

2019-10-17

THE PRACTICE OF FREEBIES AND BROWN ENVELOPES IN ETHIOPIAN MEDIA AND INSTITUTIONAL MECHANISMS TO ADDRESS PROBLEMS

MULUKEN, SETIYE

<http://hdl.handle.net/123456789/9946>

Downloaded from DSpace Repository, DSpace Institution's institutional repository

BAHIR DAR UNIVERSITY

FACULTY OF HUMANITIES

DEPARTMENT OF JOURNALISM AND COMMUNICATIONS



**THE PRACTICE OF FREEBIES AND BROWN ENVELOPES
IN ETHIOPIAN MEDIA AND INSTITUTIONAL
MECHANISMS TO ADDRESS PROBLEMS**

MA THESIS

BY:

MULUKEN SETIYE

**Submitted in Partial Fulfillment of the Requirements for the
Master of Arts Degree in Media and Communication**

SEPTEMBER, 2019 G.C

Bahir Dar, Ethiopia

Bahir Dar University

Faculty of Humanities

Department Of Journalism and Communications

**The Practice of Freebies and Brown Envelopes in Ethiopian Media and
Institutional Mechanisms to Address Problems**

**A Thesis Submitted to the Department of Journalism and Communication
in Partial Fulfillment of the Requirements for the Degree of Masters of Art
in Media and Communication**

By

Muluken Setiye

Advisor

Adem Chanie (Ph.D.)

SEPTEMBER, 2019

Bahir Dar, Ethiopia

Bahir Dar University

Faculty of Humanity

Department of Journalism and Communication

MA Program in Media and Communication

This is to certify that the thesis prepared by Muluken Setiye entitled: The practice of freebies and brown envelopes in Ethiopian media and institutional mechanisms to Address Problems and submitted in partial fulfillment of the requirement of the degree of Master of Art in Media and Communication complies with the regulation of the university and meets the accepted standards with respect to originality and quality.

Approved by Board of Examiners:

_____	_____	_____
Name of Chair Person	Signature	Date
_____	_____	_____
Advisor	Signature	Date
_____	_____	_____
Name of Internal Examiner	Signature	Date
_____	_____	_____
Name of External Examiner	Signature	Date

Declaration

I, Muluken Setiye, declare that this thesis entitled, “The practice of freebies and brown envelopes in Ethiopian media and institutional mechanisms to address problems” is my own original work. I have done it independently with the guidance and suggestions of the research advisor. It has not been presented in any other university, at least to my knowledge. All the source of materials used for the thesis has been duly acknowledged.

Researcher

Signature

Muluken Setiye

.....

ACKNOWLEDGEMENT

First and foremost, I would like to praise the Almighty God for everything He did for me. Next, I gratefully acknowledge my advisor Dr. Adem Chanie for his continuous support, friendly approach and invaluable comments. He devoted his precious time and energy to comment on and improve the progress of the study since its initiation.

I have to forward my special thanks to my wife w/ro Fasika Fetene for her support by covering my social duties while I was attending my education and my work.

Also, I would like to thank my friends who support me by sharing their experiences, searching related books and studies for this thesis.

I have to forward my special thanks to all the research participants; journalists, discipline committee members, media managers and the sources who contributed their precious time to give me the necessary data for the study.

Finally, I am grateful for those who are not mentioned in name but who helped me much.

Table of contents

Contents	Page
Declaration	i
ACKNOWLEDGEMENT	ii
Table of contents	iii
ACRONYMS	v
Abstract	vi
CHAPTER ONE: INTRODUCTION	1
1.1 Background of the study	1
1.2 Statement of the Problem	5
1.3 Objectives of the Study	7
1.3.1 General objective	7
1.3.2 Specific objectives	7
1.4. Research Questions	7
1.5 Significance of the Study	7
1.6. Limitation of the Study	8
1.7. Scope of the study	8
1.8. Operational Definitions	8
CHAPTER TWO: LITERATURE REVIEW	10
2.1 Over View of Brown Envelope Journalism in the World	10
2.2 Freebies and Brown Envelopes	14
2.3 Code of Ethics and Bribes	18
2.4 Ethical Violations in Africa Media	19
2.5. Theoretical Perspective	19
2.5.1. Social Responsibility Theory	21
2.6. Freebies and Brown Envelops in Ethiopian Media	22
2.7. Reasons for Freebies and Brown Envelopes	23
2.8. Impacts of Bribery on Professionalism	25
2.9. Institutional Mechanisms for Addressing Freebies and Brown Envelopes	27
CHAPTER THREE: RESEARCH METHODOLOGY	30
3.1 Research Method	30
3.2 Research Design	30
3.3 Study Population	31
3.4 Sample Size and Sampling Techniques	31
3.4.1 Purposive Sampling	32
3.4.2 Snowball Sampling	32
3.4.3 Random sampling	33
3.5 Data Gathering Procedures	33

3.6 Data Gathering Tools	34
3.6.1 In-depth Interview	34
3.6.2. Document Analysis	35
3.6.3 Direct Observation	35
3.6 Data Analysis and Compilation	35
3.7 Ethical Considerations	37
CHAPTER FOUR: RESULTS AND DISCUSSIONS	38
4.1. Results.....	38
4.1.1 Practice of Freebies and Brown Envelopes.....	39
How Freebies and Brown Envelops Performed?	40
Does the Practice is increasing or decreasing?	43
4.1.2 Reasons that Influence the Journalists for Bribe.....	44
4.1.3 The Institutional Mechanisms that Address the Problem	51
4.1.4 Challenges of Media Houses to Tackle Freebies and Brown Envelopes	54
4.2 Discussions	57
4.2.1 Practice of Freebies and Brown Envelopes.....	57
4.2.2 Reasons that Influence the Journalists for Bribes	59
4.2.3 The Institutional Mechanisms that Address the Problem	61
4.2.4 Challenges of Media Houses to Tackle Freebies and Brown Envelopes	63
5.CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS	65
5.1 Conclusion	65
5.2 Recommendations.....	66
REFERENCES	68
List of Appendixes	76
Appendix A.....	76
Appendix B	79
Appendix C	82
Appendix D.....	82

ACRONYMS

AMMA: Amhara mass media agency

EBC: Ethiopian broadcast corporation

EBS: Ethiopian broadcast service

Abstract

This research aims to study the practice of Freebies and Brown Envelopes in Ethiopian Media and Institutional Mechanisms to Address the Problems. The study was employed qualitative research method with case study design and focused on Ethiopian Broadcasting Corporation, Amhara Mass Media Agency and Ethiopian Broadcasting Service that were selected purposively. Thus, the populations of the study are journalists, discipline committees and media managers that are found in the selected media organization and the sources for freebies and brown envelopes were included in this study. In order to do this study the researcher also, used purposive, snowball and probability sampling techniques to take the samples from the general population in each media houses and from the sources for data gathering purpose. Therefore, a total of 17 key informants were participated for this study for data gathering purpose. Also, in order to gather the data the researcher used in-depth interview, document analysis and observation and the data was analyzed thematically. The study was used social responsibility theory as a framework and the findings were discussed with based on this theory. This research examined that the practice of freebies and brown envelopes in both government and private media, the reasons and mechanisms that were used to protect the problem in the selected media. Based on this assumption this research assured that the problem is existed in media institutions that have ethical code of conduct or not and it is applied in a careful manner to escape from accountability. The journalists and the sources are the major actors who are involved in the action of freebies and brown envelopes. The reasons are unethical practice, absence of ethical code of conduct and poor implementation of the code in those media that they adopt the code. Also, low salary, the political economy situation regarding to corruption and individual's personality are motives for this unethical practice. Although the media institution tried to minimize the problem by endorsing ethical code of conduct and making accountable the journalists who are violating the code, the outcome is insignificant. The complexity of bribe like; using false names, taking without any signing on payroll and involvement of the sources in the action are among the challenges that face to protect freebies and brown envelopes. Thus, the action of freebies and brown envelopes damage the profession of journalism and the media social responsibility. Unless the journalists stand for the society rather than for their interest, it is challenging to combat the problem. Hence, to alleviate the problem of freebies and brown envelopes media institutions could have ethical code of conduct and should implement it seriously. And also, media institutions should carry out different mechanisms to overcome the problem such as giving awareness, creation trainings for stakeholders and applying strong follow up ethical principles and guidelines is vital to minimize problem.

Key words: Journalism, Freebies and Brown envelopes, Institutional Mechanisms

CHAPTER ONE: INTRODUCTION

1.1 Background of the study

In the globalized world of today, a competent and effective media institution should respect ethical principles of journalism. Kovach & Rosentiel (2007) explain that media shall respect the ethical principles of journalism irrespective of ownership and types of medium. They outline nine fundamental principles that can guide media practitioners become ethical in their day-to-day media work activities: journalists' first duty is to tell facts, journalists' first loyalty is to the public, the essence of journalism as a discipline of verification, journalists must maintain independence from those they cover, journalists must serve as independent monitors of power, journalists should keep the news in proportion and make it comprehensive, journalists have an obligation to personal conscience, and finally journalism must provide a forum for public criticism and comment (Kovach & Rosentiel 2007).

Merrill (1999) simplifies that media ethics focuses on right or wrong, good and bad, better and worse actions taken by people working for media. Media ethics cannot mean that it centers on media institutions only; rather its main target will be emphasizing on media workers. It is not only considering the process of making a news story, producing documentary and presenting it, it also encompasses what story could be selected to the final presentation methods. It is difficult for those journalists who accept gifts to say that they have not been bribed. Having received such "gifts", how can they write a fair, balanced, truthful, and comprehensive report about a controversial happening? Whereas journalists participate in unethical practices, it is not easy to do their jobs objectively and independently.

According to Forbes (2005), as cited in Skjerdal (2010), the term brown envelopes supposedly originated in the UK in the 1990s. Brown envelopes were key components in the so called "cash for question affair" in which lobbyists allegedly paid two members of British parliament on behalf of the influential business man Mohamed Al- Fayed to post specific questions on the agenda for House of Commons. The guardian, who exposed the affair in October 1994, reported that the cash was handed over in brown envelopes, hence the rationale for the term. Brown envelopes latter came to be adopted as a term designating the equivalent handover of cash from sources to journalists.

Freebies and brown envelopes diminish the value of media credibility and competence by removing its professional independence, accuracy, objective and truthfulness of media for the public (Merrill 1999).

The term “brown envelope journalism” denotes journalistic activity which involves in transferring of various types of rewards from sources to the reporter/journalists. The practices were done by secret way. It occurs on the personal level, it has some degree of confidentiality, and it denotes an informal contract between the source and the reporter whereby both parties have certain obligations. These three characteristics are visualized through the image of a brown envelope containing cash physically handed over from a source to a reporter. That the reward is personal means that it is primarily intended to be used by the receiver (the media worker) on a personal and individual level (Skjerdal, 2010).

Whereas freebies is one such incentive, probably known to any practicing journalist across the world. Freebies are small material benefits given to the journalist, for example a free lunchtime or dinner time may be considered as freebies. As addressed by many writers in media ethics, the freebie, although usually small, is seen as being in conflict with journalistic interest because at the end of the day “it boils down to bribery”. The basic difference between brown envelope and freebie is thus that the former denotes a cash gift, while the latter is a material gift (Skjerdal, 2010, p.9).

Freebies are entirely concentrated on accepting in-kind gifts and donations and its impact are to harm the independent and balance of journalists. Even though freebies very small and its impact is not equal to brown envelopes, it has harsh outputs in the credibility of the media institutions. On the other hand, brown envelopes which are given to journalists are often delivered to the journalist in cash.

As DeLorme and Fedler (2003) explained the practice of brown envelope was common in the 19th Century North America. It was common for publicists to offer journalists cash for coverage. By the early 1900s, it had become popular to offer gifts to reporters, such as liquor, theatre tickets and Christmas presents.

After 1920s, the professionalization processes led to a more antagonistic relationship between journalists and the public relations industry. About the same time, European journalism fraternities began to formulate national ethical codes which served to define journalists as a community worthy of public confidence. Ethical rules were not withstanding, various types

of source influence are believed to be an enduring problem in European and North American journalism (DeLorme & Fedler, 2003; Vanderbilt, 1974). Although brown envelopes may largely have disappeared in today's Western journalism practice, attempts at influencing media coverage today have mostly materialized in other forms such as freebies and junkets (Sanders 2003).

A study by Tsetsura (2003) as cited in Skjerdal (2010), shows that brown envelopes are far less practiced in western developed countries than in developing countries. In a recent study of attitudes among Spanish journalists, Susana Herrera Damas and Carlos Maciá Barber (2009) found that while most media professionals were very reluctant to receive gifts of high monetary value (more than EUR 200), they had less objections to accepting gifts of smaller value such as promotional products, free tickets to shows and exhibitions, and paid meals and trips. Tsetsura (2003) finds that China has the worst record in the practice of brown envelopes, followed by Saudi Arabia, Vietnam, Bangladesh and Pakistan. Due to lack of data, only five African countries were included in the study by Tsetsura and it shows that brown the worst offenders are Mauritius, South Africa, Kenya, Nigeria and Egypt.

Ethiopian journalism is no immune to the problem of freebies and brown envelopes Berhanu (2008). In Ethiopian media, brown envelop has its local name called "Buche". As the finding of Berhanu indicates, brown envelop actions are commonplace in Ethiopian state media. This study will focus on three Ethiopian media houses who are Ethiopian Broadcasting Corporation, Amhara Mass Media Agency and Ethiopian Broadcasting Service.

The former Ethiopian Radio and Television Agency the current Ethiopian Broadcasting Corporation (EBC) was established in 1943 by launching radio program. After many years of establishment the organization was started television channel in 1970 in black and white color. It is the first radio and television station in the history of the country which is owned by government (Almaz2009). Since 2014 Ethiopian radio and television agency was changed to Ethiopian Broadcasting Corporation. This brings a huge transformation in terms of structure, management style, working system and in other professional aspects. Now days, it has around 2000 employs within three television channels, two radio stations and its branch's.

As stated by Berhanu and Skjerdal (2009) the problem of freebies and brown envelopes were occurring in EBC. To minimize this issues the organization were endorsed the code of

conduct “Ethiopian broadcasting corporation founding proclamation and workers administration regulation” in 2015. On this code of conduct there are penalties which state based on the gravity of the offense from oral warning to firing from the organization. The disciplinary measurements were taken by discipline committee and finally ratified by chief executive Officer of the media organization. The issues of freebies and brown envelop were laid on most rigorous discipline levels (EBC, 2015).

Furthermore the researcher will incorporate one additional regional mass media which is dominantly use the work language of the country, other three local languages and one international language on its transmission. Established in 1993, the AMMA is one of the most prominent regional media organizations owned by the Amhara National Regional State. Since its establishment, it has been producing news and documentaries in broadcast medium and news feature articles in newspapers. The AMMA has radio stations, television channels, newspapers and social media platforms. Currently, it has 24-hour transmission time using four local languages and one international language. The organization also has FM stations in Dessie and Debre Berhan towns as zonal branches including the main branch in Addis Ababa. Moreover, the construction of FM stations is undergoing in Gondar and Debre Markos towns. It employs more than 700 personnel.

To minimize the practice of brown envelopes and freebies AMMA was endorsed journalists’ codes of conduct (AMMA, 2013). Since 2013, around 18 employees have been held accountable for violating ethical rules concerning freebies and brown envelopes. The punishment has three steps low, medium and high level punishment up to firing from the organization.

The other media houses which was addressed by this study is the Ethiopian broadcasting Service (EBS), is a privately owned media company established in 2008 in Silver Spring, Maryland, USA to provide a niche transmission programming that targets the booming Ethiopian market globally. And it is the first private media which starts entertainment focused television programs in Ethiopia. At the beginning of the transmission they were mainly focused on entertainment and studio show programs. Now days they have news, business and sport components with most dominantly entertainment programs (EBS, 2017).

Since these ethical problems of journalists were occurring all over the world, there are international institutions that are implementing and exercising code of conduct practically.

Among international media houses Britain Broadcasting Corporation (BBC) has its own code of conduct. As stated on the code the corporation did not allow anything for the journalists to have a slight hint of bribery or corruption and they have no tolerance for it. If the journalists will participate on media corruption, they will be fired automatically. The organization has secret information gathering and collecting methods which is allow for line mangers (BBC, 2017).

To address these ethical issues, the Ethiopian Free press Journalists' Association (EFJA, 2006) endorsed in 2006 its Professional Code of Ethics. Article 15 of the Code of Ethics provides that “the journalist shall not degrade the profession by directly or indirectly accepting bribes, gifts or other benefits for the news, commentaries, programs, photographs or films he has disseminated.”

Because of the reason; EBC is national media which is owned by federal government, and also EBS is the first commercial media and AMMA is the regional media which use Amharic and other local language selected by the researcher. Therefore, the research will attempt to examine the how freebies and brown envelopes are prevalent in Ethiopia media, and institutional mechanisms of addressing these challenges. In doing so, the paper assesses the reasons, challenges and solutions of freebies and brown envelopes in Ethiopian Broadcasting Corporation (EBC), Amhara Mass Media Agency (AMMA) and Ethiopian Broadcasting Service (EBS).

1.2 Statement of the Problem

As explained above, practices of freebies and brown envelopes are occurring in all over the world. An independent and free media plays a vital role in contributing to the development of democratization and good governance. It serves as a fourth estate by playing the role of a watchdog, enhancing accountability and transparency of government bodies. The media's main responsibilities could be performed while observing ethical standards of the profession (Norris 2006). In playing their vital role, journalists should be fair, balanced and truthful in reporting news.

According to Berhanu (2008), freebies and brown envelopes are common in Ethiopian Radio and Television Agency (ERTA) the current EBC. He discusses five reasons as potentially fueling practices of freebies and brown envelopes: low salary, collegial conformity, general

corruption levels in the Ethiopian society, lack of ethical codes within EBC, and lack of ethical consciousness in the newsroom.

According to Berhanu & Skjerdal (2009) ethical issues of freebies and brown envelopes plaguing the Ethiopian media have three sources. The first stems from the media organizations themselves. Most media organizations in Ethiopia lack ethical codes of conduct regarding media corruption. To make things worse, they pay relatively low salary to their personnel. The second source of the problem is journalists' lack of professionalism. Even though they are paid minimum salary, journalists are expected to perform their duties with integrity and professionalism that their trade demands. Finally, issues of freebies and brown envelopes arise because governmental and non-governmental organizations are willing to engage in these practices with a view to get positive media coverage. The Amharic term for brown envelopes, *buche*, is commonly used in Ethiopian media houses.

Berhanu's (2008) study shows clearly that media corruption is prevalent in Ethiopian media. However, Berhanu & Skjerdal (2008, 2009) research mainly focused on how the media corruption has been exercised, the ways in which journalists took brown envelopes from organizations and the reasons for this action.

As stated on the findings of Berhanu & Skjerdal the practices of freebies and brown envelopes found in Ethiopian media. Even though this unethical practice were found in AMMA, it has not yet developed and implemented a code of conduct since 2013 that also deals with practices of freebies and brown envelopes. In the past four years AMMA punished 18 journalists (including camera person and driver) for doing freebies and brown envelopes. This indicates that freebies and brown envelopes are common problems for the national as well as for the regional media of the country. Berhanu (2008) states that journalists' low salary relative to other civil servants constitutes one of the major reasons for the practice of freebies and brown envelopes, the practice has persisted in AMMA despite journalists' earn significantly higher than other civil servants.

But there are no any research findings which can show the practice of freebies and brown envelopes in private and regional media houses. Even though the time of conducting a research in Ethiopian Broadcasting Corporation with related with freebies and brown envelopes were done before 10 years.

This study will use to fill the gap how the practice of freebies and brown envelopes in regional and private media and it also gives new findings how the media institutions try to tackle this unethical practice of journalists. And also it gives an emphasis the practices of media and it's tackling institutional mechanisms with thematically analysis.

1.3 Objectives of the Study

1.3.1 General objective

The main objective of this study was to examine how freebies and brown envelopes practice in Ethiopia media and the institutional mechanisms to address the problem.

1.3.2 Specific objectives

This research has conducted:

- To look in to how freebies and brown envelopes are practiced in the selected media.
- To find out what reasons influence the journalist for bribes.
- To find out the institutional mechanisms of the media to address the problem.
- The challenges of media houses in tackling freebies and brown envelopes in Ethiopian media.

1.4. Research Questions

The study was addressed the following research questions:

- How freebies and brown envelopes are practiced in Ethiopian media?
- What are the reasons that drive journalists to accept brown envelopes and freebies while covering news and programs?
- What are the institutional mechanisms of the Ethiopian media which are addressed to tackle the problem?
- What are the challenges of media houses in tackling freebies and brown envelopes in Ethiopian media?

1.5 Significance of the Study

This research focuses on the freebies and brown envelopes rules and practices and mechanisms of media organizations. Knowing the rules and practices of combating freebies and brown envelopes will serve as the corner stone for other researchers to investigate further on this field. The research will become important for media houses as primarily beneficiaries by showing the problems and tackling mechanisms of freebies and brown envelopes. And

also it benefits media managers and other stakeholders in designing corrective measures aimed at addressing corrupt practices in their respective organizations. The research also offers insights for responsible journalists, governmental and non-governmental organizations, business institutions and universities perhaps generating changes that can lead to better media situation.

In changing the unethical acts of journalists, the finding may contribute to an improvement of the profession's credibility and accountability. Assessing the rules and practice of institutional mechanisms on confronting freebies and brown envelopes in Ethiopian media will show the differences and similarities of the selected media houses.

1.6. Limitation of the Study

Corruption is an illicit act done underground. The undertakers want to remain unnoticed and tend not to admit the crime even if caught red-handed. This research is conducted using purposive random and snowball sampling in which first contacts built up the next contacts. The researcher feels that many other resourceful people were not included because they fear exposing others or telling about their corrupt deeds. The researcher also feels interviewees may hold back the most important views suspecting that the researcher could expose their actual names breaking his promise. Thus, to feel the gap and to triangulate the data the researcher uses document analysis and observation data collection methods in news rooms.

1.7. Scope of the study

The scope of this study is focusing on the institutional mechanisms and practice of freebies and brown envelopes in the three selected Ethiopian media called; Ethiopian Broadcasting Corporation (EBC), Amhara Mass Media Agency (AMMA) and Ethiopian Broadcasting Service (EBS).

1.8. Operational Definitions

- **Freebie:** gift offered from a source to a journalist, e.g. free lunch or free transportation.
- **Brown Envelope:** In the strict sense, a monetary contribution handed over from a source to a journalist. In wider sense may also denote material goods and services.
- **Brown Envelope Journalism:** a wider set of journalism practices involving material or immaterial incentives delivered from sources to journalists.

- **Checkbook journalism:** a payment that is undertaken whereby media institutions pay sources for information.
- **Sources:** institutions or individuals that involve in practice of freebies and brown envelope for the interest of better media coverage.
- **Per dime:** a payment which is paid by media institutions for their journalist for field works.
- **Buchie:** is like a nickname given for money that is taken by journalists from sources.

CHAPTER TWO: LITERATURE REVIEW

This research is aimed at examining the practice of freebies and brown envelopes in Ethiopian media and the institutional mechanisms that are used to address the problem. Specifically the study focused on journalists, discipline committees and media managers that are found in Ethiopian Broadcasting Corporation, Amhara Mass Media Agency and Ethiopian Broadcasting service. Thus, in this part related literatures are discussed based on the objective of the study.

2.1 Over View of Brown Envelope Journalism in the World

The exact origin of the term “brown envelope” is somewhat uncertain, but it may very well stem from West Africa. Theories on this issue differ, however. According to Derek Forbes (2005), the term was originated in the UK in the 1990s. Brown envelopes were a key ingredient in the so-called “cash-for-questions affair”, in which lobbyists allegedly paid two members of the British parliament on behalf of the influential businessman Mohamed Al-Fayed to post specific questions on the agenda for the House of Commons (Bartlett, 1999). *The Guardian*, which exposed the affair in October 1994, reported that the cash was handed over in brown envelopes, hence the rationale for the term.

“Brown envelopes” later came to be adopted as a term designating the equivalent handover of cash from sources to journalists, according to Forbes (2005, p. 82). However, Edmund O. Bamiro (1994; 1997) documents that the term was known in Ghanaian and Nigerian English earlier than that. “Brown envelope” was a euphemism which “originated from the practice among Ghanaians to discreetly enclose bribe money in envelopes, not necessarily brown ones, rather than exposing it” (Bamiro, 1997, p. 110). The term was used by Canadian author Dave Godfrey in his award-winning 1970 novel *The New Ancestors* in which he borrowed words and phrases from West Africa to illustrate the impact of foreign culture on a country (Godfrey, 1970, p. 8; cf. Bamiro, 1994, p. 14). It makes sense that the term stems from West Africa; among media commentators today it is especially commonly used to describe journalism practices in Nigeria. It is difficult to tell exactly when “brown envelope” became a term to designate journalism practices, but Uko (2004) reports that this type of bribery was rife in the Nigerian press during the Second Republic (1979–83). Ministers had to bribe journalists to ensure that stories were published, especially in the government press where salaries were low. Uko testifies that by 1983, reporters had begun to demand a “brown

envelope” as a condition for conducting an interview. Brown envelopes became so common that officials reverted to white envelopes.

In Ghana, “*soli*” is the preferred term (Diedong, 2006). It is derived from “solidarity”, denoting that the source has some sort of sympathy with the despairing situation of the journalist and therefore wants to extend a helping hand which can also strengthen the ties between the two parties (Hasty, 2005c, p. 346). “Payola” is also commonly used, especially in the context where payments are forwarded to journalists and media operations for airplay of popular music (Gokah, Dzokoto&Ndiweni, 2009; cf. Katunich, 2002). Moreover, Ghana has introduced an exclusive phrase to describe refreshments and other freebies offered at the end of an official event, namely “item 13” (Hasty, 2005c, p. 346). Item 13 is understood as the last (and rewarding) issue on the agenda of the meeting.

In Liberia, “*gatu*” is the term to use. It supposedly comes from “gratuity” (Berger, 2002, p. 26; 2006, p. 20), i.e. money given in recognition of services. French-speaking countries use for example “*final communiqué*”, “*communiqué finale*”, and “*consultation*”, which are found in Benin (Adjovi, 2002; Frère, 2000; Moumouni, 2003, p. 162); “*frais de participation*”, which is one of several expressions in Cameroon (Ndangam, 2006, p. 187); and “*coupe/coupage*”, which is common in the Democratic Republic of Congo (AMDI, 2006, p. 43; Frère, 2007,)

Ethiopians, however, prefer “blessing fee” to “sitting fee”, especially in stories where the Orthodox Church is involved (Berhanu & Skjerdal, 2009, p. 135). Brown envelopes in Ethiopia are however more commonly referred to as “*buche*”, which is derived from Amharic “*bucheka*” and means “snatching something” (Berhanu, 2009; Berhanu & Skjerdal, 2009).

The Ethiopian case also illustrates how the nomenclature around brown envelopes has developed to fathom the manifold nature of the practice. For example, reporting places where brown envelopes do not exist are known in Ethiopia as “*derektabiya*”, literally meaning “dry location”, so as to imply that going there does not bring any substance for the journalist. These and related terms are found elsewhere in the world too, linking African reporting practices to global journalism behaviour. “Cocktail journalists”, for example, are observed in India (Aggarwal, 1989, p. 5) and in Washington DC, USA (Campbell & Cochrane, 2003, p. 18) as well, although it must be added that in the latter example, the term is used to describe reporters who are convinced they must frequently attend dinner parties in order to get the

right connections in the nation's administrative seat, in contrast to the African meaning of the term, where it points to journalists who have very small resources and see receptions as a creative way to reduce their living expenses. This illustrates the extent to which underground practices habitually acquire local meaning and terminology in order to draw boundaries between the initiated and the outside world.

Illicit payments in journalism practices are known worldwide (Tsetsura & Kruckeberg, 2011), but the research on the phenomenon is not evenly distributed. The main geographical areas in research appear to be South East Asia/China and Eastern Europe, in addition to a growing body of research concerning countries in Latin America and Africa. It is hard to determine whether the uneven level and development of research theory reflects the actual extent of brown envelope practices, although comparative research points in that direction.

A study by Kruckeberg and Tsetsura (2003) attempted to map out the likelihood for "cash for news coverage" in 66 countries across the world. Obviously, the researchers could not go in depth for each country, but chose a set of eight indicators which supposedly pointed to the probability of corrupt journalistic behavior in newspapers in the concerned countries. The eight indicators were: tradition of self-determination by citizens; perception of corruption laws; accountability of government; adult literacy; professional journalism education; codes of ethics; freedom of the press; and media competition. Unsurprisingly given the slant of the indicators, Western countries occupied all the top positions of societies least likely to cater for journalistic corruption. On the other end of the scale were Eastern and Southern countries, with China being judged as the most probable society to have newspapers which would publish news for cash, followed by Saudi Arabia, Vietnam, Bangladesh and Pakistan? Due to lack of data, only five African countries were included in the study. Their positions on the list were (with 66 being the worst): Mauritius 40; South Africa 50; Kenya 55; Nigeria 58; and Egypt 61. Based on plain numerical values, the approach had palpable weaknesses, though the study must be said to echo a number of other studies which conclude that the grand contrast between free and repressive media societies is a key indicator of media corruption (Brunetti & Weder, 2003).

Overall, the results suggest that unethical influence on editorial content is perceived to be more of a problem in Eastern Europe and Latin America than in North-Western Europe and North America.

Although brown envelopes may largely have disappeared in today's Western journalism practice, they existed in earlier eras, according to researchers in journalism ethics. Karen Sanders (2003, p. 122) reports that bribes were commonplace in British journalism in the 17th and 18th century, while attempts at influencing media coverage today have mostly materialized in other forms such as freebies and junkets (i.e. events where all expenses are paid). In 19th century North America, it was common for publicists to offer journalists cash for coverage. By the early 1900s, it had become popular to offer gifts to reporters, such as liquor, theatre tickets and Christmas presents. However, practitioners also raised ethical concerns with the various incentives, and according to Denise DeLorme and Fred Fedler (2003), "most journalists agreed that they should not accept money, especially not large sums, from people they wrote about" (p. 105).

In Russia, journalistic corruption is known as "*zakazukha*" (or "*jinsa*"), which could translate as "pay for publicity" (Kruckeberg& Tsetsura, 2003, p. 13). The magnitude of the practice was tested in an experiment by a PR agency in Moscow in 2001. A fake news release was sent out to a number of newspapers concerning the opening of a fictitious store. As many as 16 publications negotiated with the PR agency to publish the story for payment of between USD 50 and 500, and no less than 13 newspapers ended up printing a story about the non-existent shop (Klyueva, 2008, p. 410; McGraw, 2003). This despite Russian law which stipulates that paid advertisements must be clearly separated from editorial content. Supposedly having its own anatomy in Russian media communication (Pankin, 1999), *zakazukha* is noted to have erupted with the new liberal media climate in the 1990s. Greg Simons (2010) explains this as a result of sudden liberalization, whereby censorship was denounced and the media had to begin researching their own stories. Since this proved costly way to do journalism, many media outlets and journalists therefore reverted into *zakazukha* practices (cf. Azhgikhina, 2001, p. 42). Interestingly enough, however, it is suggested that because of Russia's and the Soviet Union's long history of propaganda, local audiences are able to see through *zakazukha* (Mickiewicz, 2006, p. 191). This underscores that brown envelopes and related journalism practices must perpetually be analyzed from the perspective of the local context.

Proceeding to China, cash for coverage is fittingly described as "red envelope journalism". The red envelope, or *hongbao*, is customarily given with a cash amount to workers, family and friends on occasions like new year, birthdays and so forth (Wu, 2010). Using the red

envelope for journalistic enticements became commonplace in the 1990s, after which, according to Yuezhi Zhao (1998), the practice developed from being an individual act to becoming collective; from being unorganized to becoming organized. Besides, amounts involved in Chinese journalism bribery have grown. Many media outlets supposedly operate with fixed amounts for different kinds of stories. Journalists with higher reputation receive higher sums (Huang, 2008), like in Russia (Azhgikhina, 2001).

The practice of red envelope journalism in China is habitually analyzed in light of the strong state media tradition. According to Guozhen Wang and PengHwaAng (2010), the ethical problems of Chinese media practices are institutional and structural in nature rather than personal and individual. Weihua Huang (2006), however, argues that there are different attitudes among journalists when it comes to actually taking bribes. According to official Chinese policy, receiving red envelopes in journalism is considered corruption, but the offence will pass unpunished unless particularly high amounts are involved (Wu, 2010).

Research elsewhere in Asia suggests that brown envelope journalism is widespread and perhaps an increasing problem, for example, in Cambodia, where 84% of the respondents in a survey said bribery was the normal way of doing business (McDaniel, 2007); in the Philippines, where political campaigners have used a sizeable amount of their budgets to bribe journalists (Florentino & Hofileña, 2004); in Indonesia, where white (rather than brown) envelopes in the most extreme sense have created a “nefarious criminal subculture” (Romano, 2000, p. 157); in Thailand, where a journalist was killed in 1998 after reportedly having rejected the offer of a bribe to stop investigating a story on corruption (Stapenhurst, 2000, p. 12); and in Papua New Guinea, where a media academic observes that there has been a “dramatic rise in junkets and freebies being used as inducements to win over journalists” (quoted in Robie, 2006, p. 82).

It is pertinent at this point, however, to make a comment on the many claims that brown envelope journalism has intensified in various media societies since the 1990s. Although there may be good reasons to believe that this is the reality in various communities, evidence tends to be anecdotal and there are hardly any studies conducted on a longitudinal basis to determine the developments of brown envelope journalism over time. The impression of escalation in incentive-driven journalism may also partly be attributed to more focus on the issue, and the significant growth of media research worldwide over the past two decades. It should also be noted that if brown envelope journalism is indeed generally on the rise, it

would be a paradox given that journalism communities around the world are becoming increasingly professionalized.

2.2 Freebies and Brown Envelopes

According to Retief (2002,) the practice is applied to denote journalistic activity which involves transfer of various types of rewards from sources to the reporter. Although the usage of the term varies somewhat from context to context, it is safe to say that the following three characteristics are usually involved if we speak about the original “little” brown envelope: the practice occurs on the *personal level*, it has some degree of *confidentiality*, and it denotes an *informal contract* between the source and the reporter whereby both parties have certain obligations. These three characteristics are visualized through the image of a brown envelope containing cash physically handed over from a source to a reporter.

That the reward is personal means that it is primarily intended to be used by the receiver (the media worker) on a personal and individual level. Even though brown envelopes are habitually concealed as, for example, per diem or funds for transportation, the understanding is that they include a surplus rate which the reporter can use personally. Brown envelopes are similarly individual in the sense that they are usually not transferred on an institutional level as in various types of organizational corruption, but are handed over to single journalists with the view to appeal to the local decision-making level rather than to higher management or organizational level. That the allowance is personal and individual does not mean that it is not shared with others.

There are examples of more or less organized brown envelope activity within organizations where reporters are expected to systematically share the allowance with other persons in the newsroom, for example, with editors who are exempt from going out and receiving such gifts. Nonetheless, the transmission of the gift usually takes place on reporter’s level and is therefore essentially personal. Secondly, brown envelopes are characterized by confidentiality. The allowance is normally given in confidence and does not appear on paper and reports unless it can be described as transportation costs or other formally approved expenses. Even so, there are many examples of brown envelopes being openly and systematically handed over to all reporters at an event. In Tanzania, for example, it is customary for reporters to have to queue up and sign a form to receive a “sitting fee” from the event organizer. However, in research terms the allowance would still be regarded as

informal and concealed because it is given privately to the individual journalist and is habitually hidden from official reports and public taxation, and it is usually treated with some degree of discretion in the newsroom. Also, most importantly, the audience will not be informed when informal inducements have taken place during the news-gathering process.

Thirdly, implied from the above, there is an informal contract being entered into between the source and the reporter when brown envelopes are involved. The source will have certain expectations that may vary from occasion to occasion. At the most basic level, the source expects coverage of an event or issue; but more importantly, the issue is expected to be covered in positive and uncritical manner. Reportedly, there are also cases where reporters are offered brown envelopes to kill a story, i.e. to take it out of publicity altogether. The latter is an example of indisputable bribery where the source attempts to manipulate the journalistic independence of the media outlet. The amount in such incidents sometimes reaches high levels. Usually, however, the amounts are far more modest, but still significant enough to jeopardize journalistic independence. Reports also expose that journalists have refused covering certain issues if they were not offered informal payment, thereby putting increased pressure on sources to engage in the practice.

The phenomenon can therefore be said to represent an informal contract where both parties are expected to fulfill certain obligations. In journalistic activity, brown envelopes are related to other types of incentives that may pose a challenge to editorial independence. Freebie is one such incentive, probably known to any practicing journalist across the world. Freebies are small material benefits given to the journalist, for example a free meal or a book. Addressed by many writers in media ethics, the freebie, although usually small, is seen as being in conflict with journalistic interest because at the end of the day “it boils down to bribery” (Retief, 2002, p. 135). The difference between brown envelope and freebie is the former denotes a cash gift and the latter is a material gift

However as observed in research, “brown envelopes” are sometimes used to denote material gifts too (Birhanu, 2010), and “freebies” are used to denote immaterial gifts, such as the comfortable weekend holiday that South African journalists habitually get from the manufacturer when testing out a new car model (Krüger, 2004, p. 102; Froneman & De Beer, 1997, p. 265). The dividing line between brown envelopes and freebies is therefore not clear-cut, although “freebies” are usually used to denote gifts for immediate consumption and items interlinked with the subject of the story while “brown envelopes” refer to incentives

that have cash value and that can be put aside by the journalist for future use. The suggestion in this article is that the wider term “brown envelope journalism” denotes a range of incentives involving cash (brown envelopes) and other gifts (freebies) that may put the journalist’s independence into question. The term “brown envelope syndrome” is accordingly used by commentators – particularly in Nigeria – to imply that this wider set of journalism is a complex and interwoven medical like condition that is in need of treatment both on the part of the individual journalist and on the media industry as a whole (Akabogu, 2005; Maier, 2000; Okoro & Ugwuanyi, 2006; Olukotun, 2002; Omenugha & Oji, 2008; Onadipe & Lord, 1999).

The range of practices is commonly viewed as ethically problematic by journalism theorists and media commentators alike. Brown envelope journalism is sometimes equated with “checkbook journalism” (e.g. Chari, 2007, p. 57; Khan, 1998, p. 594; Ross, 2010, p. 10), but actually, the source of the monetary incentive is reversed. Brown envelopes are provided by informants and sources, while checkbook journalism denotes the opposite undertaking whereby media institutions pay sources for information. The latter is judged by some as an increasing challenge for Western journalism (Goldstein, 2007; Schlesinger, 2006), whereas brown envelope journalism on its part is much less addressed in journalism theory in that part of the world. The reverse goes for Africa, where occurrences of cheque book journalism appear to be few (Stos, 2009), in contrast to accounts of brown envelopes.

While checkbook journalism is associated with the institutional level, brown envelope journalism belongs to reporter’s level – even though institutional brown envelopes are also reported as a phenomenon (Kasoma, 2007). Similarly, the two practices differ in their ethical challenges and should therefore be treated as distinct, entities in research. The focus in this article is on source-initiated incentives, in other words on practices of brown envelope journalism, rather than checkbook journalism.

Obviously, there are many other ways to introduce media corruption than the brown envelope in the strict sense. Two such ways are publication in exchange for paid advertising, and shared employment by journalists with PR agencies (Tsetsura, 2005, p. 15). “Cash for coverage” denotes a wider area which also includes various institutional incentives (Kruckeberg & Tsetsura, 2003; Ristow, 2010). However, the present article assumes as its main focus a more precise approach to brown envelope journalism, defined as having a

primarily personal dimension, a confidential character, and a contractual basis which is unofficial in nature.

2.3 Code of Ethics and Bribes

Codes of ethics are now inseparable from responsible journalism. Codes of ethics are at the core of media self-regulation, as they define the standards that are expected of the media in their reporting (Duncan, 2010). A code of ethics is a document that sets out guidelines aimed at proscribing certain types of conduct deemed unethical, and identifying other types of conduct as being ethical (Retief, 2002). At the practical level, codes of ethics espouse a set of standards. Standards are necessary to ensure the highest ethical conduct by the media. As a result, a code of ethics is a stock of knowledge of what these commons standards are. It allows the public to know what behaviour to expect from journalists and further know the standards against which to measure their performance.

As already highlighted in previous sections, the transition from partisan to commercial press in American and British journalism was followed by the institutionalization of codes of ethics. Gordon (1996) et al traces codes of ethics as far back as the early 1900s, when the state press association in Kansas adopted one. Like in many professions, media organizations and personnel, use codes of ethics as a conventional means for expressing their credo, as well as to maintain a certain normative standards within the profession (Merrill, 1996). It should be noted that the media institution produces varies types of codes of ethics. Some are issued by media organizations, some by non-media organizations, such as journalists unions, and press or news councils. Some codes are local, some national and some international (Limor, 2006). Whereas other codes are formulated by journalists, others by journalists and public representatives together, while there are also codes created by journalists and media owners. However, the variety of codes is expected to reflect both the geo-political characteristics of societies in which codes are formulated as well as the relations between journalists and their employers.

And yet having code of ethics is among important mechanisms of combating freebies and brown envelopes in different media institutions.

2.4 Ethical Violations in Africa Media

Africa has not been immune from cases of ethical transgression sweeping across media houses in other continents. However, unlike in the West where business journalism is a

highly specialized profession, in Africa business journalism ethical violations has not been systematically documented. Hence cases discussed herein, covers the broad journalism spectrum because everyone including sports, business and political journalists are loosely referred to as ‘journalists’. This is not surprising in a continent where mass media markets are under-developed, the regulatory frameworks draconian, the press councils are ineffective and working conditions diabolical (Karikari, 1996).

Karikari (1996: 144)’s clarifies that: “While some cases of ethical impropriety result from the journalists’ dubious integrity, such as bribery and other material or financial solicitations, much of the problem stem from errors arising from the journalists’ genuine pursuit of what they may consider to be the ‘truth’. Similarly, Kasoma (1996) concurs that ‘the rise of private press and tabloid news in Africa has been accompanied by a spike in cases of ethical violations’. Although the private media are perceived to be the worst culprits, there have been cited examples of journalists in the state media who are guilty of ethical violations (Chari, 2007). Reasons for the spike in ethical transgressions amongst the private and public media are varied and context specific. Karikari (1996) sees the reasons for the violations of journalism ethics as rooted in: ‘lack of any or adequate training professional training; publishers’ or owners’ drive for financial gain or political influence; journalists’ own partisanship, journalists’ personal interests; government or opposition political pressures; the precarious financial conditions of journalists; self-censorship as a survival strategy; sheer contempt and disregard for rules and standards; neglect of or laziness about basic professional demands of accuracy, lack of investigation and sensitivity of subjects and readers, bankrupt social values and norms; including widespread corruption and the pressures and demands of time on the small staff of most of the press which undermine thoroughness in performance’. However, on the issue of training, Berger (2009) reminds us that ‘journalism education cannot be called to account or atone for all the sins committed by journalists in society’. He suggests that there are other variables that play a part in unethical journalism such as: ‘the individual character of journalists and their educational background; individual media houses and the business models therein; reporter-source relationships; and government controls’ (ibid. 2009).

2.5 Theoretical Perspective

Early in the 20th century, U.S. media practitioners started to talk not only about journalists’ duties but also about their responsibilities. Later, as broadcast media emerged, the social

responsibility theory of the media was introduced. In 1947, an independent commission convened in the United States to address the growing dissatisfaction of U.S. citizens with the so called liberal media. In its report, the Robert M. Hutchins' Independent Commission on the Freedom of the Press first used the term 'social responsibility.' It concluded that

Media must accountable to the society for meeting the public need and for maintaining the rights of citizens and the almost forgotten rights of speakers who have no press. It must know that its faults and errors have ceased to be private vagaries and have become public dangers..... Freedom of the press for the coming period can only continue as an accountable for freedom. Its moral right will be conditioned on its acceptance of this accountability. (Quoted in Sanders, 2003, p.151)

This warning did not go unnoticed. Proponents of the social responsibility theory defended its roots in the unrestricted freedom of libertarian press theory. They also pointed out how the social responsibility theory, instead of emphasizing only freedoms, also stressed media's accountability to society. Under this theory, "both the press and its critics agree that the press should assume responsibility" to be accountable to the public and avoid abuse of their own power (Siebert et al. 1984, original edition 1957, p.84).

Such thinking, Ahuja (1996) says, leads inevitably to a regulatory system that watches the press and keeps it functioning properly - i.e. keeps it socially responsible (p.10). Some regulation, as in the early days of practicing journalism in the Western world, would inevitably be self-imposed, with media organizations developing ethical codes to shape the behavior of journalists and with journalists shaping their own behavior by acknowledging the social responsibility (Siebert, et al. 1984, p.88). But when broadcast media started gaining national stature and policymakers recognized that mainstream media could significantly shape how citizens think, some external regulation also seemed likely (Siebert et al.1984; first version 1956, p. 84).

Media not only shape the public thinking but they are also among those institutions entrusted with protecting the public's interest. In doing so, the ethics of the media themselves must inevitably come under scrutiny (Tettey 2006, p.233). If media were to be watchdogs and monitor the misbehavior and irresponsible acts of others, their own behavior had to be able to endure inquiry. But at times, just like other monitoring institutions of society, media failed to

perform, risked their own credibility, and compromised their own ability to serve as legitimate watchdogs (Tettey, 2006. p.233). Indeed, Tettey notes, media themselves may operate without principles even while claiming to be agents of accountability. As a result of such misbehavior, media self-interest and lack of social responsibility are now under inspection. As Hulteng (1976) observes, some media organizations are serving “two masters”: the public’s interest and the journalist’s self-interest. But such dual service is impossible, he says, and inevitably leads to conflicts of interest that have plagued news media for generations (p.33).

At least one conflict of interest involves journalists’ acceptance of brown envelopes and freebies. According to Sanders (2003), these are forms of bribery that mark ethical pitfalls of responsible journalism. In the 17th and 18th centuries, bribery was commonplace in journalism, but since then it diminished or disappeared in such developed countries as Britain. However, the practice of brown envelopes and freebies has continued elsewhere, undermining trust in the journalists’ work and contradicting the social responsibility of the journalists themselves.

And, as Sanders suggests, accepting brown envelopes and practicing checkbook journalism has two devastating effects: They undermine the public’s trust and the media’s social responsibility. In the most ethical journalism, media practitioners would be socially responsible to the public, by – for example – representing citizens with no voice, and remain accountable to the public's interest without expecting special incentives.

2.5.1. Social Responsibility Theory

The social responsibility theory asserts that media must remain free of government control, but in exchange media must serve the public. “Social responsibility holds that the government must not merely allow freedom; it must actively promote it...Siebert et al. (1956). However, the theorists posit that when necessary the government should act to protect the freedom of its citizens. The acts of government mentioned include legislation to forbid ‘flagrant abuses’. According to Hutchins (1947), “social responsibility should be reached by self-control, not government intervention”. The core assumptions of this theory are a cross between libertarian principles of freedom and practical admission of the need for some form of control on the media (McQuail, 1987). From this theory, journalists are expected to “accept and fulfill certain obligations to society and meet these obligations by setting high standards of professionalism, truth, accuracy and objectivity” (Baran, 2009: 466). The theory enjoins the

media to be socially responsible by adhering to best journalistic practices. Thus it discourages acts and practices that have the tendency to lose their sound judgment in making editorial decisions. Social responsibility calls for responsible and ethical industry operation (Baran, 2009). Leke (2010) explains this to mean that the media should reflect all shades of opinion to enable the public to reach rational decision. Journalists must be concerned about ethics considering its effects on their profession. “Today media ethics codes universally condemn gifts, rewards and gratification and certainly bribes but there are still many people who carry favor with the mass media” (Leke, 2010). But how independent can the press be when journalists rely on outside sources for ‘transportation’? (Bain, 2011) asks. In the opinion of Adonoo (2011), journalists should make a decision on whether the money has a propensity to influence the direction of their stories. According to him, “the money is more a show of appreciation and a way of ensuring wide news coverage rather than trying to influence how stories are written”. There are other schools of thought that believe that media personnel are serving ‘two masters’ – the public interest and the journalist’s self-interest. Hulteng (1976) said such dual service is possible and inevitably leads to conflicts of interest that have plagued news media for generations.

Sanders (2003), argues that brown envelopes and freebies are forms of bribery that mark ethical pitfalls of responsible journalism. However, the practice has continued undermining trust in the journalist’s work and contradicting the social responsibility of the journalists themselves. Sanders (2003) believe in many cases self-interest wins. But Diedong (2006) suggests something is fundamentally wrong with journalism’s core values if journalists give their best on condition that they receive financial and material benefits. He explains, “At times the reality is that selfish agenda of some journalists tend to override their professional responsibility to offer honest and dedicated service to the public on whose behalf they enjoy the status as the fourth estate of the realm”.

2.6 Freebies and Brown Envelops in Ethiopian Media

According to different studies (Berhanu 2008, Berhanu & Skjerdal 2010) the practice of freebies and brown envelope practices is excessing in Ethiopia media. When we see the practical examples, more or less organized brown envelope activity within organizations where reporters are expected to systematically share the allowance with other persons in the newsroom, for example, with editors who are exempt from going out and receiving such gifts.

Nonetheless, the transmission of the gift usually takes place on reporter's level and is therefore essentially personal (*Skjerdal, 2010*). Freebies and brown envelopes are thus considerably beneficial for the recipient and journalists tend to communicate ethical concerns with both. Per Diem (by which we mean funds meant to cover food and accommodation when on travel) seems to be more of a gray area to the journalists. Many journalists see this as an opportunity to get extra earnings because per diem rates are fixed and workers can enjoy the surplus funds personally if they find cheap hotels and restaurants. Also, per diem is legally straight forward because it is decided by government tariffs. However, as seen above, journalists sometimes receive per diem from two different sources often from two government offices that have separate accounts and do not communicate with each other. Per Diem is typically first paid by EBC, then by the government institution that is being covered in the story. It is still unlikely that the government agency (the informant and facilitator of the story) is unaware that journalists already receive per diem from their workplace. The additional per diem allowance thus also has an informal contract attached to it, namely, expectations of positive coverage (*Skjerdal, 2015*).

2.7 Reasons for Freebies and Brown Envelopes

The most common reason used to explain bribes in African journalism is poor remuneration. There is no doubt that many African journalists are underpaid. Anda and Kufaine (2013) document how the typical monthly salary for journalists in Malawi does not cover the cost of living in the city.

According to Berhanu (2008) there are five reasons which are listed by Ethiopian Journalists potentially fueling practices of freebies and brown envelopes: low salary, collegial conformity, general corruption levels in the Ethiopian society, lack of ethical codes within the media institutions, and lack of ethical consciousness in the newsroom. Despite the endless accounts of economic hardship among African media professionals, various researchers have begun to question the prevalence of poor pay as the predominant explanation for brown envelop journalism. It has been demonstrated that among reporters with similar salary levels and equal working conditions, attitudes to brown envelopes vary (*Berhanu and Skjerdal, 2009*).

Writing from an American perspective, Gans (2003) explains that the salaries of journalists remain modest, even below that of government employees. Gans portrays journalists as scribblers in plays, novels and movies of the 1930s and 1940s and he says this shaped the

image of the profession's past. Gans adds that until about half the last century, journalism was not a prestigious craft, and undoubtedly a significant number of journalists once came, like most Americans, from rural or working-class homes. Likewise, Day (2003) comments on journalists' low salaries: There was a time where reporters, who tended to be underpaid, less educated than they are now, and less attuned to the ethics of the profession, routinely accepted gifts from news sources. In fact, the salary scale has great impact on the working conditions of any profession. For instance, Chishimba and Chhay report that Zambian journalists say they cannot survive with \$70 dollars per month and must get additional money from workshops and press conferences. They add that journalists in Cambodia who work for domestic media receive bribes but foreign Cambodian correspondents do not. Such unethical behavior is the result of low salaries paid for the domestic journalists in Cambodia (Chishimba and Chhay, 2007). When we observe the overall situation of African journalists, the problem becomes even worse. According to Nyamnjoh (2005), journalists are poorly paid and lack job security in Africa. Some are not guaranteed to regular salaries and any bit of money can lure a journalist to write anything, including blackmail.

Similarly, according to a research summary report by African Media Development Initiative (2006), in Nigeria, for instance, journalists may work for months without pay besides their salary being low. This report indicates that the salary of journalists varies across print and broadcast media – those in broadcast media are paid better. The report, covering 17 Sub-Saharan African countries, shares that journalists are poorly paid, excluding some exceptions like top radio stations in Ghana. The same report indicates that freelance reporters are mostly at risk. At least four countries report (Democratic Republic Congo, Kenya, Senegal and Tanzania) reveal that freelance media reporters are in a vulnerable position. With these workers having no contracts, employers can choose to ignore the employment laws and freelancers have little recourse. Freelancing is also particularly precarious as the journalist does not have guaranteed income. In Tanzania, the report notes, 80 percent of journalists were not permanently employed.

Ismail (2006) summarizes the whole picture of journalist's salary; Bribery and corruption remain a problem because of the very low rates of pay of most journalists." Rockwell (2002) notes that journalists' salary in Mexico and Central America remains low. He states, Because of this many journalist must find other means, often through corrupt practices, to attain status in the middle class. He explains that media owners and editors ignore the problem of

corruption in the newsrooms. Those who refuse bribes and favors are discouraged and neglected by corrupt colleagues. In radio and television stations, says Rockwell, if an organization wants activities covered or a press release run, usually there is an exchange of cash or swap of some favor.

Many African journalists say they take bribes, gifts and freebies because of low salaries. This raises a great debate around the world. The journalists say even if they do not take the bribe, their colleague will. Many journalists in Zambia worried that once a journalist who exposed a Member of Parliament who tried to bribe him, no other would give them money afterwards (Chishimba & Chhay, 2007). Is low salary basically the root cause of bribe-taking for African journalists? Krüger (2004) believes: Journalism is not the best paid profession, and many people in the field look for ways of augmenting their pay packets. Kasoma (2000) also reports Africa's journalists are likely to continue to take bribes due to poor working conditions. Though well paid journalists may be bribed, Kasoma notes that impoverished reporters are more prone to surrender to bribery than well-to-do ones. Day (2003) wraps that the exposure and temptation of reporters to bribery and routine gifts from news sources is due to underpayment, under-education and less exposure to the ethics of the profession. He notes that the situation continues unless improvement is made in standards of the profession and life of journalists. Goldstein (1985) assesses the improper freebies and junkets as: They continue to be unfortunate facts of journalistic life. For many these fringe benefits are what make it pay to be journalists.

2.8 Impacts of Bribery on Professionalism

The impact of media to positively or negatively affect society is a generally accepted fact. That is why Hassen (2007) writes; that journalists are powerful is a globally accepted fact. That must have been why the leader of the French revolution, Napoleon Bonaparte, preferred facing more soldiers to facing fewer journalists.” However, this being the fact, journalists in Africa work amid corruption that infiltrates their profession. As Kasoma Francis (2000) notes; it is said that the cancer of African journalism is corruption, particularly bribes. A bribe is a favor done or given to a journalist in order to influence him or her to report favorably or unfavorably or not to report at all. For a gift or favor to qualify as a bribe, the journalist should know and understand that it is intended to influence his or her journalistic professional work. Many journalists in the continent, he says, are underpaid and susceptible to bribes, euphemistically called ‘oiling hands’ or ‘brown envelopes’.

Besides brown envelopes, Forbes (2005) also notes such journalistic ethical pitfalls as gifts, freebies and checkbook payouts. All these bring a devastating effect on press freedom, Kasoma says, because such bribes will prevent journalists from reporting objectively. Rather, they falsify information to please those who have bribed them. This makes, Forbes adds, journalist's dependent on freebies and brown envelopes putting journalistic independence and fair reporting at stake.

As cited in Berhanu (2008) study Ethiopian journalists also work in an environment noted for corruption. Despite the country's establishment of a Federal Anti-corruption and Ethics Commission in 2001, as IRIN (UN News Agency) reports, corruption is increasing annually (cited in Berhanu, 2008). The German-based Transparency International scored Ethiopia a 2.5 out of a possible 10 and placed it 92nd among 133 corrupt countries.

Media not only shape the public thinking but they are also among those institutions entrusted with protecting the public's interest. In doing so, the ethics of the media themselves must inevitably come under scrutiny (Tettey 2006, p.233). If media were to be watchdogs and monitor the misbehavior and irresponsible acts of others, their own behavior had to be able to endure inquiry. But at times, just like other monitoring institutions of society, media failed to perform, risked their own credibility, and compromised their own ability to serve as legitimate watchdogs (Tettey, 2006. p.233).

2.9 Institutional Mechanisms for Addressing Freebies and Brown Envelopes

To rule out misbehavior in journalistic practices, many media organizations and individual media houses have designed their own codes of conduct. Many of these codes have clauses that ban or limit bribes and freebies. Journalists in the South African newspaper, *The Star* (Retief, 2002), for instance, are required to be free of obligation to news sources and special interests, including political parties. The EBC also put restrictions on government media journalists not to accept any financial and/or any kind of gifts from news sources (EBC Editorial policy, 2015). Amhara Mass Media Agency also established journalists' codes of conduct (AMMA, 2013) to minimize the practice of brown envelopes and freebies. Since 2013, around 18 employees have been held accountable for violating ethical rules concerning freebies and brown envelopes in Amhara Mass Media Agency. The punishment has three steps low, medium and high level punishment up to firing from the organization. EBS has

not written rules and regulations which are used by the media rather they implemented informal advisee to shape their journalists

Some Ethiopian private newspapers also ban accepting bribes and freebies in their codes of conduct. Fortune newspaper, for instance, under the article of ethics says, “Gifts, favors, special treatment or privileges can compromise our integrity”. Nothing of value should be accepted. Fortune also has a specific article on gifts and states; we accept no work-connected gifts of significant value. We do not accept free lodging, sample merchandise, special press rates or any other reduced rate or no-pay arrangements not available for the general public. Gifts of insignificant value key chain, pencil holder, calendar, etc. that are produced and distributed to the general public as promotion may be accepted (Fortune Code of Conduct, 2003).

Similarly, *The Star*’s (South Africa newspaper) ethical code states, No journalist may accept any gift, favor, or special treatment (including free or reduced-rate travel) if it puts her or him under any obligation to the donor. Retief quotes the South African Union of Journalists’ code of conduct which says that Journalists shall not accept bribes or allow other inducements to influence the performance of their professional duties. Nor shall journalists should lend themselves to the distortion of advertising or other considerations (star, 2016).

According to the British Broadcasting Corporation (BBC), An Individual must not accept personal benefits, e.g. goods, discounts, services, cash, gratitude, or entertainments outside the moral scope of business hospitality, from organizations or people with whom they might have dealings with on the BBC’s behalf (Producers Guide, 1996). Similarly, The Economist lays down clear rules for its journalists. According to the magazine’s code of conduct, an envelope stuffed with cash would be inappropriate. Any gift, says the policy, must be consumable in a single day. So, a bottle of wine is acceptable, a case of wine is not. Likewise, The Guardian of Britain (2007) in its editorial code has the following to say concerning freebies:

1. Staff should not use their position to obtain private benefits for themselves or others.
2. The Guardian and its staff will not allow any payment, gift or other advantage to undermine accuracy, fairness or independence. Any attempts to induce favorable editorial treatment through the offer of gifts or favors should be reported to the editor. Where relevant, the Guardian will disclose these payments, gifts or other advantages. (*The Guardian*, 2007)

Many African countries also have media regulations banning freebies and gifts. The Nigerian Press council, for instance, in its article 7 (i) and (ii) states:

- i. A journalist should neither solicit nor accept bribes, gratifications or patronage to suppress or publish information.
- ii. To demand payment for the publication of news is inimical to the notion of news as a fair, accurate, unbiased and factual report of an event (Code of Ethics for Nigerian Journalists, 1998).

The Professional Code of Ethics of Ethiopian Free Journalists' Association in its article 15 states that (2006) a journalist shall not degrade the profession by directly or indirectly accepting bribes, gifts or other benefits for the news, programs, photographs or films he has disseminated.

The above-mentioned countries are not alone in publishing codes of conduct for their journalists. The Ugandan code of ethics denounces journalists who solicit or accept bribes in an attempt to publish or suppress. Similarly, the Zambian Media Council (2004) in its code of ethics says journalists should regard as grave professional offence accepting of bribes to disseminate or suppress information. Journalists act unethically in Africa not because they do not have ethical codes, but knowingly or unknowingly, they trespass the rules.

The Malian Code of Conduct in article 7 commands, a journalist, in all circumstances, shows his integrity by refusing all forms of illegitimate payment, direct or indirect. One of the explanations for bribery and brown envelopes is lack of professional training. The absence of such training in Angola, for instance, has impacted the overall quality of journalism, especially to investigate the power of the state (Mendes and Smith, 2006). As Mendes and Smith state, lack of training has a negative implication on the professional accountability. Similarly, lack of training undermines journalists' ethical standards and drives them to take bribe.

Diedong (2006) the concerns of low standard of journalism is the perception that respect for ethical standards in many parts of Africa are below the public's expectation. Still, much of the bad journalism in Africa today has been blamed on the lack of professional training. Improved training for journalists is a major factor in shaping their professional outlook. To some extent family upbringing and religious influence also play a significant role in shaping their behavior (Diedong, 2006). Diedong notes that Ghanaian journalists need to improve

their ethical conduct in order to report in a socially responsible manner. Proper training, effective implementation of code of ethics, and better newsroom practices are believed to help. It is important to draw a clear line in the codes to stop journalists from committing bribery.

A survey conducted and reported (Asian News Media Daily, 2006) says that even though journalistic codes of conduct prohibit journalists from accepting bribes and freebies, the belief of journalists' is diversified on what they believe is a bribe. The newspaper cites a survey which shows that 85 percent of 400 journalists surveyed believed accepting money from a news source is not bribery. 65 percent agreed that receiving valuable goods such as cell phones and cameras is bribery, whereas 33 percent called travel costs covered by news sources bribery (Asian News Media Daily, 2006). Many journalists perceive bribery selectively. They think it only occurs when a source deposits money into their bank account.

There are media organizations which limit the amount that journalists can accept. The Guardian of Britain says, gifts other than those of an insignificant value (say, less than £25) should be politely returned or may be entered for the annual raffle of such items for charity, the sleaze raffle (The Guardian's Editorial Code, 2007). The Asian News Media Daily (July 2007), reporting on the survey research, says some media houses allow their reporters to accept souvenirs worth less than \$5.30 from news sources.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Research Method

This study used qualitative research method because qualitative approach benefits to minimize the limitations which could not measure in numerical way and qualitative research method is implemented in some areas of the matter. Also, as study is case study design and case study is dominantly a qualitative study design employing this method is appropriate for this study. According to Holland and Campbell (2005) qualitative research has a power to explore depth information. The qualitative method of research is detailed, requiring personal touch in a natural setting and used to answer questions about the nature of the phenomena with the participants' point of view (Akaninyene 2014). Also, in this study the data was collected through qualitative data gathering tools. In qualitative research, one interviews people to understand their perspectives on a scene, to retrieve experiences from the past, to gain expert insight or information, to obtain descriptions of events or scenes that are normally unavailable in observation, to understand a sensitive or intimate relationship, to analyses certain kinds of discourse (Lindlof, 1995). Therefore, the nature of this study justifies the need to use qualitative research approach. In order to support this point, Natifu (2006) stated that research is a means of investigation in which appropriate methodology should be utilized to answer specific questions. Similarly, to make case study design effective, qualitative approach should be employed to collect data and analyze it than the quantitative approach.

3.2 Research Design

For this research the researcher applied case study research design. A case study is "a way of organizing social data for the purpose of viewing social reality and it examines the social unit as a whole" (Best and Kahn 1999: 27,) as cited in Berhanu (2008) a single case story emphasizes the depth of the analysis one is doing. Therefore, the cases are developed from interviews with research participants, recorded data. Dornyei (2007) explains that case study is the study of particularity and complexity of a single case. And it stated that cases are primarily people, but researchers can also explore in depth a program, an institution, an organization or a community.

The reason behind including case study is to enrich the data with firsthand information. One of the greatest strengths of case studies is the opportunity to achieve high levels of construct

validity, or the ability to measure in a case the indicators that best represent the theoretical concept we intend to measure.

On the other hand, the interpretive approach also gives additional opportunity to the researcher to find the internal feelings of the researched group by interpreting the collected data (Gunter, 2000). Also, the interpretive data analyzing approach helps the researcher to implement flexible data collection method. So, using case study design for qualitative research method is important to get reliable and valuable data. This helps the researcher to interpret the findings by understanding the social context of the study. This study was done by using direct observation, in-depth interviews and document analysis data collection methods.

3.3 Study Population

The aim of this study is to examine the freebies and brown envelopes in Ethiopian media and institutional mechanisms to address the Problems. So, this research particularly focused on Ethiopian Broadcasting Corporation, Amhara Mass Media Agency and Ethiopian Broadcast Service. These research sites are chosen by purposive sampling technique from other media organizations to void bias because incorporating national public media, private commercial and entertainment focused media and one regional media is an appropriate approach to see the media according to ethical perspectives. Therefore, the populations of the study are Journalists (junior and senior, penalized and not penalized in bribe are included), discipline committees and Media managers of the selected media as well as selected sources are part of this study.

3.4 Sample Size and Sampling Techniques

It is no doubt that selecting a representative sample from the population is a critical task for the researcher. Thus, the researcher employed non-probability samplings (purposive and snowball sampling) as well as probability sampling i.e. random sampling in order to gather data from the respondents. The rationale using purposive sampling is it enables to get rich information (Patton, 2000). Also as Deacon and others (1999) describe, snowball sampling is mainly employed where no list or institution exists to help the researcher identify research samples. As a snowball rolling down a hill, snowball sample grows through momentum, i.e. initial contacts suggest further people for the researcher to approach, who in turn may provide further contacts (Deacon 1999, p.53). This type of research is mostly conducted in closed

settings or informal social groupings, where the researcher goes to contact sources while opening up and mapping tight social networks. Snowball sampling is important in such research because information related to media corruption is very tight to gain from different stakeholders. Similarly, journalists and sources deal in hidden settings while giving and taking bribes and freebies.

Thus, for this study the researcher used 17 participants from the three media houses and the sources and used purposive, snowball and random sampling techniques to select these samples. Purposive sampling is used to select 7 sample journalists (three from EBC, two from AMMA, and the rest two from EBS) for in-depth interview. And also, the number of the interviewees grew up just like the technique of snowball sampling works. And yet 3 journalists were incorporate by using snow ball sampling who were penalized by the practice of brown envelopes and 2 Sources (North Gondar Administration and Culture and Tourism Bureau of the Regional) with the reference of media managers by asking the managers to express the sources and journalists that participated and penalized by freebies and brown envelopes. In the process, prior knowledge of friends in journalistic circles helped much to get more information in the research area. Some care was also taken to include views of female journalists in the interviews. The researcher also used 2 discipline committee members from EBC and AMMA by using random sampling (EBS hasn't discipline committee). Finally, 3 media managers from each media organizations were selected purposively for in-depth interview for this study.

3.4.1 Purposive Sampling

In purposive sampling, the sampling units are not chosen in a random manner rather uses purposive selection method (Corbetta 2003). This kind of sampling is used for instance, on very small samples in order to avoid chance fluctuations that might excessively distance the sample from the characteristics of the population. So, using this sampling technique 7 journalists were selected purposively from each media institutions (three from EBC, two from AMMA, and the rest two from EBS) and 3 media managers from each research site media.

3.4.2 Snowball Sampling

This sampling technique is particularly useful in the study of those social groups whose members tend to hide their identity for moral, legal, ideological or political reasons. Snowball

sampling involves identifying subjects for inclusion in the sample by referrals from other subjects. The process begins with a small number of subjects who have the desired requisites, through whom further individuals with the same characteristics are identified (Corbetta 2003).

Similarly, Bornyei (2007) explains that in snowball sampling, first the researcher select a few individuals who meet the criteria of the particular study and asks the selected participants to identify further appropriate persons of the population. So, in this study the researcher asked media managers to express the sources and journalists who were participated and penalized by freebies and brown envelopes. And yet the researcher has selected 3 penalized journalists with freebies and brown envelopes from AMMA and 2 Sources that participated in the process of this problem by paid bribes to journalists. However EBC and EBS have not yet penalized a single journalist accordingly.

3.4.3 Random sampling

Random sampling is among the key component of probability sampling. In random sampling the selecting members of the population to be included in the sample on a completely random basis, the selection is based on probability and chance Bornyei (2007). Thus, the researcher has taken 2 discipline committee members from EBC and AMMA using random sampling method from five discipline committee members in each media (EBS has not any procedural technique and discipline committee to combat this problem).

3.5 Data Gathering Procedures

The field work was started at the end of 1st week of July. In the 1st week of July in-depth individual interview was conducted at research site media institutions. Gathering the in-depth interview data was carried out at each spot site, which means the journalists were interviewed at the hall of each media, media managers and discipline committees were interviewed on their duty station (office) depending up on their consensus. This has taken two hours averagely to interview all the respondents in order to collect the tape recorded and hand written relevant data whereas the observation was started at the second week of July i.e. for five days.

3.6 Data Gathering Tools

In this research, researcher has tried to use in-depth individual interview, document analysis and observation to collect data for this qualitative study.

3.6.1 In-depth Interview

Interviewing has many advantages as a research method. According to Best and Kahn (1999), the purpose of interviewing is to find out what is in or on someone's mind (p.199). Qualitative interviewing is often conducted hand in hand with participant observation, as Andrea Fontana and James H. Frey (1994) stress.

While conducting the research, structured and unstructured interviews were utilized so as to provide breadth and depth to the study. The interview format included fifteen open-ended interview questions for journalists and nineteen unstructured interview questions for media managers. A total of fifteen interviewees were participated in the research sites from EBC, AMMA and EBS.

The unstructured questions were generally concerned with the media atmosphere, journalists' salary and journalists' involvement with freebies and bribes. In this research, journalists working in the area are highly focused since the core research is on the misbehavior and corrupt behavior of journalists reveal while reporting. The research process attempted to gain experiences from amateurs, freelancers and other permanent journalists working in the area. The information was recorded and later on transcribed and arranged in thematic issues in the process of data analysis.

3.6.2. Document Analysis

Document analysis is a form of qualitative research data gathering tool in which documents are interpreted by the researcher to give voice and meaning to the research topic (Hansen et. al.1998). Analyzing documents incorporates content into themes similar to the interview transcript analyzed form. Hence, as the main objectives of this study is finding out the practice of freebies and brown envelopes in Ethiopian media and the institutional mechanisms that addressed the problems. In this attempt, documents of the editorial policy of the media, ethical guidelines and penalty letters were used to analyze.

3.6.3 Direct Observation

Observation is more important because, as Deacon (1999) states, people's interactions and behaviors, and the way others interpret them, are central to social life. The researcher may also have an epistemological concern that only natural life or 'real life' settings can reveal social reality and that has to be experienced and shared by the researcher for research accounts to have any validity and adequacy (p.249).

Among the types of observations Deacon (1990) lists, participant observation is utilized. In this process, the researcher participated in conferences, editorial meetings and other pertinent activities journalists were doing. This was done in order to support and cross-check the findings. In the due process, on-the-spot discussions were also conducted and observations were made while journalists were undertaking their routines. The observation included meetings and conferences organized in different conference centers in which flocks of journalists hover in the name of reporting. Observations were also made while editorial assignments were made in newsrooms. In editorial assignments, preferences of journalists to be assigned to some locations and arguments arising in the process were seen and the reasons why they preferred some institutions rather than others were studied. Different check lists were also used to observe variables of each group (radio and TV) systematically. For instance, the indicators include the type of program or news; why they show less or greater interest to work on that specific program or not; who is assigned to which activity etc.

3.6 Data Analysis and Compilation

Data from the in-depth interviews were tape recorded and also hand- written notes. The recorded data was transcribed and translated into English, since the data was collected in Amharic. Then, the relevant data was coded so as to make it convenient for description of

thematic relationships and patterns of relevance to the research. According to Thiétart (2007) and Neuman (2011) coding has three steps, namely: open coding, axial coding and selective coding. Open coding involved identification and naming of segments in relation to the research topic. Consequently, the segments of meaning from the in-depth interview notes and transcripts were clearly marked and labeled in a descriptive manner. Then axial coding was also done by reviewing and examining the initial codes that were identified during the previous procedure. Categories of themes were identified during this step and organized in terms of causality, context and coherence. Finally, selective coding was employed for analysis for in-depth interview.

Thus, the qualitative analysis process for this research was concluded by the description of thematic relationships and patterns of relevance to the research. Thus, thematic analysis was employed for this study because the technique allows the researcher to determine precisely the relationships between concepts and compare them with the replicated data. Also, the qualitative data that has been gathered using document analysis and observation were presented in thematic analysis.

By using this technique of analysis and data collecting tools, the researcher tried to address the practice freebies and brown envelopes in Ethiopian media and the institutional mechanisms.

In depth -interview Participants Code

Code	THE CODE REPRESENTS	Remark
AJ1	Amhara mass media agency journalist one	Journalists Individual Interview
AJ2	Amhara mass media agency journalist two	
AJ3	Amhara mass media agency journalist three	
AJ4	Amhara mass media agency journalist four	
AJ5	Amhara mass media agency journalist five	
ECJ1	Ethiopian broadcast corporation journalist one	
ECJ2	Ethiopian broadcast corporation journalist two	
ECJ3	Ethiopian broadcast corporation journalist three	

ESJ1	Ethiopian broadcast service journalist one	
ESJ2	Ethiopian broadcast service journalist two	
AD1	Amhara mass media agency discipline committee member one	Discipline Committee Members Individual Interview
ECD1	Ethiopian broadcast corporation discipline committee member one	
AM1	Amhara mass media agency media manager one	Media Managers Individual Interview
ECM1	Ethiopian broadcast corporation media manager one	
ESM1	Ethiopian broadcast service media manager one	
SG1	Source North Gondar Administration	Sources individual interview
SC2	Source Culture and Tourism Bureau of the Region	

3.7 Ethical Considerations

To avoid any harm on research participants, the researcher has been careful to abide by the general research ethics. This is because the interview participants may be harmed with what they express to the researcher. Before directly going into the interview, each interviewee was informed about the nature of the research and they gave their consensus either to use their names or to anonymity. Although some interviewees showed their consent to be named in the research, because it was found it may harm them, they were made anonymous. Except two of the in-depth interview participants, the rest have agreed to be kept anonymous. Therefore, two of them were used in their real names. Much care was also taken not to touch their personal privacy in sensitive areas.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

The main objective of this study was to examine freebies and brown envelopes in Ethiopian media and institutional mechanisms to address the problems in three Ethiopian media i.e. EBS, AMMA and EBS. Thus, this chapter attempts to answer questions raised by the research i.e. how freebies and brown envelopes are practiced in Ethiopian media? What are the reasons that drive journalists to accept brown envelopes and freebies while covering news and programs? What are the institutional mechanisms of Ethiopian media which addressed to tackle the problem? And what are the challenges of media houses in tackling freebies and brown envelopes in Ethiopian media? Therefore, in order to address the objective of the study, the data collected through data gathering tools is presented and discussed in this part. Findings from in-depth interviews, document analysis and observation are presented together in the result part and analyzed together in the discussion part thematically.

4.1. Results

Bio-graphic data of in-depth interview Respondents

Respondents		Sex		Age				Level of education			Work experience		
Journalists		M	F	20-25	26-30	31-40	41-45	Diploma	Degree	MA	Below 5	b/n 6-10	Above 10
	AMMA	2	3	1	2	2			2	3	2	1	2
	EBC	2	1		1	1			2	1		2	1
	EBS	2		1	1				1	1	1	1	
Media managers	AMMA	1					1			1			1
	EBC	1					1			1			1
	EBS		1				1			1			1
Discipline committee	AMMA	1				1				1			1
	EBC	1					1			1			1
	EBS												
The sources		2					2		1	1			2
Total Respondents		12	5	2	4	4	6		6	11	3	4	10

As the above table shows that the in-depth interview consists 70.6 % male and 29.4% of female key informants from the total 17 samples. Also, education level of the participants is above degree. And most of the participants have more than five years' experience in media work.

4.1.1 Practice of Freebies and Brown Envelopes

The journalists across the country have the opportunity to participate in special events like inauguration ceremonies of development issues, current affaire conferences and institutional programs with invitation. At this time media workers such as journalists, camera person and the driver have an opportunity to take additional allowance from the sources which is unethical problem. As ESJ1 stated, the problem of freebies and brown envelops seriously affects the profession of journalism and the Ethiopian media including Ethiopian broadcast service. Supporting this idea a manager from EBS (ESM1) explained that freebies and brown envelops are practiced in different ways between the journalists and the sources objectively and it might be happened with the journalists' question. This affects the image of media organizations.

Also, another interviewee from EBS (ECJ2) shared the above statement;

Accepting additional payment from sources becomes as habit of the profession in the media industry. Even the institution or organizations that have an interest to get more media coverage, they insist to give pocket money for the journalist. They didn't believe that they have the right to get the media service without paying the journalist. This indicates that undoubtedly journalists, public servants of the country including the higher officials exposed for practicing freebies and brown envelops. If the journalist wants to get bribe from any organizations during media coverage he can receive easily without any frustration.

Also, as AJ1 said that about an individual who is a prominent person who paid a large amount of money to the journalist;

In January 2018, I know the individual who is in high rank on the Olympic Committee and bought a car for a print media journalist and even he covers the cost of a journalist wedding in Addis Ababa. This person has done this to get

prominence. Hence, the current “buche” is becoming advanced to car and in hundred thousand this indicates that an individual who has money can do everything on media by pressuring the professionals.

The observation of the researcher also indicated that the practice is seriously affects the profession of journalism because the interest of sources is to their image only rather they worried about the fact and the public interest. During the morning meeting which is done to evaluate the transmission of the media of AMMA, the case that often rise is about the respect of the editorial policy and the implementation of the code of conduct during news and program reporting's. This has showed that the problem is very serious and needs attention.

How Freebies and Brown Envelops Performed?

As stated in media leaders, discipline committee members and journalists the practice is performing by using different methods and it's changing through time. Before five and four years bribe is considered as the right of the journalists and the duty of the sources in giving additional per dimes. Even at this time the sources facilitate freebies and brown envelops to pay to the journalists by using other names rather than journalists' names to protect from punishment. This gives more challenge for the media organization to take correction measure.

A junior journalist who is working in AMMA (AJ2) said that;

Even now there are journalists who are taking the bribe without any fear but I am afraid to do because if a junior reporter in AMMA takes a bribe and if the organization get an evidence, he will be fired by discipline committee, but in which I attend around two events I observe that all journalists who are working in Addis Ababa accepted the additional payment by using their name and their sign on payroll, but our crews was not part of this because of the ethical code of the organization and consulted by the leaders of the media.

This case confirmed that there are journalists who are exercising this practice without any fear. This might be the result of poor institutional follow up techniques and with low level of professional standards of the journalists.

The other respondent from EBC (ECJ3) shared the same idea in way of taking freebies and brown envelop through different media;

Most of the time the journalist prefer to use false name and sign on payroll sheet, the government organization make an arrangement for the bribes by giving the payment in the name of their employees to cover them. There is wide experience in Ethiopia regarding to bribe commonly known as “buche”. Journalists do this at field works by communicating with stakeholders with the name of allowance. Transferring to the journalist bank account, specially any payment without any sign is more preferable to them because if your name will not found on the payment sheet you are secure not to penalized , paid for bed room and daily accommodation.

The other sport reporter from EBC (ECJ2) explained his experience about bribe;

Some sport journalists negotiate with regional sport clubs, their deal were done because the journalist has an opportunity to frame the story on sides of the club like influencing referees, and federations, giving more coverage about the club and the like. Finally they will pay on ways of giving land and cash payment for his committee.

Hence the approach is dynamic, the participants change their way of getting money and other extra benefit on the name of the profession. This affects the complexity of combating freebies and brown envelopes for media. Since it is unethical practice mostly the journalists were trying their best not to disclose their name in written document.

Also, the EBS news room journalist (ES1) gave his idea about his organization;

Since EBS is a private media the owner has a close relation with a number of private companies. Our news mostly focuses on light issues which are organized by private companies and in least governmental organizations, so the journalist couldn't get the confidence to receive from private organizations. Whereas if the government organization pays we will also accept it, even I did it. But if the owner knows that we are accepting bribes, he might directly fire us from the company.

The three interviewed media managers were also agreed and they share the same idea with journalists how freebies and brown envelopes are performed as taking money for doing news, programs or documentaries or any other publications that are unethical.

According to the data found from AD1, the sources are paid for journalists to get better coverage and good image building for their organization. Also, a journalist who has an experience of penalty (AJ3) supported this idea that bribe has taken place in both private and government organization for the purpose of mutual benefit. As he said;

The reason that some organizations give additional allowance or “buche” for journalists is the thought of better service. Some stakeholders believe “giving buche” makes their report better. However, the fact did not show this whether they give or not there might not be any change on the report since the agency has its own editorial policy that guides all the work of journalists. Also, sometimes “buche” takes place with the question of journalists. Journalists ask the stakeholders to give them additional allowance. This is another way of doing buche.

As this study found that only one media, AMMA is penalized the journalist to correct their behavior. A senior news reporter (AJ4) who was penalized in 2018 described his involvement in the action as follows;

In my experience journalists who are punished in “buche” were active to keep them from any wrong doing. Even when they ask to take additional allowance they are not voluntary. This indicates that the agency code of ethics plays its role for the protection of the profession. Also, penalizing the bribe journalist gives them to correct their behavior.

Also (AJ5) who is penalized in 2018 with the practice of bribe also agreed with the positive impacts of punishment. As he said to keep the profession from this problem, the indispensable solution is implementing code of ethics in the media landscape. Also, when the journalist penalized by bribe, it has its own positive and negative impact on their work, at that moment it creates some shaming feeling to the journalist, even you couldn't have a desire to come to office. The encouraging part of this practice is keeping them to not do the bribe again they take as a lesson.

A junior reporter who is working in AMMA (AJ4) asserted that to protect the habit of accepting bribe is punishing the participants. This journalist also adds that;

For some days you may think as victims, you feel desperate even you don't tell to your colleagues about your punishment, they understand their practice is unprofessional and they know that no single individual will stand on their side. This helps to minimize the problem and give lesson for others to save themselves from bribe.

Even though they have no experience working with penalized staffs; the EBC and EBS journalists agreed with punishing the journalist is a correct measurement to minimize it. They believe that it is not easy task to eradicate from the Ethiopian media industry but it's possible to minimize the problem by applying serious and hard measure on bribe journalists.

Does the Practice increasing or decreasing?

Most of the interviewed journalists confirmed that the problems of freebies and brown envelopes is increasing from time to time, it has done by changing the approach of taking money and gifts. The journalists who are working in AMMA (AJ4 and AJ2) described as; this unethical practice is the existing phenomena of the media, but since the endorsement and the implementation of the ethical code the practice is decreasing at minimal rate. Some years ago it was exercising in different aspects like giving lands, giving some shares on company and the like even now it exists in AMMA but it's at average level.” Whereas the journalists who are working in EBC and EBS (ECJ2 and ESJ1) stated that even though some media have the code of conduct and some of them are tried to penalize the journalists, significant change has not shown in the area. The activities used to take bribe are at continual rate by shifting the tactic every time.

Supporting this idea a discipline committee member of AMMA (AD1) said that the freebies and brown envelopes has been decreased comparatively as we heard one has taken around 9 times from different organizations at different times with a short period of time but this is not done these days.

The other interviewee SC1 stated that;

Although it is not researched currently the action of freebies and brown envelopes from AMMA is becoming decrease relatively with the past and there are journalists that refused the additional money when they asked to take it from the sources. This might be the result of the organization that gives attention for the problem. However, it is not possible to say that the action includes all media in Ethiopia. There are evidences that show the interest of additional money in media is still the problem of all Medias because during tourism events we faced this problem.

However, from EBC (ECD1) described that;

It's difficult to say it is decreasing, rather the system changes but currently it is possible to say journalists in different media involved in bribe even if it needs a research. This is the problem of Ethiopian broadcast corporation because there are facts that assured the practice of freebies and brown envelopes during media coverage activities and also the sources are also some times give information indirectly about the practice depending with their media interest.

In addition to this justification ESD1 stated that since journalists know taking additional allowance is unethical practice they take care to make the action secreted. Depend on the journalists' aspect the practice is increasing in Addis Ababa.

4.1.2 Reasons that Influence the Journalists for Bribe

According to Berhanu & Skjerdal (2009) the wider society could provide a certain justification for bribery practices. It is fact that bribery is prevalent in different Ethiopian institutions including the media industry. The profession of journalism couldn't practice outside the culture and political system in which it exists and journalism adopts a habit of nurturing ties between reporters and the sources to the extent that investigative reporting will be subdued because the reporter and the source have a mutual interest because the reporter for financial reasons and the source for status reasons makes them in the same circle.

According to the findings the main reason which is developed through time is the current political and economic situation of the country. As ECJ1 stated the national corruption level affects the profession of journalism by creating good condition for freebies and brown envelopes. Also one of the key informants from at Amhara mass media agency (AJ3)

responded the journalists believed that accepting bribe is taken as the custom of the profession and the system of the country.

The media managers from EBC and AMMA (ECM1 and AM2) agreed with this idea the political system of the government is among the factors of accepting bribes. Corruption is the most serious problems of the country, and the media institutions are also influenced for bribery.

Whereas SC1 said that:

There is a trend of paying money for journalists, when we organize an event which goal is to promote the regional wealth of culture and tourism through media. At this occasion we invite all media institutions to give coverage for our good image. However unless we paid the money and facilitate accommodation and bed room the objective that planned may not succeed in terms if media coverage. We know they take per dime from their media institution but we obligate to give pocket money. This is a common practice in our region.

According to the idea of participant AJ4, journalists who respect the profession did not involve in freebies and brown envelopes during media work rather they highly focused on their work and worry about for their personality. Also, his/her personality determines to participate or not to participate in bribe.

On the other hand the sources believed that when they give additional money to the media workers, it is possible to get good media services. As result of this they did the action of giving bribe. As, SC1 described this experience is known in most organizations and they give freebies and brown envelopes to journalists easily even some times it is considered as right doing especially for media that comes from at federal level.

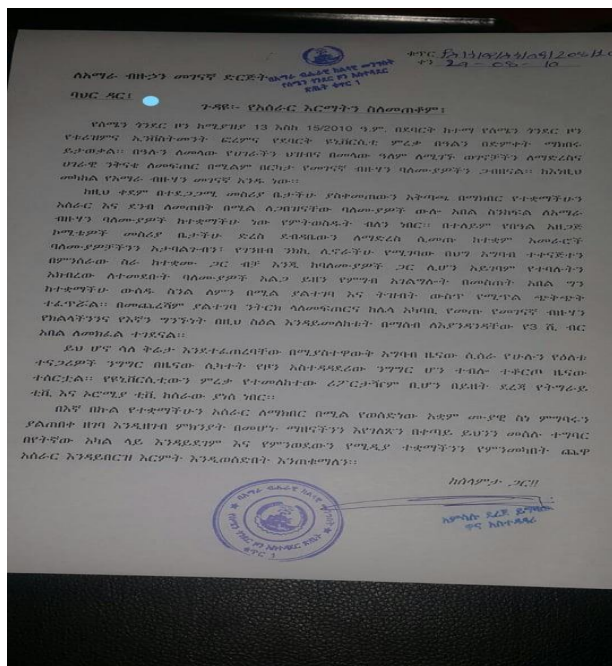
The other participant from AMMA (AJ5) said that,

A journalist who is giving high value for his profession has less probability to involve in the problem. If I am serious to my profession and respect what is doing then, I have to be loyal to avoid misuse of unethical doing. Seriousness or respecting the profession is respecting your job despite of a negative push by your colleagues, still you will overcome the problem and it is not about how much you been paid. It is all about your dignity.

As the interviewee AJ3 confirmed before six months we were in Gondar city and we were four journalists they called us to take allowance but we refused to take it because it is unethical but we were very upset even if it is unethical but others took the money. Were others paid 1500birr and us 600birr being paid by the office. I believe that if there will be uniformity between media agencies the practice of freebies and brown envelope will not be widely spread and won't be worst to affect reports.

The journalist from EBC (ECJ2) explained his media experience that the reason to accept brown envelop is low salary you can check the journalists profile on human resource department, there are a number of journalists who are complaining about it.

The observation data also supported this, the journalists and the sources are the major actors who are involved in bribe. As the letter evidences assured unless the journalist keep the interest of the by reporting what he agreed the sources come to the media organization and expose the secreted unethical doing. There are experiences that are presented for AMMA in this way. The following letters assured this.



As SG1 stated with his interview, also journalists' interest to take bribe is the reason that affects the profession. During field work journalists are interested to take additional money from the sources. The source explained based on the experience that faced last year from AMMA journalists. As he said if the source is not interested to do the action, they might not get the right media coverage appropriately.

As the senior reporter shared his experience from AMMA (AJ2) said;

in 2017, I remember that I was in Wolediya town for Bazar report and my colleagues advised me to take a hotel accommodation but I said no, then the zone administrator called me up and asked why I didn't take the offer I told him that my agency will pay me allowance and they were frightened that I would spoil the report but that wasn't happened. They insist to pay and cover the journalists' accommodation with in kind gifts, this yields the journalist to accept as their right and as the opportunity of being a journalist.

Also, a media manger from AMMA (AM1) agreed with this idea that personal behavior has a negative or positive effect on performing bribes from sources. According to him, personal behavior and poor combating strategy and implementations of media code of ethics are among the reasons which lead the journalist to accept bribe. Also, ESM1 believed that journalist can be free from this problem if employers were paid fair salary and per dime. Hence, the manager assured that low salary pushes journalists to take bribe from the sources.

Journalists thought that less payment or low salary affects their life and their media work. As one of AMMA senior journalists (AJ5) said that there are journalists who received low salary. This condition pushes the reporters to be involved in bribe with illegal means for covering their expenditures. Also, AD1 said that the reason why they take money as a bribe is because of less salaries and absence of bonuses.

The study shows that low salary has its own impact to take the bribe. Low salary and poor per dime affects journalism performance. Kasoma (2007) found out a certain connection between low salary levels and acceptance of brown envelopes among Ghanaian and Zambian journalists. Even so, other surveys indicate that raising the journalists' salaries might be necessarily eradicating hidden monetary supplements. Although in Ethiopian media when the journalist asked about the reasons of freebies and brown envelopes, poor salary is number one reason for violating the code of ethics.

Adding to this ESM1 said that;

The reason why journalists take additional money from the source is due to economic problems. It is clear that taking brown envelop and freebies is unethical but it has done. During our work of media we want extra payment to make the news good I and to use the mean time. Unless we are charged this has not seriously implemented that is why also the sources did the action.

Also, a senior reporter (AJ5) who was penalized by bribe said that “I don’t believe that the payment of journalists is enough lead their life properly because this is a common question that always rose to be corrected. I think this affects the profession.” And also ECJ2 strength this idea by saying;

Since we are working all days in the week without any rest the salary of the journalists is not fair, we need to have another compensation and encouragement, like some opportunities which can help the journalist too have house and car. The salary of the journalist at this time is not reasonable when we compared with the current situation of economic aspects regarding to expenditures of basic needs.

When journalists asked why they take bribe they complain about low the salary that is low compared with the other experts and civil servants all of them replied that.

What does such low salary mean to the EBC and AMMA journalists? Do these journalists seek other ways to support themselves? As ECJ2 and AJ3 key informants assured that the salary is not sufficient to survive and they look elsewhere for another income. As most of the interviewees responding to this point, low salary is the reason to take bribe. In fact, journalists say they seek fieldwork because reporters receive periderms not only from their media but also from the institutions they will be covering. Also the government’s low per diem for fieldwork does not even cover the cost of lodging let alone food. So taking additional money is essential to solve such financial problems. Besides, journalists (ES1 and EC2) considered that taking favors and money after reporting is as unethical.

Majority of the interviewed journalists believed that brown envelop is caused by poor remuneration or economic hardship. Instead, they insisted that journalism is not a poor man’s job. They saw those engaging in brown envelope as those who were not well trained. These

crops of journalists argue that people do not necessarily involve in corruption as a result of poverty. They argue that some people accept bribes even while financially comfortable, noting that character weakness, lack of professionalism and adequate training as the major factors fanning the embers of this corrupt practice.

All respondents from the selected media agreed that the source of information influences and even bargain the journalist to pay it. Even the media managers and discipline committee members agreed on this arguments, our customer specially government and non-government organizations has a big role for this problem in the media industry.

The researcher also assured that even if the sources tried to influence the journalists to take bribe for accomplishing their personal or institutional objective, the journalists also asked them to give additional allowance to transmit the report. This issue is an agenda for AMMA during annual conference of the organization.

A journalist from EBS (ESJI) told that; I received information from the public about one chemical factory which is found in Addis Ababa. The factory production output has a negative impact on the heaths of the community who are living in the surroundings. And then I go to the area and a proved it, even I tried to include the experts about the impacts of the production and I make an interview with the community, meanwhile I go to the factory manager to ask some questions with related to this problem and he tries to give me 3000 birr on posts and I refused it. After the transition of the news the communities come to our office and they gave us recognition to our media.

Since the payers insist the journalist to accept the payment this windswept the professional commitment. To cover the wrong doing of individuals or groups or organization the financier works to shut the mouth of the journalist by money. The financier even believes if they paid they will get more coverage and prime time.

Before 6 months one South Sudan's individual who is a very prominent and rich man organized one sport tournament in South Sudan, and the EBC reporter cover the news and produce short feature program on that tournament. Then the organizer gives 700 USD and 11000 birr for the reporter, even he is trying to facilitate and cover the international work as bones.

Unless the payers also minimize and stop their practice it is not easy to combat it. This is not the only problems of individuals; there are also government officials who believe if they paid they will get more coverage. Uniformly the government executives and spokesperson deal with journalist about the payment and finally they share the barbed money.

In Ethiopian road authority the public relations officer facilitates everything and deal with journalists about media coverage. The authority spokesperson deal with road contractors to give them media coverage about their work in positive aspect and he negotiate with them how money birr will pay for him and for the journalist and finally they got the coverage. This was responded by a reporter (ESJ2).

It shows the payment is not done for the journalist, now some shareholders are coming to the practice. If the public relation officers get some shares from the payment and they facilitate not only to get more media coverage rather they are also doing it for their personal benefits. The payers have a power to influence the journalist by giving his monthly salary in one news or article.

There is a finding which relates with the above about the effect of sources to increase freebies and brown envelopes, Sources use journalists' weak sides as opportunity and attempt them with envelopes while reporting (Berhanu, 2008).

Supporting this idea SD1 explained that the practice of freebies and brown envelopes is not implemented with only the interests of journalists. There are sources that motivate journalists to take bribe. They did it to get more media coverage and to get more advantages from the media outlets. As SD1 stated his experience:

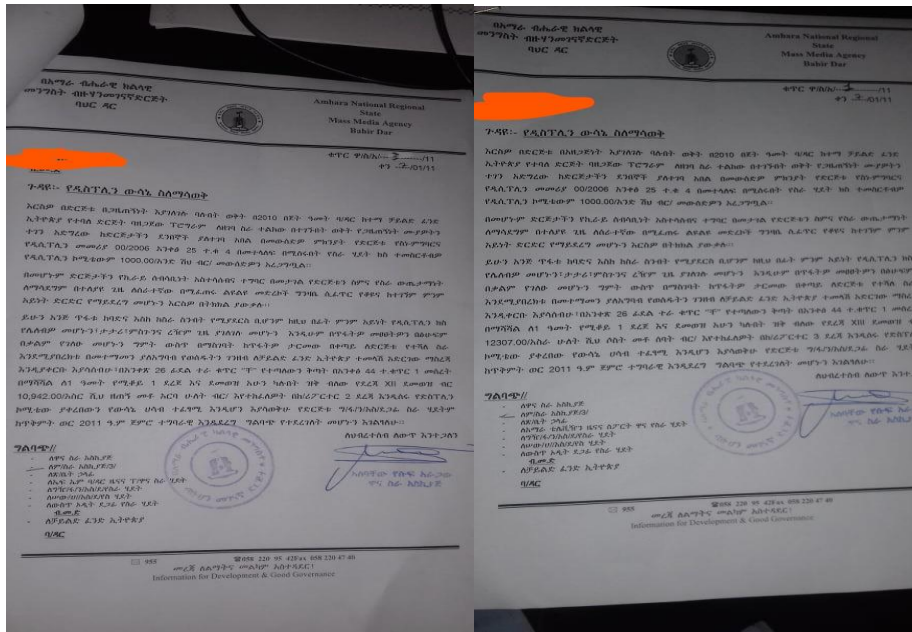
In the late September there was an event which held in North Gondar, Debar town. During this time we invited 40 journalists to give media coverage. Hence, we paid more than 155 thousand birr and also we cover their bedroom and accommodation price which collected from the community for journalists. The reason that we did this was not surplus budget rather to initiate journalists to give better media coverage about the event. We believe that if we pay we have the chance to get news, programs and other type of media coverage's on prime time excessively.

4.1.3 The Institutional Mechanisms that Address the Problem

The media that the researcher works in is Amhara mass media agency. The documents of confirmed that although this media has ethical code of ethics that helps to manage the responsibility of the profession, there are gaps in the implementation process. Because the organization did not give attention to create awareness for the stakeholders to take care for freebies and brown envelopes. Even if the agency has drafted code of ethics of journalists also, behavioural change trainings are forgotten. Continuous conference, meeting, training, panel discussion agendas did not include this bottleneck problem for the organization and the profession to bring sustainable change on attitude and behaviour to make journalists to combat the action by themselves. According to the analysis of the researcher on documents, Amhara mass media agency has ethical code of conduct that is on implementation because there are documents that confirmed a number of penalties that are taken on journalists, camera mans and drivers. However, the problem is still existed; the reason is lack of awareness trainings. The following documents or penalty letters proof this case.

In the same perspective the EBC journalist (ECJ2) believed that;

EBC has a weak institutional mechanism. The EBC media that I work has code of ethics of journalists that prepared very soon a result of the problem. However, I didn't think that the corporation gives well organized awareness creation trainings for journalists because some journalists didn't know this code of ethics properly.



It is no doubt that having written code of journalists' ethics helps to protect "buche" other unethical practices. Besides, it is so important to take action when journalists cross the code. A key informant (AM1) stated that the organization that he works tried to control unethical practices through stakeholders' information and by investigating it. Media professional bodies should be serious in maintaining ethics in the media industry by sanctioning defaulting journalists to ensure that journalism practitioners adhere to laid down codes of practice.

A journalist who is working in EBS (ES2) also said that first of all journalists must get sufficient training in order to have ethical codes of ethics. There are different ways for journalists to make them financially stable by providing credits to by house and car like other organization provide such things with a long credit. The other way if you promote and appreciate journalists at least once in a month or a year this can motivate and encourage the journalist to strive for excellence furthermore it helps to work hard ethically.

Other media professional bodies should ensure that there is real unionism in the profession by ensuring that journalists' rights are not trampled upon. These bodies should also put in place a mechanism for the negotiation of a better pay package for journalists.

Besides, one interview journalist from EBC (ECJ2) confirmed that;

Sound education and professional training of journalists should be provided for media practitioners. This will serve as a good antidote for solving the problem of brown envelope. The acquisition of sound education has a way of giving the

journalist a self-worth, which makes him look beyond unlawful avenues of getting gratifications. Ethically oriented training and socialization of the journalists will readily expose them to the inherent pitfalls that are associated with the acceptance of bribe and the need to resist the urge.

According to media managers and the researcher's observations, EBC and AMMA have their code of conduct and its rank of the penalty is under serious and dangerous article. Their code of conduct states if a journalist is participate on bribes he will be fire automatically. Both organizations have formal discipline committee members. Their difference is on practice; since the endorsement of code of conduct AMMA penalized around employees and EBC not yet penalized a single person. All the three media editorial and planning and evaluation steps were done institutionally. Everything works in the consent of executive producer and deputy managers of the organization. However in EBS their editorial is not formal and most of the time their journalists produce new and program independently. As interviewed AM1 responded to the researcher;

There is post production and post-production meeting with producers and media managers and also the media institutionalized the methods to accept compliant from the source. Based on sources evidence the media auditor will ratify they did the bribe or not. After ratification if the journalist were took the payment they become guilty by decline committee.

Even they know it there is disparity between media organizations especially private and Addis Ababa based media gives little attention for bribes. Endorsing code of conduct and trying to act up on helps minimize the problem and this brings a positive image for the organization, even other media organizations share an experience from AMMA, and it helps the journalist to change their behavior from penalized journalist's.

After the endorsement of code of conduct EBC assign an individual whose responsibility is to make follow up and colleting continual feedback from sources. But they couldn't penalize a single person since their establishment. The reason is they bribe by using false name''.

Until the time of data collection EBS has no written document which is set to combat freebies and brown envelopes. Simply they are using informal ways like advising their employees not to accept it.

4.1.4 Challenges of Media Houses to Tackle Freebies and Brown Envelopes

The consequence of freebies and brown envelope practice on journalism covers a wide range.

Regarding to this AJ4 who is penalized by bribes strongly believes that;

Receiving additional allowance from other stakeholders is highly affecting the ethics of journalists because this resulted conspiring with elites and forgetting the ordinary people. It affects the principle of being a voice of voiceless. Besides, a journalist who did this unethical practice lost his confidence to do balanced reports. Also this unethical practice of journalists has a negative impact to build strong and computable media. Journalists are the representatives of the media agency; the work of them limits the media efficiency/ capacity.

This indicate that acting on bribes will damage the image of the media, even influences the way of presentation and the story frames, but they favour to accept the money from sources.

A camera person from Amhara mass media agency forwarded that;

Before four years ago I was taking money on an opening of a project ceremony and punished. I took the news to report thinking there will not be a problem by promising it will be on air then after the report was cancelled to be reported and those who paid me they appeal because they were sad. After that an investigation was made by the discipline committee then I was penalized for a year to work on one step down on my level. But if it would bring a big distraction or that could harm our country it would be unethical and this may happen if you were negligent.

An AMMA reporter (AJ4) said that there is an interest of taking any form of brown envelope or freebies but I don't think the practice is in critical condition. There are different ways to take bribes also AJ2 stated that now days there is not anyone who take the freebies and brown envelopes by his name if you do so you will be penalized. Thus, they did not sign on payrolls to take the bribe rather they use other name.

Before eight months, when I was in North Gondar for a case to report but what was happened a communication expertise prepared the news and send it to EBC and the journalist reported it as if he was the one who prepared the news, then

they will send the money and share it also the money will be transfer to through the expertise account number.

Also, ECJ2 mentioned that media managers did not educate and make accountable Journalists to ethical issues. Instead they accuse journalists of unethical behavior without exposing them to what is ethical. Codes of conduct are also missing as he explained;

Four years ago, EBC announced to the public to expose journalists requesting for money. First of all, I think the institution did not do its own homework. It did not give any training of ethics for the journalists and should inform them that taking bribes is misconduct. This is to consider your worker as thief.

Supporting this idea Diedong (2006) said, journalists need to improve their ethical conduct in order to report in a socially responsible manner. As he notes, proper training enhances compliance with ethical codes and leads to better newsroom practices. Other interviewees also cited the importance of training, but noted little training on ethics. So, they ask, how can journalists to discharge their social responsibilities?

I remember there was no ethical training in EBC for the last six years. There are short term trainings on news reporting, news writing, covering election and others. But I do not remember specifically trainings on ethics. A journalist without constant refresher trainings, particularly trainings on ethics, is like a soldier without a rifle.

Training, covering a wide range of topics, can shape professional outlook and ethical behavior. Arguably, long-established stations like EBC and other recently established ones should have professionally-trained journalists. But their training included streams like law, geography, library science, foreign languages and literature, etc. Although this expertise bolsters the practice of journalism, lack of journalism training may undermine journalism professionalism and practice at every other media.

Many media organizations simply put their codes of conduct on a shelf, providing no orientation about them and in even some media organization they don't have professional codes of ethics. A significant number of journalists, particularly newcomers, said they did not know of any editorial policy or code of conduct.

Currently am working in EBC, there is a tendency of accepting graduates from journalism schools. But most of us here work in traditional way. We do not have deep understanding about the profession. Traditional practice has its own side effects. You may perform many unethical things unknowingly (ECJ2).

Many of the journalists agree that ethical codes of conducts are very important in order to be loyal and respect our profession. But these all go well if adequate training, seminar and awareness creation about ethical codes of ethics given to new and senior's journalists.

From Amhara mass media agency (AJ5) said that substantial training and enough follow up is very vital. They even, measure what you have done according to ethical issues. If you are found unethical you will be penalized. Furthermore they will assist you on what to be done.

ECJ1 also said that I have no idea whether the organization has ethical codes of ethics or not. They don't even create awareness to new journalists. When I was a new comer I had no experience and no one was explained to me about ethical codes of ethics but I believe that it is important and essential to work in a professional way having in mind the ethical codes of ethics.

ESJ1 said completely different as other journalists explained that there is no written codes of ethics but the owner and managers will tell you what to do and don't do. So, sometimes serious follow up is done and they call to you and will talk about the job and any idea. Every two month we have regular meeting early in the morning or lunch time that evaluates our work.

AM1 confirmed that the agency provides some short-term and long-term training on what its journalists should avoid. But, he said, they may or may not bear, depending on the nature of the individual journalist. Some journalists regularly misbehave, he notes, and some respect regulations. Capacity-building is the main issue we should focus on. It is decisive that we should also put strict laws. Bosses and reporters may change, but there should be basic rules and intensive in-house training for reporters and newcomers. Now we are trying to produce stable media regulations.

As media managers and discipline committee members explained it is not easy to combat this problem easily;

The bribes practice is doing by using false name, by using payer institution expert's name, taking the money without any signing on payroll, and yet the system is become changing and complex to get it. Even the payer institution did not support media by giving information and feedback about the behavior of journalist while they are gathering news and programs. And the other challenge is there are no direct and same institutional mechanisms across the media in Ethiopia.

4.2 Discussions

4.2.1 Practice of Freebies and Brown Envelopes

As the findings show that although there is a difference in degree and its approach the problem of freebies and brown envelop exists in Ethiopian media. The findings indicated that the practice of bribe is implemented in the studied media because as the participants of the study said there are shared experiences in each media practitioners regarding to the implementation of freebies and brown envelops. The journalists across the country have the opportunity to participate in special events like inauguration ceremonies of development issues and current affaire conferences and they have an opportunity to exchange information about it and to practice bribe which is unethical problem. This affects the social responsibility of the journalists and the objectivity of the media institutions because as Sanders, (2003, p.151) stated media must accountable to the society for meeting the public need and for maintaining the rights of citizens. However, the reality did not show this media practitioners give priority for their intense. Unless, the journalists' have moral right that could be realized in practice, the profession could not play its role.

Besides this the practice can be performed by using different methods and it's changing through time. For example before four years journalists believed that as the right to take bribe from sources and additional per dimes. However, after some Ethiopian government media adapted code of conduct to stop this unethical practice, like EBC and AMMA and then the method is changing. Now a day the action is performed with some protection to leave the punishment of the organization. For example, during taking additional money from the sources the journalists used other names and different signatures or they agreed with the

sources to take it with the name of the institution without putting their name and signatures. This confirmed that there are journalists who are exercising this practice without any fear. This might be the result of poor institutional follow up and their low level professional standards of the journalist. This affects the complexity of combating freebies and brown envelopes in media organizations. Government organizations should have strong guidelines that cross check the responsibility of the implementers but as the data confirmed absence of strong follow up mechanism of media organizations is a gap for the practice of freebies and brown envelopes. According to Diedong (2006, p.11) journalists avoid the selfish agendas of their concern that affect the professional responsibility to be honest and to give dedicated service to the public as being the fourth estate of the realm.

When we observe the experience of AMMA the agency is penalized the journalist who did the action of brown envelopes to correct their behavior. Hence, the journalists said that punishment results critical thinking about the action and its consequence on the profession to keep the profession from this problem. So, seriously implementing the media's code of ethics can combat the problem in each Ethiopian private and government media.

As the respondents strongly agreed the negative consequence of freebies and brown envelope practice on journalism is massive. Freebies and brown envelope affect the objectivity, balance in reporting, neglecting social responsibilities, and violating the profession of codes of ethics. In the real sense, the media ought to be socially responsible by disseminating news free rather than selling them.

Even though there is a difference in degree and its approaches, the problems of freebies and brown envelope is existed in Ethiopian media. According to media leaders corruption is the most serious problems of the country. This problem is also exist in Cameroon as Ndangam's (2006, 2009) suggests similarly that one must take into consideration the country's patronage system and culture in order to understand brown envelope practices.

Mendes and Smith (2006) said also almost all stories published in Angola can be attributed to bribery. Envelopes and freebies, being enemies of fair reporting, also deny the public its right to know the truth. In line with this, Sanders (2003) says that bribes and freebies are ethical pitfalls of irresponsible journalism. So, arguably, accepting bribes for reporting may jeopardize the reporters' accountability to the public. So, professional journalists shall be governed by the regulations embraced in the Code of Ethics to keep the profession properly.

According to Skjerdal, (2010, p.9), although the practice occurs on the personal level, it has some degree of confidentiality, and it denotes an informal contract between the source and the reporter whereby both parties have certain obligations. These three characteristics are visualized through the image of a brown envelope containing cash physically handed over from a source to a reporter. The reward is personal mean that it is primarily intended to be used by the receiver (the media worker) on a personal and individual level. Besides, Berhanu (2008) said in Ethiopian media, brown envelop that has its local name called “Buche” practice in Ethiopian state media commonly.

Both freebies and brown envelope have taken place during the news-gathering process. Hence, there is an informal contract being entered into between the source and the reporter when brown envelopes are involved. Findings in studied media organizations indicated that there are also cases where reporters are offered brown envelopes to kill a story, i.e. to take it out of publicity altogether. As freebies are small material benefits given to the journalist, for example a free lunchtime or dinner time also affects journalists’ independence. As addressed by many writers in media ethics, although the freebies seems like small, gradually, it boils down to bribery at the end of the day. As stated by Berhanu and Skjerdal (2009) the problem of freebies and brown envelopes were occurring in EBC.

So, it is unquestioned fact that journalists give priority to social responsibility rather than to their personal concerns. Mendes and Smith (2006) said that almost all stories published in Angola can be attributed to bribery. Envelopes and freebies, being enemies of fair reporting, also deny the public its right to know the truth. In line with this, Sanders (2003) says that bribes and freebies are ethical pitfalls of irresponsible journalism. So, arguably, accepting bribes for reporting may jeopardize the reporters’ accountability to the public.

4.2.2 Reasons that Influence the Journalists for Bribes

Frère (2007, p. 165) reported an incident from Chad where journalists pressured by government officials to take envelopes with generous amounts of cash with the purpose of influencing media reports, but the reporters declined on ethical grounds. Adding to these accounts of ethical variations between individual journalists, there is also documentation of substantial differences in the standards between different news organizations.

It is clear that bribe has done to fulfill some personal or institutional interest unethically for example the journalist take money to as thinking that helps him by solving financial problems

and the sources thought that doing this action has a benefit to get more media coverage about their organization, to protect their weakness and fault, to get prime time, if they pay they will appear on television frequently and to get unethical promotion to build their personal supremacy.

As findings of this study also shows brown envelope conflicts the social responsibility of the media. That is, the media ought to be socially responsible by disseminating news free rather than selling them. This is in line with Ekeanyanwu and Obianigwe (2012) findings show that monetary gifts could pressurize the journalist into doing what the giver wants, and this makes the journalists unable to be objective in their reporting of events and issues involving the people who give such gifts.

Hence, as Siebert et al. (1984) noted that the media should assume the responsibility that could to be accountable to the public and avoid abuse of their own power with self-concerned issues like freebies and brown envelopes. From this assumption any one can understand that the issue of unethical activity is a bottleneck to serve the society with fair and balance news and program reports.

A study which was done in Cameroon also proves the above justification that one must take into consideration the country's patronage system and culture of corruption in order to understand brown envelope practices (Ndangam, 2009). As Studies indicated low salary has its own impact to practice freebies and brown envelope. According to Berhanu & Skjerdal (2009) also in Ethiopian media when the journalist asked about the reasons of freebies and brown envelopes, poor salary is the main reason for doing it. This issue needs critical attention to make Medias responsible for their society by reporting accurate and balanced news.

Diedong (2006) adds that mostly journalists take gifts and brown envelopes from their sources as result of their poor economy. After doing such gifts, they are not expected to write a fair, balanced, truthful and comprehensive report about the happenings in which the organizers of the event may have some serious questions to answer. This confirmed that unethical practice of reporters can damage the profession of journalism.

As this study results assured that media professionals exposed for unethical practice as result of economic hardship. This happens mostly in developing countries because as various researchers tried to find out the prevalence of poor payment is the reason for the predominant

explanation for brown envelopes journalism. In addition, as the respondents stated freebies and brown envelopes have been demonstrated among reporters with similar salary levels and equal working conditions.

Regarding to this, Rockwell (2002) noted that journalists' salary has a negative impact for brown envelop. As, he stated, because of this many journalist tried to find other means of income, often through corrupt practices, to attain status in the middle class. Respondents in this study also believed that Personal behavior, poor combating strategy and implementations of media are the factors which lead the journalist to accept bribe. They use different ways to take money. As the Source explained that the cash is mostly disguised as a gift, transportation money to buy gas. Even other journalists look for unethical practices of brown envelope journalism could even go for bigger bribe into different things like parcels of land, automobiles or even the sponsorship.

4.2.3 The Institutional Mechanisms that Address the Problem

Media are one of the institutions entrusted with the responsibility of protecting that interest and upholding the values on which the society is built. This assignment of responsibility comes with expectations that the media will go about performing their function in a manner that is consistent with the ideals and values of the society in which they operate (Tettey 2006, p. 233).

Several issues were revealed in the course of this study. Based on the data gathered and analyzed, it could be discussed that freebies and brown envelopes affects the professionalism in journalism practice. Findings indicated that, freebies and brown envelopes are the existing bottleneck problems of professionalism in Ethiopia media although it's practice and the institutional mechanisms varies from one media to the other media.

As Tettey (2006, p.233) explained that Media not only shape the public thinking but also they are among those institutions assured with protecting the public's interest. In doing so, the ethics of the media themselves must inevitably come under practice. However, according to this study the media works on the other face that deconstructs the perspective of social responsibility of journalists' ethics. So, emphasis has to give institutional mechanisms to address the problem.

These unethical practices are occurred in all researched Media, the only difference is AMMA and EBC give recognition for the problem and they endorsed code of conduct but EBS has

not code of conduct. AMMA has implemented journalists' codes of conduct since 2013 to minimize the practice of brown envelopes and freebies. Since 2015, around 18 employees have been held accountable for violating ethical rules concerning with freebies and brown envelopes. The punishment has three steps low, medium and high level punishment up to firing from the organization. So, AMMA is best than other two media in combating this unethical practice and EBC has code of conduct but it is not actively implemented but EBS has not ethical code of conduct that manages these problems.

On the other hand many of the journalists agreed that ethical codes are very important in order to be loyal and to respect the media profession. But many media organizations put simply their codes of conduct on their shelf even some media organization don't have professional codes of ethics. This affects particularly the newcomer journalists because they did not get the chance, to know the editorial policy or code of conduct about their media organization. If adequate training and awareness creation is given for journalists about ethical codes of ethics, behavioral change can bring through time. Amhara mass media agency respondents' support this idea and they said that substantial training and regular follow up should be done seriously.

According to AMMA and other Medias in Ethiopia, Taking money on doing news or documentaries or any other publications is unethical. Even the source did not expect to pay for media coverage. However, most experiences confirmed that the sources are paying for journalists to get better coverage and good story telling on their organization. Interviewees from the selected media in this study approved that the source interest influences the journalist's responsibility.

Also, the media managers and discipline committee members agreed on this argument. Particularly, Journalists who are working in EBS have mainly this experience. This habit of reporting highly affects the Medias' social responsibility. Since the payers insist the journalist to accept the payment this unethical practice highly enervation the professional commitment. Also, to cover the wrong doings of individuals or groups or organizations, the financier works to shut the mouth of the journalist by money. The financier even believes if they paid they will get more media coverage like at prime time. Supporting this idea Frère (2007, p. 165) explained that an incident from Chad where journalists were pressured by government officials to take envelopes with generous amounts of cash with the purpose of influencing media reports, but the reporters declined on ethical grounds. Adding to these accounts of

ethical variations between individual journalists, there is also documentation of substantial differences in the standards between different news organizations.

Also, findings of this study assured that brown envelopes are individual that they are usually not transferred on an institutional level as in various types of organizational corruption experience, but they are handed over to single journalists with the view to appeal to the local decision-making level rather than to higher management or organizational level. However, though the allowance is personal or individual it does not mean that they did not share with others. There are examples of more or less organized brown envelope activity within organizations where reporters. They are expected to systematically share the allowance with other persons in the newsroom, for example, with editors who are exempt from going out and receiving such gifts. Nonetheless, the transmission of the gift usually takes place on reporter's level and is therefore essentially personal.

4.2.4 Challenges of Media Houses to Tackle Freebies and Brown Envelopes

As scholars always stated challenge is the other face of success. Here, in order to be vibrant media in doing societal change with good deeds, the media could win the challenges that affect its objectives negatively. Tetley (2006, p. 233) supported this idea that Media are one of the institutions entrusted with the responsibility of protecting that interest and upholding the values on which the society is built. This assignment of responsibility comes with expectations that the media will go about performing their function in a manner that is consistent with the ideals and values of the society in which they operate.

As the data of this study assured that freebies and brown envelopes affects objectivity, balance in reporting, neglecting social responsibilities, and violating profession of codes of ethics. In the real sense, the media ought to be socially responsible by disseminating news free rather than selling them. As Kenneth, (2013) put it that the mass media are tools for mass communication which have unique responsibilities to keep members of the society informed, educated and entertained, It is through the mass media that the society gets to know what is happening within and around the country and react to them.

At this time, the issues of freebies and brown envelopes are arise by changing its way of practice because governmental and non-governmental organizations are willing to engage in these practices with a view to get positive media coverage. As the facts show that there are

journalists who are exercising this practice without any fear. This may be the result of poor institutional follow up and their low level professional standards of the journalist.

It is no doubt that this unethical doing such as brown envelopes and freebies; are being enemies of fair reporting and deny the public of the right to know the truth. Sanders (2003) argue that bribes and freebies are ethical pitfalls of irresponsible journalism.

Lastly, the study unveiled the reasons behind brown envelope, based on this study, people do not necessarily get involved in corruption as a result of poverty but rather some people accept bribes even while financially comfortable, therefore, lack of professionalism, lack of seriousness and lack of adequate training are the major factors fanning the embers of this corrupt practice.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

This study was designed to examine the practice of Freebies and Brown Envelopes in Ethiopian Media and Institutional Mechanisms that Address the Problems. So, the researcher reached to the following conclusions for over all achievements of this study;

According to the data, it has been seen that freebies and brown envelopes are practiced in Ethiopian media and affects the profession of journalism. The research found out that the practice of freebies and brown envelopes is existed in both government and private media weather they have ethical code of conduct or not and it is applied in a careful manner to escape from accountability. The journalists and the sources are the major actors who are involved in the action of freebies and brown envelopes. The first reason for this is unethical practice, absence of ethical code of conduct and poor implementation of code of conduct in those media that they adopt the code. Also, low salary and individual's personality are motives for this unethical practice. Thus, the action of freebies and brown envelopes damage the profession of journalism by making the journalists to stand for their interest rather than for the society and the profession. Hence, to alleviate the problem of freebies and brown envelopes media institutions could have ethical code of ethics and should implement it seriously. And also, media institutions should carry out different mechanisms to overcome the problem such as awareness creation trainings for stakeholders and strong follow up on the implementation of the ethical guidelines is vital to minimize the problem.

As the finding showed the problem varies from media to media in respective of bribes and its ways. Among three media AMMA has ethical code of conduct that is on implementation although the practice of bribe occurred in different ways and becomes complicated. It is a canker worm eating deep into the fairness and objectivity of reporting. Brown envelope is unethical and unprofessional practice that damages the responsibility of both the media and the journalists in general.

Besides, the media itself within the media industry give less attention on the implementation of the ethical codes. For example EBC has code of conduct but it did not implemented

properly. Whereas EBS has not written ethical code of conduct and their institutional mechanism is not done officially, rather they follow informal advice to their journalists that taking additional money affects the image of their media. The media manger did this. This affects the efforts to protect the problem so as to keep the profession of journalism. Also, the source has a negative impact on the increment of freebies and brown envelopes by insisting the journalist to accept it.

The media institution hardly faces various challenges in combating the problem. Especially the practice is done by using various bribe technics like using false names, taking without any signing on document and the sources less cooperation against this practice are the main challenges of media institutions in Ethiopia.

In conclusion, now day's freebies and brown envelopes are practicing in both private and mainstream media in Ethiopian landscape. The absence of code of ethics and poor implementation mechanism to fight the problem, the political situation of the country regarding to corruption, less attention of media practitioners to take action and lack of awareness creation about the influence of the problem on the profession, the motive of sources to give bribe, low salary and personals behaviors of the journalists are affecting the media to work for its stand objectives.

5.2 Recommendations

The main objective of this study was examined how freebies and brown envelopes are practiced in Ethiopia media and the institutional mechanisms that address the problem. Thus, based on the objectives and the findings of the study the researcher comes up with the following recommendations;

- Media professional practitioners would be committed in maintaining ethics in the media industry by implementing the code of conduct on who are participated with unethical practice to ensure that journalism adhere to laid down codes of practice.
- Media organizations could accelerate efforts towards ensuring adherence to ethics in pursuit of professionalism in the practice of journalism. It needs the commitment in the management of media organizations has also been taken as a major factor aggravating corrupt behavior among journalists.
- Journalists should not see the act of news sourcing and reporting as means of acquiring personal gains but as a means of performing their as source of information

and education in public service. They ought to see to social responsibility as a foundation for professional practice.

- It is vital for media institutions leaders to find a way of disciplining defaulting journalists in order to control the brown envelope and this helps to save the profession for the public interest. The media managers also focus on creating awareness about the impact of freebies and brown envelopes on professional journalism for their journalists.
- The media institutions could have practicable code of conduct, strong controlling mechanisms and follow up techniques to combat unethical activities of journalists and the media take the responsibility to avoid the wrong doings that implemented between the journalists and the sources. Also, media organizations give attention about the salary and the allowance of journalists to create good working atmosphere for the profession.
- The sources supposed to become responsible to protect giving additional money to overcome this problem and the media create awareness to the sources for combating the practice of freebies and brown envelopes in media institutions.
- The media intended to provide some short-term and long-term training to change the behavior of journalists towards the impact of freebies and brown envelope.
- The researcher also recommends that especial law and policy engagement is vital to shape the corrupt political economy of the country that have direct and indirect impact on the media work.
- This research scope is determined on the practice, and institutional mechanisms of freebies and brown envelopes in three selected media in Ethiopia. There for the researcher recommends that further research could be done on the extent and impact of freebies and brown envelopes in Ethiopian media.

REFERENCES

Aggarwal, S.K. (1989). Media credibility. New Delhi: Mittal Publications.

Akabogu, C.E (2005), The Ethical Journalist and Brown Envelope Syndrome: The Way Forward” International Journal of Communication, Vol.—No 3 pp. –

Akinfeleye, Ralph(2005) ‘So you want to be a journalist? The challenges of the journalist of conscience’. Keynote Address delivered at the 4th Matriculation ceremony of the Africa Institute of Journalism and Communications Accra, Ghana, December 3, 2005. Retrieved from, <http://www.aijcghana.com/akinfley1.htm>, retrieved on February 17, 2008.

Ahuja, B.N (1996) Theory and Practice of Journalism. S.S, Publications, Kamla Nagar, Delhi.

Alemaz Byene.(2009). Historical Analysis of Organizational Structure: The Case of Ethiopian Radio and Television Agency News Center: Addis Ababa University.

Amhara Mass Media Agency Code of Conduct (2013).

Amhara Mass media Agency Editorial Policy (2014).

Anol Bhattacharjee (2012) Social Science Research: Principles, Methods, and Practices Amhara. University of South Florida.

Asian News Media Daily, July 23, (2007|). “Journalists Start against ‘envelope journalism’.” Retrieved on 25/10/2007 from <http://www.asiamedia.ucla.edu/article.asp?>

Azhgikhina, N. (2001). A taste of freedom in Russia. In R.H. Giles, R.W . Snyder and L. DeLisle (Eds.), Reporting the post-Communist revolution (pp. 33–44). New Brunswick, NJ: Transaction Publishers.

- Barrie Gunter, P. (2000). *Media Research Methods: Measuring Audiences, Reactions and Impact*. 6 Bonhill Street London EC2A 4PU: SAGE Publications.
- Bartlett, D.M.C. (1999). Corruption and lying in a parliamentary democracy: British politics at the end of the twentieth century . *Crime, Law & Social Change*, 30(3), 205–35.
- Berhanu Lodamo ,Terje S. Skjerdal(2015) *African Journalism Studies* ,Freebies and Brown Envelopes in Ethiopian Journalism Volume 30 (2) 2009; ISSN: 0256-0054; E-ISSN 1942-0073.
- Berhanu Lodamo . (2010). The growing influence of bribery in Ethiopian journalism, *African Commun. Res.*, vol. 3, no. 3, pp. 475–496, 2010
- Berhanu, Lodamo . (2008). Freebies and Brown envelop In Ethiopia.
- Berger, G. (2009). Characteristics of African media markets. In A.S. Jannusch (Ed.), *Money Matters . How independent media manage to survive* (pp. 19–30). Conference Report, 2nd Symposium Forum Media and Development, Bonn, September 2006.
- Retrieved November 2010, from: [http://www .cameco.org/files/](http://www.cameco.org/files/).
- Brislin, Tom (1997) “An Update on Journalism Ethics in Asia: Values and Practices as Context for Meaning in Japan, China and Korea.” Paper presented to the Association for Practical and Professional Ethics Annual Meeting, Washington, D.C. <http://www2.hawaii.edu/~tbrislin/asiaeth.html>.
- Chari, T. (2007). *Rethinking ethical issues in African media*. African Identities, Day, Alvin Louis, 2003. *Ethics in Media Communication: Cases and Controversies*, Louisiana State University, Thomson Wadsworth.
- DeLorme, D.E. and Fedler, F. (2003). *Journalists’ hostility toward public relations: An*

- historical analysis. *Public Relations Review*, 29, 99–124.
- Denis McQuail (1987) *Media Performance; mass communication and the public interest*
- Diedong, Africanus Lewil, 2006. “Practicing Journalism in a Neo-liberalized Democratic culture Case Study Ghana,” Georgian University, Rome.
- Douglas, Susan J. (1987). *Inventing American Broadcasting, 1899–1922*.
- Eke, Williams(2014).international interdisciplinary journal of scientific research ,Brown envelope syndrome and the future of journalism in Nigeria.Vol 1:148-156.
- Electronic Code of Federal Regulation. (2017, September 28`). Retrieved October 02, 2017.
- Ethiopian Broadcasting Service Report (2017). Unpublished.
- Ethiopian Professional Code of Ethics(1998): Professional Code of Ethics of the Ethiopian Free Press Journalists' Association (EFJA) as endorsed by its General Congress in December 1998.
- Ethiopian Radio and Television Agency Editorial Policy, 20155. Berhanena Selam Printing Press, Addis Ababa. Federal communication affairs (2015), Report, not published.
- Frère, M.-S. (2007). *The media and conflicts in Central Africa*. Boulder, CO: Lynne Rienner Publishers.
- Forbes, Derek, 2005. *A Watchdog’s Guide to Investigative Reporting*. Konrad Adenauer Stiftung, Johannesburg.
- Froneman, J. and De Beer, A.S. (1997). *Media ethics: Thorny questions with diverse answers*. In A. S. de Beer (Ed.), *Mass media for the nineties: The South African handbook for mass communication* (pp. 249–72). Pretoria: J.L. van Schaik.
- Frost, Chris, 2000. *Media Ethics and Self-regulation*. Pearson Education Limited,

Edinburgh Gate, England.

Gans, Herbert J., 2003. *Democracy and the News*. Oxford University Press, New York.

Gretchen B. Rossman, Sharon F. Rallis(1998). *Learning in the Field: An Introduction to Qualitative Research*; SAGE Publications.

Goldstein, Tom, (1985). *The News at Any Cost: How Journalists Compromise Their Ethics to Shape the News*, Simon and Schuster, New York. Guidelines: Guardian's Editorial code of conduct, updated April 2007

Guidelines: The Guardian's Editorial code of conduct, updated April 2007.

Hassen, Abdulwasiiu, (2007). *Time to Ditch Brown Envelopes*, retrieved on October 24, 2007; retrieved from <http://www.journalism.co.za/insight/time-to-ditch-t>

Huang, W. (2008). *The impact of media's reputation on equity financing: Manipulation and collusion*. Paper, University of Toulouse, France. Retrieved 27 November 2010, from [http:// www .efmaefm.org/0EFMAMEETINGS/](http://www.efmaefm.org/0EFMAMEETINGS/) .pdf.

Hulteng, John N (1976) *The messenger's Motives, Ethical Problems of the News Media*, University of Oregon, Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

Hunter-Gault, C. (2006). *New news out of Africa. Uncovering Africa's renaissance*. Oxford University Press.

Ike, N (2005). *Dictionary of Mass Communication*. Owerri: Book Konzult. International Federation of Journalists international Declaration was proclaimed and amended by 1986.

IRIN News, posted on 9 October 2003. "ETHIOPIA: Corruption reportedly worsening."

- retrieved on 25/10/2007; retrieved from <http://www.irinnews.org/report.aspx?>
- John.C. Merrill (1999) controversies in media ethics.
- Johns Hopkins University Press. ISBN 978-0-8018-3832-3.
- Kasoma, T. (2007). Brown envelope journalism and professionalism in development reporting: A comparison of Zambia and Ghana. PhD dissertation, University of Oregon, USA.
- Kovach, Rosentiel (2007). The element of journalism: what news people should know and the public should expect (Rev.ed). New York : three river press.
- Kruckeberg, D. and Tsetsura, K. (2003). A composite index by country of variables related to the likelihood of the existence of 'cash for news coverage'. Report, Institute for Public Relations. Retrieved 22 November 2010.
- Krüger, F. (2004). Black, white and grey. Ethics in South African journalism. Cape Town.
- Leke, 2010).Regional economic development in Balkan Region
- Limor, (2006). Handbook of Communication Disorders:
- Manish Kumar Bhatia, Ritugeet Kaur, Shikba Chabra& Pawanpreet Kaur(2007), Research Methodology and Stastical Methods:Kalyani Publishers.
- Martin Lister; Jon Dovey; Seth Giddings; Iain Grant; Kieran Kelly(2009), New Media: a critical introduction,2nd edition
- McDaniel, D.O. (2007). An awakening in Cambodia: From failed state to a media-rich society. In I.A. Blankson and P.D. Murphy (Eds.),
- Ndangam, L.N. (2006). "Gombo": Bribery and the corruption of journalism ethics in

- Cameroon. *Ecquid Novi*, 27(2), 179–99.
- Nigerian Code of Ethics, 1998. The Nigerian "Press Council" organized the Ilorin Forum, where the Nigerian Press Organization formally ratified this new code.
- Norman Blaikie (1993). *Research Philosophies – Importance and Relevance*.
- Nyamnjoh, F .B. (2005). *Africa's media, democracy and the politics of belonging*. Pretoria: Zed Books.
- Okoro, & Chinweobo-Onuoha (2013) 'Journalists' perception of brown envelope syndrome and its implications for journalism practice in Nigeria'. *Covenant Journal of Communication (CJOC)* 1. (2)
- Olukotun, A. (2002). Authoritarian state, crisis of democratization and the underground media in Nigeria. *African Affairs*, 101(404), 317– 42.
- Onadipe, A. and Lord, D. (Eds.) (1999). *African media and conflict*. Report, Conciliation Resources, London. Retrieved 26 November 2010, from [http://www .c-r.org/resources/occasional-papers/africanmedia-and-conflict.php](http://www.c-r.org/resources/occasional-papers/africanmedia-and-conflict.php).
- Pamela J. Shoemaker and Stephen D. Reese (1996) *Mediating the Message theories of Influences on Mass Media Content* 2nd edition, Longman USA.
- Peters, John Durham (1999). *Speaking into the Air*. University of Chicago
- Robie, D. (2006). "Four worlds" news values: Media in transition in the South Pacific. *Australian Journalism Review*, 28(1), 71–88.
- Rockwell, R.J. and Janus, N. (2003). *Media power in Central America*. Urbana, IL: University of Illinois Press.

Research summary report, 2006. African Media Development Initiative, BBC World Service Trust. Bush House, London\

Retief, J. (2002). Media ethics. An introduction to responsible journalism. Cape Town: University Press South Africa.

Sanders, Karen. (2003). Ethics and journalism. London: Sage.

Schlesinger, P . (2006). Is there a crisis in British journalism? Media, Culture & Society, 28(2), 299–307.

Siebert, Fred S., Peterson, Theodore, and Schramm, Wilbur, 1984 [original edition 1956]. Four Theories of the Press, University of Illinois Press Urbana and Chicago.

Smucker, M., 2003. An Investigation of Job Satisfaction of Female Sport Journalists

everny, Andrei (September 5, 2013). "The Movie Theater of the Future Will Be In Your Mind". Tribeca. Archived from the original on September 7, 2013.

Retrieved September 5, 2013

Skjerdal, T. (2012). Competing loyalties, (June). Retrieved from

[http://www.academia.edu/download/31006942/ Dissertation - Skjerdal.pdf](http://www.academia.edu/download/31006942/Dissertation_-_Skjerdal.pdf).

Skjerdal, T. (2010). Research on Brown envelop journalism in African

Media, African communication Research ,vol 3, No,3.

Spencer, D A (1973). The Focal Dictionary of Photographic Technologies. Focal Press.

p. 454. ISBN 978-0-13-322719-2.

Stos, S.L. (2009). Chequebook journalism: A South African picture. MA thesis, University of Witwatersrand.

- Tettey, Wisdom J., 2006. *The International Communication Gazette*, Vol. 68(3). "The politics of Media Accountability in Africa: An Examination of Mechanisms Institutions." Thousand Oaks and New Delhi, Sage Publications, London.
- The BBC: Producer's Guide, 1996.
- Tsetsura, K. (2005). Bribery for news coverage: Research in Poland. Report, The Institute for Public Relations. Retrieved 22 November 2010, from http://www.instituteforpr.org/files/uploads/Bribery_Poland.pdf.
- Uko, N. (2004). *Romancing the gun. The press as a promoter of military rule*. Trenton, NJ: Africa World Press.
- William J. Stanton. *Fundamentals of Marketing*. McGraw-Hill (1984).
- Yusha'u, M.J. (2009). Investigative journalism and scandal reporting in the Nigerian press. *Ecquid Novi: African Journalism Studies*, 30(2), 155–74.
- Zhao, Y. (1998). *Media, market, and democracy in China: Between the party line and the bottom line*. Urbana, IL: University of Illinois Press.
- Zoltan Dornyei (2007). *Research Methods in Applied Linguistics Quantitative, Qualitative and Mixed Methodologies*; Oxford University press Additional.

List of Appendixes

Bahir Dar University

Faculty of Humanities

Department of Journalism and Communications

Appendix A

In-depth Interview Questions for Journalists

Entry: -

Good morning/ afternoon sir/madam? My name is.....I am happy that I met you.

Could you introduce yourself? Name.....sex.....age.....educational status..... Work experience.....

Thank you very much for your commitment and respect the appointment.

The objective of this interview is all about academic research for the purpose of fulfilling the MA. It has no any administrative values or for decisions that might affect your personal life. Thus, be free and open in your responses when answering the following questions and you can stop me at any point for more clarity. Also, your participation is voluntary and you have the right to withdraw from the research process at any time you want.

Interview Questions for Journalists

1. What are the bottlenecks that affect the media development in Ethiopia?
2. Does the media that you work appropriate for journalists to do their responsibility?
What are the draw backs that affect the profession?
3. Do you believe that journalists in your media are paid enough payment?
4. How the behavior of journalists expressed in taking bribe?
5. What are the reasons for taking bribe?
6. Do you believe that freebies and brown envelope practiced in media institutions? How is it applied?
7. What are the systems that are used for taking bribe without any punishment?
8. What is the impact of freebies and brown envelop for the profession of journalism?

9. What is the impact of freebies and brown envelop for the media institution that you work?
10. Is there discipline guideline in your media organization? If you say yes, how the media create awareness for journalists?
11. How the media follow up the practice of freebies and brown envelop and investigate it?
12. What lesson gave the discipline guideline for punished journalist and non-punished journalists?
13. What is the outcome the discipline guideline on punished journalists' regular work?
14. Why the sources paid for journalists? Who involved more?
15. To overcome the problem of freebies and brown envelop what actions should be done?

ባህርዳር የኒሽርሲቲ

ሂውማኒቲ ፋኩልቲ

የጋዜጠኝነትና ስነ-ጥናት ትምህርት ክፍል

ለሁለተኛ ዲግሪ (MA) ማሟያነት ለሚካሄድ ጥናታዊ ጽሁፍ ለጋዜጠኞች የተዘጋጀ ቃለመጠይቅ

መግቢያ

እንደምን አደሩ/ዋሉ ----- ስሜ -----
 እባላለሁ፡፡ ስለተገናኝን ደስተኛ ነኝ እባክዎት እራስዎን ያስተዋውቁኝ፡፡ ስም -----
 ----- ያታ ----- ዕድሜ ----- የት/ት ደረጃ -----
 የስራልምድ ----- ቀጠሮየን አክብረው ስለተገኙልኝ በጣምአመሰግናለሁ፡፡
 የዚህቃ ለመጠይቅ ዋና ዓላማ ለሁለተኛ ዲግሪ ማሟያነት የሚውል ትምህርታዊጥናት ለማካሄድ ነው፡፡ ከዚህ ውጭለአስተዳድራዊ ጉዳዮችም ሆነ ለሌላ ውሳኔ በመዋል በእርስዎ ግላዊ ሁኔታ ላይ የሚያሳድረው ምንም አይነት ተጽኖ የለም፡፡ በመሆኑም ለሚጠየቁት ጥያቄ ነፃና ግልፅ በመሆን ትክክለኛ መልስ እንዲሰጡኝ በአክብሮት እጠይቃለሁ፡፡ በጥያቄዎቼ ላይ ግልፅ ካልሆኑ አቋርጠው ማብራሪያ መጠየቅ ይችላሉ፡፡

የቃለመጠየቅ ተሳትፎዎች በእርስዎ ፍቃደኝነት ላይ ተመሰረተ በመሆኑ በማንኛውም ሰዓት ፍላጎት ከሌለዎት ቃለመጠይቁን የማቋረጥ መብትዎ የተጠበቀነው፡፡

I. ለጋዜጠኞች የቀርቡ ጥያቄዎች

1. የሀገራችን ሚዲያ የተሻለ ደረጃ እንዲደርስ ማለፍ የሚገባው ማነቆዎች ምን ምን ናቸው ብለው ያስባሉ?
2. አርሰዎ የሚሰሩበት ሚዲያ ለባለሙያዎች ሙያዊ ሐላፊነታቸውን እንዲወጡ የሚያስችል ነው ወይስ አይደለም?
3. በሚሰሩበት ተቋም ለጋዜጠኞች የሚከፈለው ክፍያ በቂ ነው ወይስ አይደለም?
4. የጋዜጠኞች ስነ ምግባር እንደት ይገለጻል?
5. በቂ ክፍያ መኖር አለመኖር የጋዜጠኝነት ስነ ምግባርን ጠብቆ ከመስራት አንጻር ያለው ትስስር ምንድን ነው?
6. በሀገራችን የሚዲያ ተቋማት ና በሚሰሩበት ሚዲያ ተጨማሪ ክፍያ መቀበል ና አገልግሎት መጠቀም አለ ብለው ያስባሉ? ከላ ለምንስ ይቀበላሉ?
7. ተጨማሪ ክፍያ መቀበል ና አገልግሎት መጠቀም በሚሰሩበት መስሪያ ቤት የሚያስጠይቅ ከሆነ ተጠያቂ ላለመሆን ግን ደግሞ ተጨማሪ ክፍያውን ለማግኘት ምን ምን አማራጮችን ነው የሚጠቀሙት?
8. ተጨማሪ ክፍያ መቀበል ና አገልግሎት መጠቀም ለጋዜጠኝነት ስነ ምግባር አለመከበር ምን ተጽዕኖ ይኖረዋል?
9. ተጨማሪ ክፍያ መቀበል ና አገልግሎት መጠቀም ለሚሰሩበት ተቋም ያለው ጉዳት ምንድን ነው?
10. ተጨማሪ ክፍያ መቀበል ና አገልግሎት መጠቀም እንዲፈልግ የሚያደርጉት ዋና ዋና ምክንያቶች ምንድን ናቸው?
11. የሚሰሩበት ሚዲያ ተጨማሪ ክፍያ መቀበል ና አገልግሎት መጠቀም ክልክል ስለመሆኑ ያወጣው መመሪያ አለ ሰራተኛውስ እዲያውቀው ይደረጋል?
12. መመሪያ መውጣቱ አስፈላጊነቱ ላይ ምን አስያየት አለዎት?
13. የሚሰሩበት መስሪያ ቤት ክትትል የሚያድርግበት እና ጥቆማ ተቀብሎ የሚያጣራበት ስረዓት ምን ይስላል?
14. እስካሁን ተጠያቂ የሆኑ ሰራተኞች ካሉ ለተቀጡትም ሆነ ለሌሎች ሰራተኞች የሰጠው ትምህርት ምንድን ነው?
15. ተጨማሪ ክፍያ መቀበል ና አገልግሎት መጠቀም ተይዘው የተቀጡ ሰራተኞች ከተቀጡ በኋላ ከመደበኛ ስራቸው ላይ ያሳደራው አሉታዊ ወይም አወንታዊ ተጽኖ ይኖር ይሆን?
16. በቀጣይ ተጨማሪ ክፍያ መቀበል ና አገልግሎት መጠቀም እንዲቀር ምን መደረግ ይኖርበታል ብለው ያስባሉ?
17. የሚከፍሉ እና አገልግሎት የሚሰጡ ተቋማት ለጋዜጠኛው የሚከፍሉት ለምንድን ነው?
18. ሚዲያውን የሚቆጣጠረው ተቋም ሊወጣ የሚገባው ኃላፊነት ምንድን ነው?

Appendix B

In-Depth Interview Questions for Media Mangers and Discipline Committee Members

Entry:

Good morning/ afternoon sir/madam? My name is.....I am happy that I met you.

Could you introduce yourself? Name.....sex.....age.....educational status..... Work experience.....

Thank you very much for your commitment and respect the appointment.

The objective of this interview is all about academic research for the purpose of fulfilling the MA. It has no any administrative values or for decisions that might affect your personal life. Thus, be free and open in your responses when answering the following questions and you can stop me at any point for more clarity. Also, your participation is voluntary and you have the right to withdraw from the research process at any time you want.

1. How does express the current journalists' discipline?
2. What are the reasons for freebies and brown envelope?
3. How freebies and brown envelope have been done? Who involved more?
4. If there is discipline guideline in your media institution what is the reason for preparing it? To protect the bribe what did you do?
5. Do you think that the discipline guideline has been seen with the world working system?
6. Do customers inform any bribe practice for the media? What is the follow up mechanism of the media?
7. How is the way that journalists take bribe before and after the discipline guideline implemented?
8. Is there any activity that was done during the draft of discipline guideline in participating journalists?
9. Did journalists know the discipline guideline?
10. Does the problem decrease or increase after hoicking the discipline guideline?
11. How does punishment apply? Does the discipline committee include the journalists in order to be honest?

12. What is the consequence of the punishment? What is its impact on the work of journalists?
13. What is the behavior of punished journalists on their work?
14. How Medias work to overcome the problem?
15. What is the impact of implementing discipline guideline to build the image of the media institution?
16. What actions should be done to overcome the problem?
17. Do you think that the discipline guideline is strong and helps to teach journalists?
18. Do you think that journalists paid enough payment?
19. What will do the media to respect the discipline guideline and to simplify the problem?

ባህርዳር ዩኒቨርሲቲ

ሂውማኒቲ ፋኩልቲ

የጋዜጠኝነትና ስነ-ጥናት ትምህርት ክፍል

ለሁለተኛ ዲግሪ (MA) ማሟያነት ለሚካሄድ ጥናታዊ ጽሁፍ ለሚዲያ መሪዎች እና ዲስፕሊን ኮሚቴ አባት የተዘጋጀ ቃለመጠይቅ

መግቢያ

እንደምን አደሩ/ዋሉ ----- ስሜ -----
 እባላለሁ፡፡ ስለተገናኝን ደስተኛ ነኝ እባክዎት እራስዎን ያስተዋውቁኝ፡፡ ስም -----
 ----- ያታ ----- ዕድሜ ----- የት/ት ደረጃ -----
 የስራ-ልምድ ----- ቀጠሮየን አክብረው ስለተገኙልኝ በጣም አመሰግናለሁ፡፡
 የዚህ ቃለመጠይቅ ዋና ዓላማ ለሁለተኛ ዲግሪ ማሟያነት የሚውል ትምህርታዊ ጥናት ለማካሄድ ነው፡፡ ከዚህ ውጭ ለአስተዳደራዊ ጉዳዮችም ሆነ ለሌላ ውሳኔ በመዋል በእርስዎ ግላዊ ሁኔታ ላይ የሚያሳድረው ምንም አይነት ተጽኖ የለም፡፡ በመሆኑም ለሚጠየቁት ጥያቄ ነፃና ግልፅ በመሆን ትክክለኛ መልስ እንዲሰጡኝ በአክብሮት እጠይቃለሁ፡፡ በጥያቄዎቼ ላይ ግልፅ ካልሆኑ አቋርጠው ማብራሪያ መጠየቅ ይችላሉ፡፡

የቃለመጠየቅ ተሳትፎዎች በእርስዎ ፍቃደኝነት ላይ ተመሰረተ በመሆኑ በማንኛውም ሰዓት ፍላጎት ከሌለዎት ቃለመጠይቁን የማቋረጥ መብትዎ የተጠበቀነው፡፡

1. በተቋሙ ውስጥ አሁን ያለው የጋዜጠኞች ስነ ምግባር(ተጨማሪ ክፍያ እና አገልግሎት ከመቀበል አንጻር) እንደት ይገለጻል? መጠኑስ ምን ያህል ይሆናል ብለው ያስባሉ?
2. ከተጨማሪ ክፍያ ጋር የሚገናኙ የስነ ምግባር ጥሰት ካለ መንስኤዎች ምንድን ናቸው?
3. የስነ ምግባር ጥሰቱ(ተጨማሪ ክፍያ) እንደት ይጸማል? ተቋሙ ለመከላከል ያስቸገረው ካለ
4. ተቋሙ የስነ ምግባር መመሪያ ካለው ለመውጣት መንስኤው ምንድን ነው?
5. የስነ ምግባር መመሪያው ከአለም አቀፍ አሰራሮች አንጻር የተቃኘ ነው ብለው ያስባሉ?
6. ተገልጋዮች የሚያቀርቡት ጥቆማ ስረዓት እና ተቋሙም ከትትል የሚደርግበት መንገድ ይኖር ይሆን?
7. ጋዜጠኞቹ የስነ ምግባር መመሪያው ከመውጣቱ በፊት እና ከመውጣት በኋላ ጠጩ ምን ያህል ክፍያ ሚወስዱበት መንገድ ይመሳሰላል ወይስ ልዩነት አለው?
8. ጋዜጠኞቹ የስነ ምግባር መመሪያው ሲወጣ እንዲወያበት እና እውቀት እዲኖራቸው የተሰራ ስራ ካለ?
9. ጋዜጠኞቹ የስነ ምግባር መመሪያውን የውቁታል? በየጊዜው የማሳወቂያ መንገዶችስ ይኖሩ ይሆን?
10. የስነ ምግባር መመሪያው ከወጣ በኋላ ችግሩ ቀንሷል ወይስ ጨምሯል? ለምን ?
11. የድስጥሊን ኮሚቴ አባላት ስብጥር ጋዜጠኛውን ያሳፈ እና ተዓሚኒት ያለው እደሆን ምን ተደርጓል?
12. ተጠያቂ የሆኑ ሰራተኞች ከቅጣት በኋላ ስራቸው ላይ የሚያሳዩት ባህሪ ምን ይመስላል?
13. የስነ ምግባር መመሪያው ሰራተኛው ወደዚህ ተግባር እንዳይገባ የሚያደርግ እና ጠንካራ ነው ብሎ መውሰድ ይቻላል?
14. በቀጣይ ድርጅቱ የስነምግባር ኮዱን ለመስከበር ምን ይሰራል?
15. ይህ የስነ ምግባር ጥሰት እንዳይፈጸም እና እንዲቀንስ ምን መደረግ አለበት ብለው ያስባሉ?

Appendix C

Observation Questions

1. How the editorial discussion of media institutions has been held?
2. What seems like the planning idea, planning and reporting system of media institutions?
3. What is the system of media institutions that accepts nomination reports?
4. How nomination reports have been given media coverage?
5. How planning activities are selected and decided for report?

ለምልከታ የሚሆኑ ነጥቦች

1. የሚዲያ ተቋማት የኤድቶሪያል ውይይት እንደት ይካሄዳል?
2. የዘገባ ስራዎች የእቅድ መነሻ ሃሳብ እና የእቅድ አስተቃቀድ ስረዓት ምን ይመስላል?
3. ይዘገብልን ጥቆማዎችን ሚቀበሉበት ተቋማዊ ስረዓት ምን ይመስላል?
4. የጥቆማ ዘገባዎች ስምሪት የሚሰጥባቸው አሰራሮች ምን ይመስላሉ?
5. የእቅድ ስራዎች የሚመረጡበት እና የሚጸድቁበትን ስረዓት ምልከታ መዳሰስ

Appendix D

Punishment letters

በአማራ ብሔራዊ ክልላዊ መንግስት ብዙሃን መገናኛ ድርጅት ባህር ዳር

Amhara National Regional State Mass Media Agency Bahir Dar

ቀን 2011/01/11

ቀን 2011/01/11

ጉዳይ:- የዲሲታሊን ውሳኔ ስለማሳወቅ

እርስዎ በድርጅቱ በአዘጋጅነት እያገለገሉ ባለባት ወቅት በ2010 ሰኔ 9 መጋቢት ባለባት ወቅት በድርጅቱ ለሰነድ ስራ ተልከው በተገኙበት ወቅት የጋዜጠኝነት መብታችን ተገን እድገታዊ ክፍሎችን ደጋግቦ ያለታችን እስከ በመውሰድ ያለፈው የድርጅቱ የሰነድ ስራ የዲሲታሊን መመሪያ 00/2006 አንቀጽ 25 ተቆ 4 በመተላለፍ በሚሰሩበት የስራ ሂደት ከሰነድ ተመሳሳይነት የዲሲታሊን ኮሚቴውም 1000.00/አንድ ሺህ ብር/ መውሰድ ያለታችን አረጋግጧል።

በመሆኑም ድርጅታችን የክራይ ሰበሰቢነት አስተሳሰብና ተግባር በመታገል የድርጅቱን ስራ ውጤታማነት ለማሳደግም በተለያዩ ጊዜ ለሰራተኛው በሚፈጠሩ ልዩ ልዩ መድረኮች ግንዛቤ ሲፈጥር የቀደምት ከተገኘው ያለፈው እድገት ድርጅቱ የማይደረግ መሆኑን እርስዎ በትክክል ያውቃሉ።

ይሁን እንጂ ጥፋቱ ከባድና እስከ ከስራ ስንብት የሚፈጠር ሲሆን በዚህ በፊት ምንም እድገት የዲሲታሊን ከሰነድ የሌለበት መሆኑን ታሪካዊነትን ረገጥን ጊዜ ያገለገሉ መሆኑን አንዲሁም በጥፋት መወጣትም በሰነድ ብቻ የሚገኝ መሆኑን ግምት ውስጥ በማስገባት ከጥፋት ታርመው በቀጣይ ለድርጅቱ የተሻለ ስራ እንደሚያበረክቱ በመተማመን ያለአግባብ የወሰዱትን ግንዛቤ ለቻይል ደረጃ ሲገኝ ተመሳሳይ አድርገው ማስረጃ እንዲያቀርቡ እያሳሰቡ በአንቀጽ 26 ፊደል ተራ ቁጥር "ቸ" የተጣለውን ቅጣት በአንቀጽ 44 ተቆጥሮ 1 መሰረት በማሻሻል ለ1 ዓመት የሚቆይ 1 ደረጃ እና ደመወዝ አሁን ካሉበት ገጽ ባለው የደረጃ ሂሳብ ደመወዝ ብር 12,307.00/አሰራ ሁለት ሺህ ሶስት መቶ ሠባት ብር/ እየተከፈለዎት በክሬድት ብር 3 ደረጃ እንዲሰሩ የድሲታሊን ኮሚቴው ያቀረበውን የውሳኔ ሀሳብ ተፈጻሚ እንዲሆን እያሳወቁት የድርጅቱ ግንባታ/አስተዳደር ስራ ሂደትም ከጥቅምት ወር 2011 ዓ.ም ደምሮ ተግባራዊ እንዲደረግ ግልባጭ የተደረገለት መሆኑን እንገልጻለን።

ለሀብረተሰብ ልውጥ እንቅጋላት

ግልባጭ

- ለዋና ሰራ አስኪያጅ
- ለምክር ቤት አስኪያጅ/
- ለደረጃ ጋዜጣ
- ለጋዜጣ ዘናና አምራች ዘግቢት ዋና ሰራ ሂደት
- ለግንባታ/አስተዳደር ሂደት
- ለሰው ሀብት/አስተዳደር ሂደት
- ለውስጥ ሰራተኛ ደረጃ የስራ ሂደት
- ብ.መ.ደ.
- ለቻይል ደረጃ አስተዳደር

ባለባት

☐ 955 ☎ 058 220 95 42 Fax 058 220 47 40

መረጃ ለልማትና ምዕከል አስተዳደር!

Information for Development & Good Governance



ቁጥር ጥ/ባ/አ/.../11
ቀን 2-01/11

ጉዳዩ:- የዲስፕሊን ውሳኔ ስለማሳወቅ

እርስዎ በድርጅቱ በአዘጋጅነት እያገለገሉ ባሉበት ወቅት በ2010 በጀት ዓመት ባህር ከተማ ቻይልድ ፈንድ ኢትዮጵያ የተባለ ድርጅት ባዘጋጀው ፕሮግራም ለዘገባ ስራ ተልከው በተገኙበት ወቅት የጋዜጠኝነት ሙያዎችን ተገኝ አድግረው ከድርጅታችን ደንበኞች ያስተገባ ክበል በመውሰድዎ ምክንያት የድርጅቱ የስነ-ምግባርና የዲስፕሊን መመሪያ 00/2006 አንቀጽ 25 ተቋ 4 በመተላለፍ በሚለፍበት የስራ ሂደት ክስ ተመሳርቶብዎ የዲስፕሊን ኮሚቴውም 1000.00/አንድ ሺህ ብር/ መውሰድዎን አረጋግጧል።

በመሆኑም ድርጅታችን የኪራይ ስብሳቢነት እስተሳለብና ተግባር በመታገል የድርጅቱን ስምና የስራ ውጤታማነት ለማሳደግም በተለያዩ ጊዜ ለሰራተኛው በሚፈጠሩ ልዩልዩ መድረኮች ግንባቢ ሲፈጥር የቆየና ከተገኘው ምንም አይነት ድርድር የማይደረግ መሆኑን እርስዎ በትክክል ያውቃሉ።

ይሁን እንጂ ጥፋቱ ከባድና እስከ ክስራ ስንብት የሚያደርስ ቢሆንም ከዚህ በፊት ምንም አይነት የዲስፕሊን ክስ የሌለብዎ መሆኑን፣ ታሪክዎን ረጅም ጊዜ ያገለገሉ መሆኑን እንዲሁም በጥፋትዎ መዘወትዎን በስህተትም በቃልም የገለጹ መሆኑን ግምት ውስጥ በማስገባት ከጥፋትዎ ታርመው በቀጣይ ለድርጅቱ የተሻለ ስራ እንደሚያበረክቱ በመተማመን ያለአግባብ የመሰፋትን ገንዘብ ለቻይልድ ፈንድ ኢትዮጵያ ተመላሽ እድርገው ማስረጃ እንዲቀርቡ እያሳሰብዎ በአንቀጽ 26 ፊደል ተራ ቁጥር "፳" የተጣለውን ቅጣት በአንቀጽ 44 ተ.ቁጥር 1 መሰረት በማሻሻል ለ1 ዓመት የሚቆይ 1 ደረጃ እና ደመወዝ አሁን ካሉበት ዝቅ ብለው የደረጃ ሸዘ ደመወዝ ብር 12307.00/አስራ ሁለት ሺህ ሶስት መቶ ሰባት ብር/ እየተከፈለዎት በከፊረፖርተር 3 ደረጃ እንዲሰሩ የድስፕሊን ኮሚቴው ያቀረበው የውሳኔ ሀሳብ ተፈፃሚ እንዲሆን እያሳወቅዎ የድርጅቱ ግ/ፋን/አስረጋፊ ስራ ሂደትዎ ከጥቅምት ወር 2011 ዓ.ም ጀምሮ ተግባራዊ እንዲደረግ ግልባጭ የተደረገለት መሆኑን እንልግለዎ።

ለሀብረተሰብ ለውጥ እንተታል

ግልባጭ//

- ለዋና ስራ አስኪያጅ
- ለምስራ ሕዝቢያዊ/3/
- ለአዲስ ጋዜጣ
- ለአማራ ቱሌቬዥን ዜናና ስፖርት ዋና የስራ ሂደት
- ለግንባር/ፋን/አስረጋፊ ሂደት
- ለሠው/ሀ/አስረጋፊ ሂደት
- ለውስጥ አዲት ደጋፊ የስራ ሂደት

ብ.መ.ድ

- ለቻይልድ ፈንድ ኢትዮጵያ

ባ/ልር



Handwritten signature and blue ink stamp of the official.



ቁጥር 1515/አ/ሰ/ፀ/ፀ/2010/2010
ቀን 29-08-10

ለአማራ ብዙሃን መገናኛ ድርጅት
የአማራ ግልጽ አድራሻ ማዕከል
የሰነድ ገጽ 10 ነው

ባህር ዳር!

ጉዳዩ፡- የአሰራር እርማትን ስለመጠቀም!

የሰሜን ጎንደር ቦን ከሚያዝያ 13 እስከ 15/2010 ዓ.ም. በደባርቅ ከተማ የሰሜን ጎንደር ቦን የተረዘምና ኢንቨስትመንት ፎንድና የደባርቅ ዩኒቨርሲቲ ምረቃ በዓልን በድምተት ማክበሩ ይታወቃል። በዓሉን ለመላው የሀገራችን ህዝብና በመላው ዓለም ለሚገኙ ወገኖቻችን ለማድረስና ሀገራዊ ንቅናቄ ለመፍጠር በሚልም በርካታ የመገናኛ ብዙሃን ባለሙያዎችን ጋብዘናል። ከእነዚህ መካከል የአማራ ብዙሃን መገናኛ አንዱ ነው።

ከዚህ ቀደም በተደጋጋሚ መስሪያ ቤታችሁ ያስቀመጠውን አቅጣጫ በማክበር የተቋማችሁን አሰራር እና ደንብ ለመጠበቅ በሚል ሊጋበዝናቸው ባለሙያዎች ውሉ አበል ስንከፍል ለአማራ ብዙሃን ባለሙያዎች ከተቋማችሁ ነው የምትወስዱት ብልን ነበር። በተለይም የበዓል አዘጋጅ ኮሚቴዎች መስሪያ ቤታችሁ ድረስ ደብዳቤውን ለማድረስ ሲመጡ ከተቋም አመራሮች ባለሙያዎቻችንን አታባልጉብን፤ የገንዘብ ንክኪ ሊኖራችሁ የሚገባው በህግ አግባብ ተተናጅተን በምንሰራው ስራ ከተቋሙ ጋር ብቻ እንጂ ከባለሙያዎች ጋር ሊሆን አይገባም የተባሉትን አክብረው ለተመደቡት ባለሙያዎች አልጋ ይዘን የምግብ አገልግሎት በመስጠት አበል ግን ከተቋማችሁ ውስጥ ስንል ለምን በሚል ያልተገባ እና ትዝብት ውስጥ የሚጥል ጭቅጭቅ ተፈጥሯል። በመጨረሻም ያልተገባ ንትርክ ላለመፍጠርና ከሌላ አካባቢ የመጡ የመገናኛ ብዙሃን የክልላችንንና የእኛን ግንኙነት በዚህ ስዕል እንዳይመለከቱት በማሰብ ለአያንዳንዳቸው የ3 ሺ ብር አበል ለመክፈል ተገደናል።

ይህ ሆኖ ሳለ ቅሬታ እንደተፈጠረባቸው በሚያስተዋውቅ አግባብ ዜናው ሲሰራ የሁሉን የዕለቱ ተናጋሪዎች ንግግር በዚህ ሲካተት የዞን አስተዳደሪው ንግግር ሆኖ ተብሎ ተቆርጦ ዜናው ተሰርቷል። የዩኒቨርሲቲውን ምረቃ የተመለከተው ሪፖርታጅም ቢሆን በይዘት ደረጃ የትግራይ ቲቪ እና ኦሮሚያ ቲቪ ከሰራው ያነሰ ነበር።

በእኛ በኩል የተቋማችሁን አሰራር ለማክበር በሚል የወሰድነው አቋም ሙያዊ ስነ ምግባሩን ያልጠበቀ ዘገባ እንዲዘገብ ምክንያት በመሆኑ ማዘናችንን እየገለጹን በተባይ ይህንን መሰሉ ተግባር በየትኛው ሐሳል ላይ እንዳይደገም እና የምንወደውን የሚዲያ ተቋማችንን የምንመነበት ጨዋ አሰራር እንዳይበርዝ እርምት እንዲወሰድበት እንጠቁማለን።



ከሰላምታ ጋር!!!

አምላክ ደረጃ ይገኛል
ዋና አስተዳዳሪ

03/03/08/1

ለፍርድ ቤቱ ማህበራዊና የፖለቲካ አስተዳደራዊ ዘዴዎች የሚፈጸሙበት ልዩነት ጋር በተያያዘ የሚጠየቀው የፍርድ ቤቱ አስተዳደር ማህበራዊና የፖለቲካ አስተዳደር ዘዴዎችን ለማሻሻልና ለማስፈጸም የሚያስችሉትን ስልጣኖች ለማግኘት ማስፈጸሙን ያመለክታል።

SH2000	PH2000	SD2000
2009	2009	2009