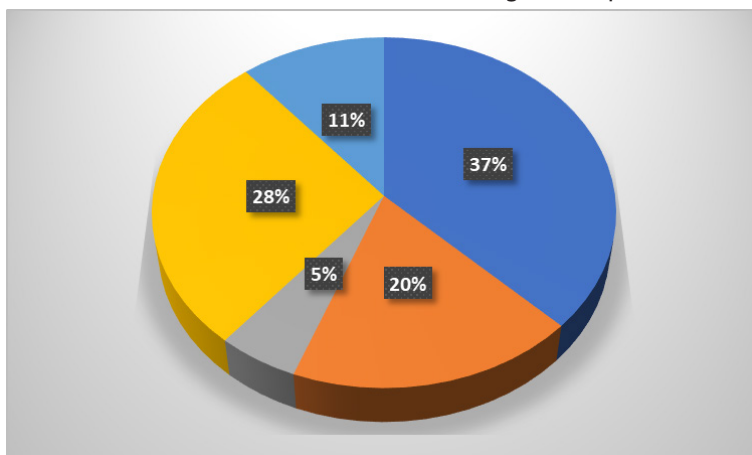
Source: Author's presentation of research

Considering the topic of the work, the next block of questions is focused exclusively on the media and corruption. In the continuation of the research, we wanted to see the attitudes of citizens when it comes to their perception of the role of the media in the fight against corruption. 42.2% of respondents believe that the media should publish information about corrupt activities and anti-corruption measures, then 16.4% emphasize the readiness of the media to report corruption, and 13.4% that the media should broadcast and market educational and specialized anti-corruption content.

The respondents, 6.5% of them, saw the media's role as a proponent of measures and activities to improve the system of fighting corruption. 3.9% of respondents believe that the media should participate in the work of anti-corruption bodies and the education of journalists, while 10.8% of respondents believe that it is necessary to stimulate investigative journalism in the field of corruption. The remaining 6.8% of respondents believe that the media should be involved in all segments of society and fight against corruption.

Chart 10. Citizens' perception of the media's role in the fight against corruption
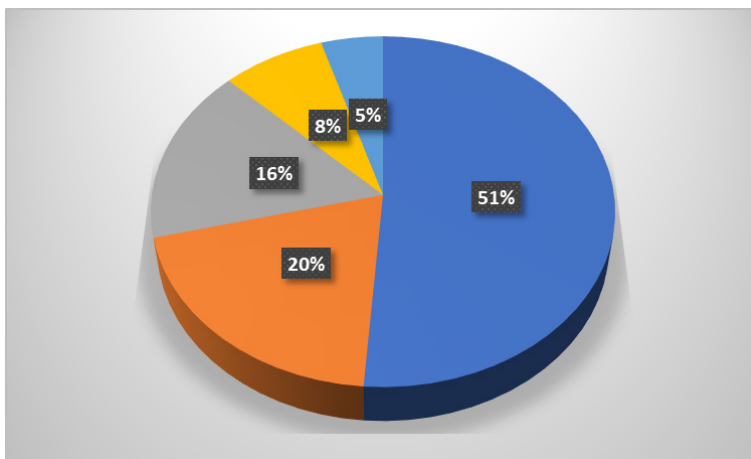
Source: Author's presentation of research

We wanted to see if the citizens think there is corruption in the media and to what extent, and we set an assessment of the level of corruption in the media, leaving a scale from 1 as the lowest level of corruption to 5 as the highest level of corruption. 23.1% of respondents believe that the level of corruption in the media is high, which they rated as level 5, 20.5% of respondents rated corruption in the media as level 4, the largest percentage of respondents, 37.1%, gave a rating of 3. That the level of corruption is low, a rating of 2 was given by 7% of respondents and that there is no corruption, that is, a rating of 1 was given by 12.3% of respondents.

**Chart 11.** Evaluation of the level of corruption in the media
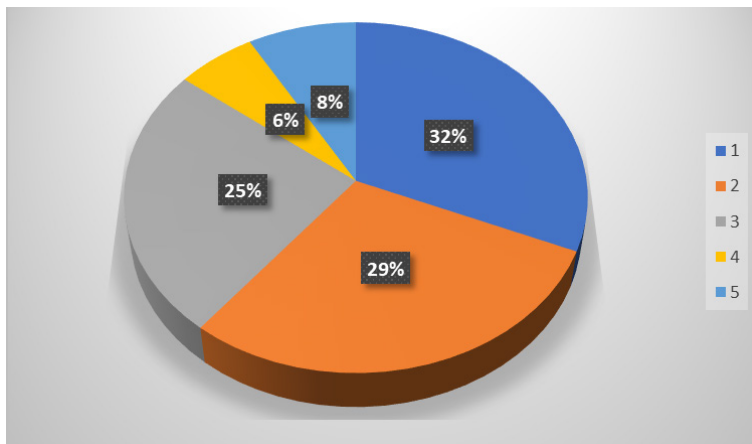
Source: Author's presentation of research

We left the same evaluation method in the next block of research, that is, a rating from 5 to 1 when it comes to the quality of repressive and preventive measures in the fight against corruption.

Respondents evaluated the quality of repressive measures and anti-corruption activities negatively in the largest number, i.e. with a rating of 1 in 33.6% of responses. Out of the total number of respondents, 26.5% gave a rating of 2, while 26.5% of citizens included in the survey gave a rating of 3. The highest rating was given to the quality of repressive measures and anti-corruption activities in BiH by 8% of respondents and 5.4% gave a rating of 4.

Chart 12. The quality of repressive and preventive measures in the fight against corruption
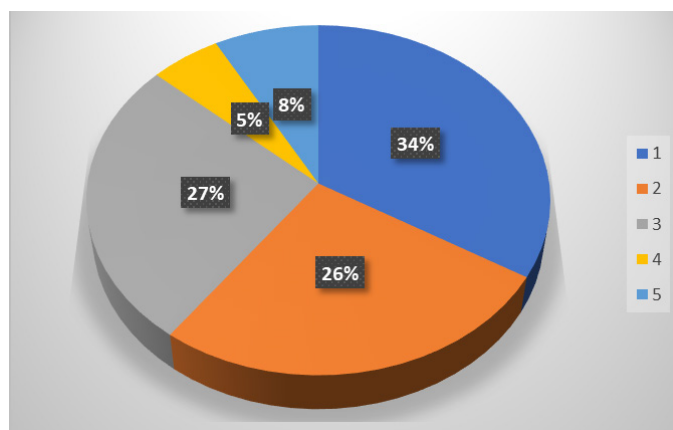
Source: Author's presentation of research

Respondents evaluated the quality of preventive measures and anti-corruption activities negatively in the largest number, i.e. with a rating of 1 in 31.4% of responses. Out of the total number of respondents, 29.3% gave a rating of 2, while 24.9% of citizens included in the survey gave a rating of 3. The quality of preventive measures and anti-corruption activities in BiH was given the highest rating by 8.3% of respondents and 6.1% gave a rating of 4.

Chart 13. The quality of preventive measures and anti-corruption activities
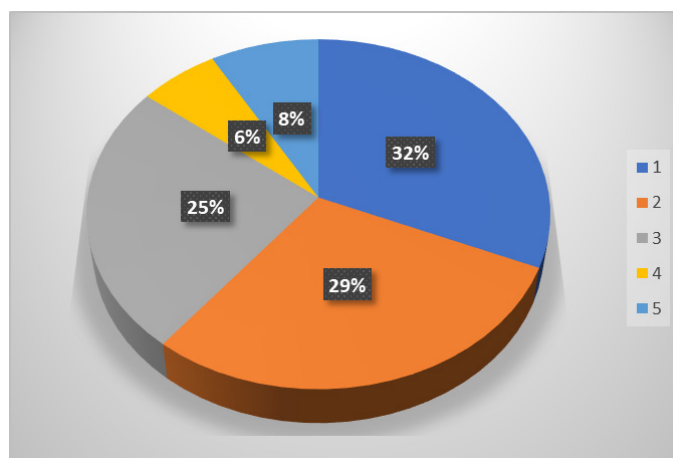
Source: Author's presentation of research

In the aforementioned research, we could see that the citizens of BiH recognized the high level of corruption in society, as well as that there is very little willingness to work in the fight against this negative phenomenon in society. Therefore, we can state that cultural heritage is not exempt from the problem of corruption. We could see that most individuals are ready to fight against corruption, but also that they do not see support in NGOs, the government or local community bodies.

It is a fact that ethical journalism also plays a major role in the fight against corruption. Journalistic ethics, like environmental ethics, medical ethics, computer ethics and others, is a part of applied professional ethics and thus represents a need in journalism. However, journalistic ethics have a much higher level of moral responsibility than any other professional ethics. Journalistic ethics must be as appropriately specialized as professional journalism. We can see this if we understand that it is often considered that journalists (although both journalists and those who are not, have an obligation to tell the truth) have a special responsibility to, within the limits of their capabilities, always report truthfully to

a much wider audience. (Žaket, D., 2007) The moral principle itself is to tell the truth, regardless of the profession of the person in question, and if we bear in mind that the profession - of journalist, implies communication with the general public, then the journalist's responsibility and obligation to speak and presenting only accurate and true information to the council. In this context, we can quote the sociologist Luhman who pointed out that "what we know about our society and the world we live in, we know through the mass media." (Luhmann, N., 1996.)

Conclusion

The cultural heritage, which is very rich in Bosnia and Herzegovina, has not been sufficiently preserved, it is neglected and there is a controversy about "ours and theirs". This is precisely where the door is open to corruption in this area, but also the opportunity for the media to lead the battle against this scourge of modern society.

The conducted research showed that the citizens of Bosnia and Herzegovina are aware of the rich cultural heritage with which they identify, but they are also aware of corruption in every part of society. The fact is that the media, instead of working to unify the people of Bosnia and Herzegovina, are doing the opposite. Cultural heritage can be a great advantage in uniting society because all people in Bosnia and Herzegovina should identify with the cultural heritage they share.

In Bosnia and Herzegovina, there is an evident lack of care for cultural heritage, which results in the loss of identity. On the other hand, there is fear on a global level of a different scale. In this era of globalization, there is a growing fear that cultures around the world will become more uniform, leading to a decrease in cultural diversity. To counter this potential homogeneity, strategies have been developed to preserve the culture of various communities whose very existence could be threatened. Living culture is highly susceptible to becoming extinct. (Pietrobruno, S., 2009; Nesbeth, G., 2013)

Therefore, we can conclude that the authorities, local community bodies, the non-governmental sector and individuals should join forces with the media and fight for their identity, for the preservation of cultural heritage. Therefore, the fight against corruption is necessary, because it is evident that preventive and repressive measures are not enough and that they do not affect the prosperity of society to the desired extent.

Cultural heritage and a country without corruption, opens the door to tourism, new jobs and care for the local population.

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