



ADDIS ABABA UNIVERSITY

SCHOOL OF MEDIA AND COMMUNICATION

**ANALYSIS OF THE NATURE OF AGRICULTURAL ISSUES COVERED
ON EBC: THE CASE OF 'KUULA –BAADIYYA' AFAN OROMO RADIO
PROGRAM.**

BY

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ADDIS ABABA, ETHIOPIA

JUNE, 2025

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JUNE, 2025

Declaration

I the undersigned, declared this thesis is my original work and has not been submitted or presented for a degree in any other university, and that all source of materials used for this study have been properly acknowledged.

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This is to certify that the thesis prepared by **Issa Oumer**, entitled “*Analysis of the Nature of Agricultural Issues Covered on EBC: The case of ‘Kuula –Baadiyya’ Afan Oromo Radio Program*” and submitted in partial fulfillment of the requirements for the MA Degree of in Broadcast Journalism complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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List of Acronyms

ATA.....	Agricultural Transformation Agency
CSA	Central Statistical Agency-
DAs	Development Agents.
EBC.....	Ethiopian Broadcasting Corporation
FAO.....	Food and Agriculture Organization
FRI.....	...Farm Radio International.
ERTA.....	Ethiopian Radio and Television Agency
EPRDF.....	Ethiopia people Republic Democratic Front
GTP.....	Growth and Transformation Program
GDP.....	Gross Domestic Product
KB.....	'Kuula-Baadiyya'
KBRP.....	'Kuula-Baadiyya' Radio Program.
KBAORP.....	'Kuula -Baadiyya' Afan Oromo Radio Program
LDCs.....	Least Developed Countries
MOA.....	Ministry of Agriculture
NEPAD.....	New Partnership for Africa's Development
RVRE.....	Radio Voice of Revolutionary Ethiopia
UNDP.....	United Nation Development program
UNICEF.....	United Nation Children's Fund
WCCD.....	World Congress on Communication for Development

Abstract

This study aimed at analyzing the nature of agricultural issues covered on "Kuula Baadiyya" Afan Oromo radio program, broadcasted by the Ethiopian Broadcasting Corporation (EBC). Recognizing the critical role of agriculture in Ethiopia and the potential of the media to disseminate knowledge, it analyzes the content of the program, assesses its relevance to its audience, identifies production challenges, and recommends ways to improve. Using a mixed methods approach, the study combined quantitative data from questionnaires administered to 150 farmers in three districts of Oromia Region: Dalati, Sebeta Hawas and Elu. Qualitative data included in-depth interviews with four key EBC staff members: producer, editor, editor-in-chief and managing editor, and content analysis of 26 selected "Kuula Baadiyya" programs aired from July to December 2024. Findings reveal a mixed picture. While a majority of farmers regularly listen to the radio, statistics show that the program's agricultural information is a significant part of its efforts, highlighting the importance of greater diversity and depth of content. The content analysis confirmed the focus on agricultural development and farmer support (new technologies, prices, practices), but pointed out potential imbalances in regional coverage. The qualitative information program has demonstrated its commitment to improving farmers' livelihoods, but the study found production challenges such as limited; human resources, financial constraints, logistical problems, and security concerns hindered accessibility and relevance. The pre-recorded format and potentially poor distribution schedules were also identified as limitations. The study recommends a bottom-up, participatory communication approach to involve farmers in content creation. Moreover, a detailed content diversity analysis is needed to ensure relevance to the specific agricultural needs of the Oromia region. To increase radio listener engagement, it is recommended to shift to flexible programming formats such as drama, music, and call-in shows, as well as live broadcasts.

Key Words: *Agriculture, Agricultural issues, Farmers, Communication, Kuula Baadiyya,*

CHAPTER ONE

1. Introduction

1.1. Background of the Study

The largest development nucleus of Ethiopia population is agriculture. 85% of the populations in a country make their living from agriculture, so as the sector plays a larger role in the economy, the government pays more attention. As a result, various countries have developed their own strategies and policies to base the agricultural sector as a source of growth and income for their rural farmers. In addition, 48% of GDP is exported to foreign countries, accounting for almost 70% of total exports (MoA, 2002)

The Ethiopian government has legally recognized the idea of development journalism as the guiding philosophy for the national media. To analysis the policy will depend on how well media professionals who work within its parameters fulfill their journalistic responsibilities (Keefele, 2017). According to Josephine (2015), a nation cannot achieve progress by itself through the establishment of sound policies. Since media can mobilize large numbers of people and transfer expertise, experience, and information from one field to another, it can foster a shared understanding. Furthermore, the way and degree to which mass media is used to mobilize people for development is a key factor in the success of agricultural growth in developing nations.

Traditional mass media channels that include radio, television, and newspapers continue to be relevant, particularly in most of Africa, where new technology has been slow to taking, root. Due to this, radio in particular has consistently remained in the lead over all other forms of media as the most utilized medium; it has continued to provide and educating audiences around the world(Nabusoba, 2012).

The agriculture program of Radio Ethiopia Afan Oromo (kuula-baadiyya) was broadcast for the first time on Friday, December 30, 1974 (Furi, 2020). One of the prominent Afan Oromo programs was (Qophii Qotisaa), which concentrated on cooperative farmer associations set up after the (Land for Tailor's) proclamation of 1974, following the rise to power of the Derg regime. Since then, the cooperative farmers radio initiative has been known by various names

throughout different periods, including (Qophii Qonnafi Egumsa Nanno). For example, it has included topics such as agriculture and environmental conservation, (Qonnafi Horsiiisan Bulaa) focusing on agriculture and pastoralism, and (Dinagde Keenya) concerning our economy (Ibid). At present, the Afan Oromo Radio Educational program, part of the Ethiopian Broadcasting Corporation, has been renamed to "kuula_Baadiyya," which focuses on rural agriculture. Radio has the ability to effectively convey historical occurrences or other important topics, leading listeners through a specific set of information at a steady pace (MacLeish, 1999).

After many ups and downs, the Afan Oromo Radio Department is currently communicating the vision of EBC, which is to be a reliable and primary source of information and other missions. It is a medium that works to educate and entertain. The Afan Oromo Radio program from 2018 to 2024 will be broadcast for three hours every day, from Monday to Friday in the morning from 12:00 to 1:00 (Local Time). and in the afternoon from 7:0. to 8:00 (Local Time). It broadcasts from Monday to Sunday from 12:00 to 1:00(Local Time) in the evening and from 3:00 to 5:00 in the morning on Saturday and from 12:00 to 2:00 (Local Time) in the morning on Sunday (Book, 2022).

According to the revision of the format made in 2022, the news presentation of Afan Oromo Radio will be leading news (oduu ijoo), following news (oduu itti aanuu), business news (oduu Bizinasiis), traffic news (oduu Tiraafiikii), meteorological information (Odeeffannoo Haala Qilleensaa) and sports news (oduu Ispoortii). In addition, the programs working in the news department are news analysis (Qaaccessa oduu) and attention (Xiyyeeffanna) (Ibid, 2022)

Educational programs are our health (Fayyummaa), Solving problems by listening and discussing (Elaafi Elaamee), Law and Constitution (Seera fi Heera), Agriculture program (Kuula-Baadiyyaa), Children's Program (Qophii Ijoollee), Women (Dubartootaa), Youth (Daawitii Dargaggoota), City Value (Sona Magaalaa), Education (Barnoota), to ensure that they have access to a challenge by awakening the problems of good governance and corrupt practices (Waaraantoo), Unity Taste (Dhandhama-Tokkumma). Wonder (Waadingqii), Pen Fight (Falmii Yaadaa), Culture and Art (Aadaa fi Aartii), Question and Answer (Qoraasuma), Song Selection (Filannoo Sirbaa), Drama (Diraamaa), Wood Talks (Tapha gaggabaabaa), Narrative (Seenessuu), They are Monday Sports (Ispoortii Wixataa) and Sports Archive (Galmees Ispoortii). Generally,

Afan Oromo Radio 25 (Twenty five) programs a week were transmitted for 21 (Twenty one) hours (Ibid, 2022).

The “kuula _baadiyya” radio program has a pre- recorded package broadcasted weekly 20-minute program aired every Thursday Morning from 12; 10 to 12; 30 (Local time) in Ethiopia radio. The intended audiences are farmers, agriculture extension agents, researchers, and policymakers, as stated in the format (EBC, National Radio Format, 2017). This study attempts to analysis the nature of the agricultural coverage of the program.

1.2. Statement of the Problem

More than 85% of Ethiopia's population depends on agriculture for their livelihood. The sector depends on rain fed agriculture and features high poverty, subsistence production, poor infrastructure, loss of soil fertility, and low productivity (Sibanda et al., 2017). This means that agricultural problems have a greater influence on this nation.

However, academics and researchers noted that there is insufficient information being disseminated to adequately support the developing trend of an increasing population with productivity. The media, particularly radio, is therefore seen as the best information source and has the ability to sway public opinion, according to researchers (Belew, 2011). Despite the nation's enormous potential in this field, the resource has not yet been fully utilized. Development in agriculture is therefore one of the topics that needs media attention. Furthermore, millions of people in developing nations lack access to a broad range of knowledge and information, with the rural poor being particularly cut off from new and improved information and communication technology as well as traditional media.

The majority of farmer activities are based on traditional ways, according to the policy statement from Ministry of Ethiopian Agriculture (MoA, 2002), despite the fact that farmers have a significant deal of ability to adopt new technical activities. Despite this, marketing agricultural technologies to a larger audience should be a top priority for radio and other government-owned media. Furthermore, it was discovered that government-owned media, like EBC, frequently

ignores development issues in favor of political and propagandist goals at the expense of rural and agricultural activities (Mulatu, 2007).

Nearly all population including urban dwellers, their livelihood is relay on the agricultural sector (MoA, 2006). In relation to this agriculture has become a major area in the media, as stated on editorial policy of Ethiopia Broadcasting corporation (EBC) that, its role of the media has to reconsider and endeavor to achieve the national consensus and development of the country (EBC editorial, 2014).

The majority of people, even those who reside in cities, depend on agriculture for their living (MoA, 2006). Regarding this, agriculture has emerged as a prominent topic in the media, as noted in Ethiopia Broadcasting Corporation's (EBC) editorial policy, which states that the media's job is to reevaluate and work toward achieving the national consensus and growth of the nation (EBC editorial, 2014). Ethiopian Broadcasting Corporation designated agriculture as its primary focus under the Principle of Specialized Reporting under this policy.

According to, (Baye 2021)“Specialization will enable journalists to have deep knowledge in their areas of specialization, to create agendas, and to develop close and fruitful relationships with sources.” The area of “specializations it has started in all major areas (agriculture, environment protection, industry, court, diplomacy, defense, police, democratic affairs, business, religion, women, children and youth, etc.)”

Comprehending the significance of agricultural growth and disseminating information on agricultural matters is therefore imperative for our nation as a whole and for farmers specifically. Despite the fact that media have a vital role to promote awareness in the field of agriculture, there are plenty of studies that focus on the role of media for agricultural growth internationally. Some researchers conducted study on agricultural programs for instance Furi,(2020), focused on audience reception of Afan Oromo radio program and Baye , (2021).was studied on the effectiveness of agricultural issues on Amharic radio program .The above researchers focused on a study of audience reception and the effectiveness of agriculture for development. They have not included issues coverage composition. Thus this study hoped to fill the gap on the coverage of ‘Kuula Baadiyya’ Afan Oromo Radio Program which was untouched before.

1.3 Objective

1.3.1. General objective:

The general objective of the study is to analyze the nature of agricultural issues coverage on Ethiopia Broadcasting Corporation/EBC/ taking “kuula -baadiyya” Afan Oromo Radio program as its focus .

1.3.2. Specific objectives:

The specific objectives of the study are:

- ❖ To identify major agricultural issues covered by the program.
- ❖ To analyze the significance of issues covered in the program.
- ❖ To find out the major challenges faced by journalists in production of the ‘Kuula Baadiyya’ program.

1.4 Research Questions

In order to achieve the specific objectives mentioned above, the study attempts to address the following main research questions are.

- What are the major agricultural issues covered by ‘Kuula Baadiyya’ program?
- How the issues covered by the program ‘Kuula Baadiyya’ are important for the farmers?
- What major challenges for journalists to produce the ‘Kuula Baadiyya’ radio program?

1.5 Scope of the Study.

The scope of the study is limited to analyzing the coverage of agricultural issues on Ethiopian Broadcasting Corporation / EBC / Afan Oromo “kuula -baadiyya” radio program. The study does not include any other contents covered on EBC Afan Oromo programs. The sources are farmers, agricultural workers, "kuula _ baadiyya" radio program producer, editor, department head, media manager and the content analysis of 26 aired programs between July, up to December 2024 was selected to evaluate deferred programs. In addition, three districts in Oromiya regional area from Shegar city Dalati woreda, from south west shewa zone , Sebeta and EIU woredas are for the purpose of audience reception.

1.6 Significance of the Study

It is believed that this study would help the journalists working in all media to get enough understanding about their audience and know how to report on their various programs. It could also help them rethink their target audience's desire to craft appropriate messages. As it is conducted in a specific media organization, the main benefit of this study might be the media organization and the audience listening to the 'Kuula Baadiyya' Afan Oromo Radio Program. Other journalists may also gain some knowledge and experience from this study to prepare a standard and better program. It may serve as a resource for other researchers worked on similar topics.

1.7 Limitation of the study

The researcher was challenged by many additional challenges in the process of conducting this study. The most obvious limitation was related to the peace situation in various parts of the Oromia region, which made it difficult to travel to rural areas and collect data in a timely manner. However, with all efforts, the data was collected as much as possible. The majority of farmers in the region are illiterate, so they have to express their thoughts verbally. This was a challenge for the researcher. And it took time to fill out the survey questionnaire with them. A great deal of time and effort was put into solving the problem.

1.8 Organization of the Study

The study will employ a five-part thesis structure, which is similar to the most popular method. The study's brief history, problem statement, objectives, research questions, significance, scope, and limitations will all covered be in Chapter one. The 'Kuula_Baadiyya' radio show, the relationship between agriculture and development, relevant literature, and a few communication theories will be covered in the second chapter. Chapter three will be devoted to a review of the research methodologies used in the study. Chapter four of this study will present the findings and analysis, while the last chapter provides a summary of the findings, a conclusion, and recommendations.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

2.1. Introduction.

The main purpose of the chapter is to review existing literature on the topic of agricultural communication. It presents the experiences and theories introduced by different authors and scholars at different times in the field of study. It is about discussing concepts and attitudes. The larger objective explores the fundamentals of agricultural communication with the mass media, particularly radio.

2.2. Communication, Agriculture and Development.

2.2.1. Defining Development Communication.

Development communication is a major key tool for education, information dissemination, behavioral change, and cognitive enhancement. According to Servaes, early in its history, some spoke of it as “development support communication” suggested function was sub-component of various development sectors. Today some argue that development communication should itself be a sector (2002).

The suggestion has also is interpersonal communication and that mass communication is something else, other would argue that “development communication” approach dominated by face –to- face communication has inherent limitations if one measure of success is widespread change of behavior in short periods of time , a goal might be highly appropriate in some circumstances (Ibid).

According to, Quebral development communication refers to the practice of systematically applying the processes, strategies and principles of communication to bring about positive social change (2011).

Thomas also defined as development communication is the process of intervening a systematic or strategic manner with either media (radio Television ,print, telephony, video, and internet) or

education (training ,literature, schooling) for the purpose of positive social change which could be economic, personal, as in spiritual, social, cultural or political (2009).

Childers defined it as

“Development support communication is a discipline in development planning and implementation in which more adequate account is taken of human behavioral factors in the design of development projects and their objective” (Childers,1976).

According to the World Bank development communication is *“The integration of strategic communication in development projects”* based on a clear understanding of indigenous realities (Monyozo, 2006).

Both Childers and Quebral stress that communication for development is no confined to the media channels but includes any and all effective means of communication interpersonal, face-to-face, small group, the stage play, a picture, or even a billboard (Childers,1976; Quebral,2011).

On the other hand,(Owusu,2014) defines development as a deliberate effort of sharing information using appropriate techniques between stakeholders to reach a common understanding which supports and sustains the goals of social, economic, political and cultural development.

Framing the discussion as mediated communication verses face-to face communication is probably not the best approach. After weighing empirical data and considering the conventional wisdom about the effectiveness of development communication channels, Robert Hornik concludes;

“The allocation of resources among channels should consider relative effects, cost, managerial feasibility, and sustainability. This may shift from interpersonal channels to mass media. Communication programs may fail if media for awareness and practice change is accepted” (Hornik, 1989).

After meeting sporadically over the previous ten years as a roundtable on development communication, a group of communication professionals—including academics and members from the UN Specialized Agencies—came to the conclusion that the phrase *“communication and*

development" best captures its subject. This implies that the development difficulties are relevant to both mediated and non-mediated forms of communication (Servaes, 2002).

2.2.2 Communication for Development.

Communication for Development involves the presentation of appropriate communication tools to ensure continuous growth in developing countries. These tools are utilized for continuous development in general, which can occur through mass media exposure to the listeners, either to create consciousness or to care a exactly identified the program. Communication is a key to supporting inclusive and people centered initiatives for agricultural innovation and sustainable livelihood. Communication for development plays a crucial role in ensuring more equitable access to information, facilitating, a dialogue among people and institution and fostering new and more inclusive development opportunities for rural communities (FAO, 2011).

According to Fraser and Restrepo-Estrada,(1998), communication for development is *“the use of communication processes ,techniques and media to help people toward a full awareness of their situation and other options for change , to resolve conflicts to work towards consensus, to help people plan action, for change and sustainable development , to help people to acquire the knowledge and skills they need to improve their condition and that of society , and to improve the effectiveness of institution”*. FAO’s (2012) communication for development arguably been one of the foremost practitioners of applied communication for improving agriculture and related sectors in the developing world (for example ,forestry, environment and nutrition The role of communication for development is a social process ,designed to seek a common understanding among all the participants of a development initiative ,creating a basis for concerted action (UN, FAO, 1984).

As to UNICEF (2018) *“communication for development involves understanding people, their beliefs, and values, the social and cultural norms that shape their lives. It involves engaging communities and listening the adults and children as they identify problems, propose solutions and act up of them”*. Communication for development also referred to as social change and behavioral communication is defined in UNICEF as” an evidence –based process that is an integral part of programs and utilizes a mix of communication tools, channels and approaches to

facilitate dialogue, participation and engagement with children, families, communities, networks for positive social change and behavior change in both development and humanitarian context.

In 2006 the World congress on communication for development defined as communication for development is “*a social process based on dialogue using a broad range of tools and methods. It also about seeking change at different level including listening, building trust, sharing knowledge and skills, and building polices, debating and learning for sustained and meaningful change*”. UN (1996) also communication for development stresses the need to support two-way communication systems that enable dialogue and that allow communities to speak out, express their aspirations and concerns and participate in the decisions that relate to their development.

WCCD 2006 emphasized “*we believe that communication is the fuel of every think. If we start development without fuel, it will light dimly; if we put more fuel it will light more brightly and give more power*”

In the other perspective, Sharam, and Uniyal (2016), defined communication for development in two separate components communication and development . While communication is understood as the application of several types of media in the context of development, it also signifies the understanding or sharing information to further the process of development. Whereas development refers to the changes of society for better life; it can be about social or economic change for improvement.

Thus, considering the definitions of development and communication as the utilization of various types of media within the context of the development process.

2.3. Agriculture

Agriculture is an important area of economic growth of any country. Agriculture is the most comprehensive world used to donate the many ways in which crop plants and domestic animals sustain the global human population by providing food and other products (Harris, 2014).The English word agriculture derives from the Latin *ager* (field) and *colo* (cultivate) signifying when combined the Latin *agricultura*; field or land tillage (Ibid).The Oxford English Dictionary (1971) defines agriculture very broadly as” *The science and art of cultivating the soil, including the allied pursuits of gathering in the crops and rearing the livestock; tillage, husbandry, farming (in the widest sense)*”.

The Ethiopian economic growth is mostly dependent on agriculture. The production of cattle and crops contributes, respectively, 25% and 65% of the agricultural GDP. Increasing irrigated farming, better management practices, and better inputs all contribute to higher agricultural yields. Potential advances are important limitations, including restricted access to technology and financing (MOA, 2024).

Many academics provided their own definitions, all of which included a socio-economic perspective. First, agriculture is defined by Rimando, T.J. (2004) as the systematic raising of useful plants and livestock under human management.

Agriculture is also crucial to economic growth: accounting for 4% of global gross domestic product (GDP) and in some least developing countries (World Bank, 2024). Baye 2021 cited Abellanosa, A.L., and H.M. Pava (1987) "*it is about the growing of both plants and animals for the purposes of human needs.*" According to Rubenstein, J.M. (2003)'s definition, "*Agriculture is the deliberate effort to modify a portion of Earth's surface through the cultivation of crops and the raising of livestock for sustenance or economic gain,*" the aforementioned statement is strengthened further. Agpalo R.E. (1997) gave a wide definition as follows:

“Agriculture includes farming in all its branches, including dairying, the cultivation and tillage of the soil, the production, growth, and harvesting of any agricultural or horticultural commodities, the raising of livestock or poultry, and any practices performed by a farmer on a farm,” (Ibid).

The Ethiopian agriculture is characterized by poor quality products insufficient inputs and poor agricultural practice. (Wolf, 2005), as cited Furi,(2020) mentioned that the relevance of a development project to national and local needs. The country development lacks coordinated market linkage and lack of trust among trading partners across the country.

As has been attempted to describe, the above definition theory is clear to indicate that agriculture in general is the science and practice of producing plants, crops and animals for food, human needs; and agriculture is the science and practice of producing for economic benefit for both.

2.3.1 Agriculture and Communication

Numerous scholars have defined the concept of communication. The term communication is derived from the Latin word "*communis*." Luneberg (2010) concurs with this perspective, noting that the term's Latin origin signifies 'common.' This implies that effective communication necessitates a shared understanding of the message between the sender and the recipient.

As to Deniel (2016) the communication process is considered complete only when feedback is provided, whereby the recipient responds to the initial signal, thereby initiating another cycle of meaning exchange with the sender.

According to, (Rogers and Kincaid, 1981) communication is a process in which participants creates and share information with one another in order to reach a mutual understanding. This definition implies that the communication is a process of convergence or divergence as two or more individuals exchange information in order to move toward each other in the meanings that they ascribe to certain events.

Giffin and Patten (1976) also state that communication is the process of creating meaning as well as ascribing it. It is the exchange of ideas and interaction among group members. In addition to this, communication can be defined as a field of study concerned with the transmission of information and broadcasting. Additionally, Communication is the mechanism through which individuals or groups convey and influence information to others. It serves as the essential key that facilitates transformation (Padey, 2017).

The Food and Agriculture Organization (FAO, 2014) defines communication for development as a people-centered strategy that integrates participatory techniques with various media forms, from rural radio to contemporary platforms. In the agricultural sector, this approach is particularly effective, as it can provide smallholders with access to pertinent information while fostering participation and collaboration among multiple stakeholders.

Agricultural communication serves as the fundamental component in the advancement of agriculture and rural development. The profession of agricultural communications has transitioned public information to a highly competitive industry, requiring professionals to

understand business, journalism and farming practices (Kurtzo,Hansen,Rucker,and Edger,2016).It was the need to disseminate information to the public about agricultural practices that eventually established agricultural communication as a profession (Telg& Irani, 2012). Today as a general public is becoming for their removed from the farm, communication becomes ever critical to the promotion of agriculture (Bailey-Evans, 1994).

According to (Kaur, 2022), quoted in Hailemeskel (2024) agricultural communication is the process of disseminating knowledge to the farming community. Budak & Yurdakul (2004) concur, adding that the capability of farmers is fundamental indicators of the level of the agricultural sectors, productivity, development, and sustainability. The world population is expected to increase to around 9 billion people by 2050 and the agriculture industry must work to feed all the new people (FAO, 2009).As to (Servaes, 2002) agricultural communication is a process that takes time and effort to complete ,as opposed, engagement, connection, and communication.

Accordingly Oduwole and Okorie (2010) cited in Samrawit, (2019) information plays a key role in agricultural communication. Its effective communication helps to facilitate mutual understanding between farmers, agricultural agents, and agricultural extension workers. The authors further propose that the agricultural communication methods employed are essential for equipping farmers with the requisite agricultural information, enabling them to make well-informed decisions.

From the above definitions it can be concluded that, agricultural communication is a process and not an event, a method and not a happening. It involves two parties, the communicators, and the audiences. The communicator has an idea that he/she wants to share with the receiver (farmers/ customers). The audience or receiver could be an individual, group, a class of farmers, listening radio, watching television or reading the message from the source.

2.4. Development Communication Paradigms.

Many academics have developed what they refer to as "development theories" in an attempt to find a single strategy for ending poverty in developing countries. Some academics disagree with the word "theory" itself. "These paradigms are not theories, for they do not provide explanations,

only instructions as to where to go for explanations," argues Servaes,(1995) who prefers to refer to them as "views," or "perception" "set of ideas" "schools," or "paradigms" rather than "theories".

The modernization paradigm, the dependency paradigm, and the participatory paradigm are the three main development paradigms. In modernization paradigm development communication were initially characterized by the use of mass media that considered people as audiences ready to influence by the messages they received. The goal was to change the knowledge and attitude in order to modify behaviors (Ibid)

It is maintained that none of these paradigms can stand alone and that they are all connected to one another in some way, despite the fact that they appear to be independent of one another and emerge in succession;

In the social sciences, *"paradigms do not fundamentally contradict earlier theories; rather, they build upon one another. Many individual minds thereby broaden and enhance their perspectives in an evolutionary, occasionally dialectic manner. As a result, their latter writings are more consistent with the multiplicity (participatory) paradigm, but their early work may be seen as compelling proof of the modernization"* (Ibid).

According to, Fraser and Villet (2005), every country in the world implements human development programs to raise and improve living conditions, and effective communication is essential to enlisting, educating, and convincing the target public to support these initiatives. Support for health, education, and agriculture, to name a few, is easily observable .*"The development communication paradigm and practice that employ a Hierarchical –one-way-approach, permit the source to lead the entire development process "(Ebigbagha, 2012a, 2012b, 2016). On the contrary, Two-way communication paradigms involve stakeholders such as the source, encoder, media team, and target audience in decision-making processes (Ibid).*

According to Ashely, Garland and Vineet approach in development communication paradigms for development programs have emanated from three major concepts of development;*"(Modernization, Dependency and Multiplicity/Another development), which occasioned suitable models of communication"* (Ashley, 2003; Garland, 2005a; Vineet, 2011).

Ashley, categorized the three concepts of development into different periods as outlined below; *“The early period (1950-1970s), the paradigms of Modernization, the middle period (1970s-1990s), the paradigms of Dependency; and the present period (1990s-present), the paradigms of another development/Multiplicity”* (Ashley, 2003).

In light of the development communication paradigms, it is necessary to analyze the main communication practices that have coexisted in our society.

2. 5. The Mass Media Role in Agricultural Communication.

As mentioned previously, media in agriculture serves various roles, with the broader purpose being the establishment of agendas, policies, public perceptions, objectives, and similar elements. Birader & Balamatt (2016), cited in Baye (2021), state that the role of mass media in transmitting knowledge and information a source to the receiver or the end user, i.e. the farmer the key in operationalizing sustainable development.

According to, Park (2014), quoted in Wagayehu (2020) the impact of mass media on human behavior has been a topic of study for the past 60 years. As time has progressed, the sociological role of media has expanded beyond its fundamental functions of informing, educating, and entertaining. The mass media's role has evolved into fostering an environment conducive to addressing socio-cultural, socio-economic, and socio-political challenges, which has created a rich landscape for media engagement.

Wilbur Schram (1964), cited in Mulatu also emphasized high correlation between the issues of development and the availability of mass media in Schrams view, could function as a bridge to a wider world and the flow of information could serve to widen peoples horizon & experience encourage them to pay attention to development needs and by changing individuals' attitudes thereby would stimulate development policy (2007).

As to Catalan (2011), quoted in Wagayehu stated that Mass media is designed for a broad audience and can appear in either broadcast or print formats. The broadcast medium, often called electronic, is specific to technologies like radio and television. In contrast, print media encompasses formats such as newspapers, magazines, journals, and other printed materials. The

internet represents the latest evolution of mass media. Mass media has grown into a significant industry within the global market, serving as a primary source of information, news, and entertainment for many individuals worldwide (2020).

The media play a crucial role in the advancement of communication as they offer platforms for the discussion of various issues and impart ideas and skills that are vital for fostering an improved quality of life. To put it differently, the effectiveness of agricultural development initiatives in developing nations is significantly influenced by the characteristics and degree of mass media utilization in engaging the populace for developmental purposes (Mugwisi, 2015).

Among electronic media radio is found to be the important means of communicating agricultural information to the large rural farmers. According to Kuponiyi (2000), radio is one of the broadcast medium which the rural population are very familiar with and which almost all experts identified to be the most appropriate for rural emancipation program. This is because radio beat distance and has immediate effect on farmers.

Furthermore, radio is favored as a medium of communication in rural communities because of the advantages ascribed to it, inform of transcending less intellectual exertion than the print media massages (Folarin, 1990).

Research suggests that in developing nations such as Ethiopia, where literacy rates are low, the selection of communication media is crucial. In this context, both radio and television play important roles in disseminating modern agricultural technology to both literate and illiterate farmers. However, radio is particularly noted for its impactful and pertinent role within rural communities, especially in developing countries. Several functions contribute to the perception of radio as a suitable medium for communication (Mugwisi (2015).

2.6. Development Journalism.

The notion of development journalism surfaced in the late 1960s, stemming from the necessity for social, economic, and political progress in several Asian nations that had experienced colonization and the Pacific war (Richstad, 2000). Proposed by British journalist Alan Chalkely, this concept introduced a fresh perspective on news reporting, aimed at informing the general

public about their challenges in order to identify potential solutions for advancing their regions (1968).

The phrase “general public” pertains to marginalized segments of society, historically lacking a voice in the public arena, including women, youth, indigenous peoples, rural residents, and the impoverished population (Ibid).

Additionally, Chalkley development journalism is “*new kind’s development journalism represents “a new attitude towards the treatment of certain subjects”* in relation to development. It was designed to serve the ordinary people not the elite” (Chalkley, 1980). As to Mcquail (2005) Development journalism involves reporting ideas, programs, activities and event related to an improvement of the living standard of people.

Obijiofor & Hanush (2011) defined that the development journalism which ‘advocate the belief that journalists should serve as agents of social change and development in the societies in which they operate,’ while Romano (2005) outlines five categories of development journalism:

“The first sees journalists as nation builders; the second as a partners of government, while the third views them as agents of empowerment; the fourth category regards journalists as watchdogs, while the fifth sees them as guardians of transparency”

According to Allan (2009) Development journalism has been redefined as a journalism that promotes human freedom citizen participation. Banda (2006) defined the development journalism as consisting that;

“Development news Should examine critically, evaluate and interpret the relevance’s of development plans, projects, policies , problems, and issues . It should indicate the disparities between plans and actual accomplishments and include comparisons with how development is progressing in the other countries and regions. It also should provide contextual and background information about the development process, discuss the impacts of plans, projects, policies problems and issues on people and speculate about the feature of development. Any development news should refer to the needs of people ,which may vary from country to country, or from region to region , but generally include primary needs, such as food, housing, employment,

secondary needs such as transportation ,energy sources an electricity; and tertiary needs such as cultural diversity”(Wimmer & Wolf ,2005).

As of Banda explained, it is clear that development journalism should assist people in fulfilling their needs, ranging from primary needs to tertiary needs in life. Banda emphasis that development journalism should focus on both difference and relations with and between countries. He explained by example as journalists should substantiate the relationship between the rich and the poor .How for example does a wage freeze affect wage earners in the relation to the business people. Development journalist focus on all walks of life, rich, middle class, the working class, the poor, the dirty poor and etc. should be entertained (Ibid)

In general as (Xiaoge, 2009b, in Solomon, 2014 ,Abduljeliil,2016) Summarizes development journalism includes the following five aspects;

1. Report the difference between what was planned to be done and what has been done and impact on the people;
2. To focus on the long term development process and not only on day-to-day development news;
3. To be dependent from government and to provide constructive criticism of government;
4. To focus on economic and social development news while working constructively with government in nation building and
- 5, To empower the ordinary people in improving their own lives and their communities.

In development journalism, objectivity is suppressed in favor of a non-adversarial journalism (Romano, 1998). Among other things, such reporting can contribute to social cohesion in the case of countries with verities of religious, ethnic, language, and tribal identities, while critical reporting is relegated for fear it could endanger ‘politically frail and culturally divided countries’ (Waisbord,2009).

It is assumed that journalism can influence the development process by reporting on development programs and activities.

2.7. Radio and Rural Population.

2.7.1. The Function of Radio in Development.

Radio is a close friend and teacher's instrument. According to (Fossard, 1997) Radio is a universal and versatile medium of communication that can be used for the benefit of society. Throughout the world, radio has been to encourage positive individual behavior change and constructive social and economic development change through formal lessons or didactic lectures delivered by renowned scholars and authorities. More effectively, radio can bring information, education and exciting entertaining dramas into the homes and lives of millions of listener with in short period of time (Ibid).

In developing countries, radio has proven to be a powerful medium for disseminating agricultural information. As stated by Nakaburgu (2001) and the FAO (2001), radio effectively enhances agricultural practices in rural areas.

According to Elzroth & Kenny (2003), cited in Tihut (2020), radio need to play a vital role in information transfer (for instance, conveying crop prices and employment opportunities); media need to play a significant role in an exceedingly very large range of development projects including interactive radio instruction where they need to be found to be a highly cost effective intervention. Similarly, as to Ekoja (2003), "regular transmission of radio programs related to agriculture and development gives valuable information that is quick and reaches a wider population," enabling farmers to gradually adopt new techniques. Information and knowledge are two significant factors for rural development. The knowledge of locality further assists the farmers, dissemination of information along with new concepts and farming techniques can bring novel opportunities to the farmers (Mohammed, 2010).

Radio is the reliable medium that can cover wider area and can reach to the large number of people. The strength of radio as the medium of communication is that it is cost effective in terms of transmission, presentation, and portability(Sharma, 2008),

Significant information pertaining to development can be disseminated through radio. Nakabugu (2010) further elaborates on this furthers;

“Information on better farming methods, improved seeds, timely planting, agro-forestry, better harvesting methods, soil conservation, marketing, post harvesting, handling, and diversification”. Through formats like live chat shows, phone-in programs, and location broadcasts, rural radio provides farmers with a platform to communicate with one another and other pertinent authorities, such as extension agents and animal specialists (Ibid).

The broadcasting media have the ability to overcome the illiteracy barrier in communicating rural development messages to village audiences, academic and development institutions have paid close attention to the use and impact of radio in supporting development and formal education initiatives (Rogers et al., 1977).

Radio's potential to overcome illiteracy barriers in rural areas has garnered attention from academic institutions, particularly in supporting development and formal education initiatives. Prior to its use as an instructional technology, comprehensive studies focused on its impact on learning needs.

2.7.2. Role of Radio in Rural Ethiopia.

Numerous researchers have indicated that the influence of radio on rural populations has been extensively documented by various scholars and professionals. Radio possesses several comparative advantages over other media. Its appeal is linked to the distinctive characteristics of rural development, which cannot occur without alterations in the attributes and behaviors of the community members.

Radio was 30 percent below the country's skin coverage during the era of the Derg, and in the EPRDF, they expanded the radio channel in the country's surrounding areas to include various languages in Amharic, Afan Oromo, Tigrinya, Afar, Somalia, Harari, Anyuwak, and Nuwer, improving the content and presentation of peace, agricultural development, education, irrigation, health, women, youth, economy, social and political and other issues for the farmers in the country, and radio carried out the higher share of the radio (Book, 2021)

During the Dreg government, mass media, particularly radio, aimed at developmental purposes like literacy, agricultural production, political propaganda, economic and social life, health care,

youth, information, educational, and entertainment programs, particularly targeting rural and illiterate populations. The government Dreg utilized various Ethiopian languages and radio to effectively communicate with the people (Tsigereda, 2019).

In Ethiopia, a radio pioneered by electronic media due to the high expected share of radio in rural areas of the country, is a classic medium that is better available than other media in delivering our national and global current information quickly, providing a better content and presentation of educational and entertaining programs to shape a culture that strives for its country (Book, 2021).

Servaes (2002), quoted in Furi (2020) claimed that radio is an important medium for achieving the process of social development. Radio is used to disseminate information to remote populations. Adam and Harford (1999), radio can educate individuals and increase awareness of new concepts, goods, or services that are accessible.

According to (Schramm et al., 1968.), the present focus is on radio in the rural setting of developing countries like Ethiopia where it may have greatest potential for aiding human growth and development . These areas generally contain a majority of population who live marginal existence in agricultural work that has low productivity.

Gemechis, on the other hand given issues like low literacy rates, trouble distributing newspapers, and the high expense of television, it is clear that radio remains the most popular media in Africa, especially in Ethiopia. Radio is therefore the most widely available medium for communication. It has also been shown that radio is an essential tool for the development of agriculture in rural areas. As a result, radio is essential for spreading knowledge and information related to agricultural operations (2017).

Skjerdal, tried to magnify the generally terrible pictures of the Dreg regime related to the media in general and radio in particular. He concluded that the Dreg media became “the worst piece of Marxist mouth piece on the content”. Contrary to this Admasu, argued that after 1974 revolution, radio was increasingly used for polarization, mobilization, and informing the people all of the country (Tisgereda. 2019).

According to McLeish, broadcasting holds distinct value for individuals who cannot read, see, or are illiterate: it can connect with those living in remote rural locations. Compared to other media, radio requires significantly lower capital and operational expenses (1999). In addition to that radio offers a personal experience while simultaneously reaching millions of people. It possesses the ability to engage directly with individual listeners. Radio devices are readily accessible, making them especially suitable for rural audiences, such as farmers (Ibid)

Nuguse (2006) to enhance agricultural output, a competition in crop production was initiated among farmers from various regions of Ethiopia. This competition received extensive radio coverage, reaching farmers nationwide. The Radio Voice of Revolutionary Ethiopia (RVRE) played a pivotal role in promoting this initiative and took on the responsibility of supporting the competition.

Getachew an interview with the book published by radio in 2021 further identifies that globally that “radio is the medium of the poor”. And radio in particular, the listening potential in rural Ethiopia still exists: What is going to be a challenge for radio is not the sewing of other media, not the inability to compete in content, but the fact that radio is, in fact, an internet and satellite bias time, if society meets the content it needs, then it will continue to be desirable, and for the radio opportunity, the competition is pervasive, and it is only the content that saves it from losing.

For most Ethiopians, radio continues to be an important source of information, especially for the rural communities that depend on it most. With a focus on the agricultural sector and the implementation of programs targeted at these main goals, it has played a significant role in bolstering the national economy. There is no denying radio's significant influence on rural Ethiopia's healthcare and agricultural education systems.

2.8. Target Audience and Program Format for Agriculture.

2.8.1. Target Audience for Agriculture Program

Every type of mass media needs to identify and understand their target audiences (listeners, viewers, and readers) before airing their content. This enables them to customize their

communication strategy to be more accurate and targeted. The key elements include being aware of the audience, their preferences, the kinds of content to highlight, and the ways to interact with them.

According to MaQuail, an audience can thus be defined in different and overlapping ways; by place (as in local media), by people (as when a medium is characterized by appeal to certain age, group, gender, political, belief or income category); by the particular type of medium or channel involved (technology and organization combined), by the content of its messages (genres, subject matter, styles), by time (as when one speaks of the 'day time' or 'prime time' audience). Or an audience that is fleeting and short term compared with one that endures (1997).

Williams (2000), cited in Furi (2020), defined audience by the kinds of media products they use, their social type and other divisions that are usually used to categorize a society. There are targeted output audiences for particular media products. The target audiences are more powerful and have free will of choosing what and when they want to listen, watch, and read a particular media.

Similarly the audiences of the mass media are much more diverse, in terms of content available and social behavior. The mass media audience attracts a supply of content to keep it satisfied instead of reforming in response to some periodic performance of interest (McQuail, 1983). The identification of the audience as the readers, viewers, or readers of a particular book, authors, film, newspaper title, radio or television channel and program is straight forward. (McQuail, 1997).

According to Boyd (2001) cited in Baye (2021) stated that a format has direct relation with target audience satisfaction and a key to reach the audience of each. It also the 'matter' of brand and survival for radio station. Deciding a specific format for any specific radio program has also becoming advantageous and the order of the day to communicate target audiences.

As to McQuail the term 'audience' is not only shared between media practitioner and theorist, but it also "entered in to every day usage, seemingly recognized by the media public as an ambiguous description themselves (1994). Not necessarily unambiguous, we all at least

recognized that we talk about ourselves as listeners, viewers or readers. The target audience is a collection of certain groups (Ibid)

People usually think and talk about specific individuals and their interaction with the media radio or TV such as about themselves, their mother and father, their friends so on. People may further refers to small collectives, for instance peer group, which they have personally experienced as an target audience or heard about (Ang, 1991)

On the other perspective Wicks (2001) media companies or media organizations depends on the attracting audiences for their survival. Radio without listeners, television program without viewers, newspaper without readers, and internet without visitors do not have last for long. For this reason media organizations continually experiment with new and innovation ways of attract and engage the target audiences.

The target audience understand way the media presented the kinds of messages they do and how these messages interact cognitions and emotions, Wicks emphasis that the following major issues;

1. Must understand what is meant by the media and audience. The mass audience composed of vast, anonymous, and heterogynous collection of individual is rapidly giving way to segmented audiences;
2. To consider how the media contribute the information of the attitudes, opinion, and beliefs;
3. To consider the target audience members contribute the process of constructing social reality when they interpret media massages and
4. To consider how the target audiences use media to satisfy their needs. People use the media to learn news and information about social, political, cultural and economic events of to find out about interesting or important people (2001).

Every radio program is designed with a specific target audience in mind. Without a defined audience, there is a risk of deviating from the core issues that the program aims to address. Therefore, it is essential for any radio program to identify and focus on its intended audience, as

this ensures that the program remains aligned with its objectives and effectively serves those it is meant to reach.

2.8.2. Program Format for Agriculture Topics

Radio stations pay special attention to formats in an attempt to gain an influential, preferable, and pluralist listener. According to Shouhnessy, Every radio station adheres to a program structure called format station strive to maintain a high level of consistency so that the listeners know to expect. Programming is the most crucial aspects of agricultural formatting. The key factors in selecting a format is

“Demographic, analysis of the composition of the station’s potential audience, A station seeks a specialized rather than a general audience, they strive to carve out one small segment of the radio audience” (Shouhnessy, 1999). Similarly , Howard to create attractive and audible agricultural format there are inputs like voice, male voice plus female voice, music, sound and silence;

“To increases the popularity of a radio program it is advise able to use different formats in accordance with their appropriateness to topic under discussion. It is a wise approach to create and use different formats in treating agricultural program and any programs” (Howard, 1982)

The format of radio program stems from the application of function to content. The format of agricultural program includes surveillance, prescription, cultural transmission, informational, educational program and entertainment. Content is limitless encompassing all aspect agriculture, industry, geography, soil, health, ruralism, politics, food security, production and forth (Hillird, 1985).

Another aspect of format has to do with the kinds of symbols employed in the presenting content. There are three sorts available to the programmer;

“Speech, music and sound effect. Speech symbols can elicit very precise audience response, music symbols carry a wide range of emotive, and ambiguous “meanings, Sound effects are aural symbols that sound like noises to same fairly specific meanings is attributed”(Hillird,1985).

2.9. Contents of the Agriculture Program.

One radio station determines the content it provides from the main issue of what is being made to have an influential, preferred, teacher and a large number of listeners. According to McLeish the program content and contain the element of surprise. When content is too predictable, yet fails if its structure obscure. It is not enough simply to offer the advice “keep the format consistent but vary the content” to maintain radio program consistency then several factors must constant; “program title , signature tune, transmission time, the producer linked style, information content, program construction, program variety , interview, discussion, music, sound effect, listener participation, features, drama and the like” (McLeish,2000).

Additionally, Mefalopulos (2008) quoted in Baye (2021) stated that the use of radio agricultural program and advisor services is dependent on the availability and the relevance of to the target areas, that mentioned;

“In development, message design should be first and foremost about listening in order to understand and ensure that the message convey what is relevant and needed by stakeholders in given situation. The design of appropriate and effective messages refers to the packaging of information deemed important to induce a desired voluntary change in specific audience” (Paolo Mefalopulos, 2008)

Radio program has its own contents, which are the means to communicate and address the main objective to the show. Before putting any issue in any radio program, the broadcasters have due attention or consider the need of their listeners using sample survey. The voices of farmers and their families are essential to a good farm radio program, the program must always show that it values its audience and stories have a central character, a challenge or conflict, a resolution and finally an outcome or conclusion (Ibid).

In the same manner, the media has the power to inform, educate and entertain society about different issues and happening of the world; “The media have become the place though which we receive most our information, education and entertainment about the world. So media are the primary source of how we see the world (Shouhnessy, 1999).

According to Msughter (2018), developments in livestock management, crop cultivation, aquaculture, swine production, sheep husbandry, organic agriculture, trends in food security, food supply, and food scarcity, and advances in agronomy-specifically, the relationships between crops and their environment-are all examples of the wide range of information relevant to an agricultural reporter .

In addition to this, activities related to the production and selling of farm products are included in agricultural program curriculum. Problems with pigs, cattle grazing, hens, sheep, goats, and cows, among others. Information regarding their health, disease outbreaks, and illnesses that impact them (like mad cow disease) are all included in the agricultural content program (Ibid).

2.10. “Kuula- Baadiyya“ Radio Program.

The agriculture program of Radio Ethiopia Afan Oromo (kuula-baadiyya) was broadcast for the first time on Friday, December 30, 1974 (Furi, 2020). One of the prominent Afan Oromo programs was (Qophii Qotisaa) farm program, which concentrated on cooperative farmer associations set up after the (Land for Tailor’s) proclamation of 1974, following the rise to power of the Derg regime. Since then, the cooperative farmer’s radio initiative has been known by various names throughout different periods, including (Qophii Qonnaifi Egumsa Nanno) Agriculture and environment protection. For example, it has included topics such as agriculture and environmental conservation, (Qonnaifi Horsiisan Bulaa) focusing on agriculture and pastoralism, and (Dinagde Keenya) concerning our economy (Ibid).

At present, the afan oromo radio educational program, part of the Ethiopian Broadcasting Corporation, has been renamed to ‘Kuula-Baadiyya’ which focuses on rural agriculture. Radio has the ability to effectively convey historical occurrences or other important topics, leading listeners through a specific set of information at a steady pace (MacLeish, 1999).

After many ups and downs, Afan Oromo Radio Department is currently communicating the vision of EBC, which is to be a reliable and primary source of information and other missions. It is a medium that works to educate and entertain. The Afan Oromo Radio program from 2018 to 2025 will be broadcast for three hours every day, from Monday to Friday in the morning from 12:00 to 1:00 (Local Time) and in the afternoon from 7:00 to 8:00(Local time). It broadcasts

from Monday to Sunday from 12:00 to 1:00 (Local Time) in the evening and from 3:00 to 5:00 (Local Time) in the morning on Saturday and from 12:00 to 2:00 (Local Time) in the morning on Sunday mentioned in the format of Afan Oromo Radio Program (2022).

According to the revision of the format made in 2022, the educational programs are Agriculture program (Kuula-Baadiyya), our health (Fayyummaa), Solving problems by listening and discussing (Elaafi Elaamee), Law and Constitution (Seera fi Heera), and the others transmitted to the audience (Ibid).

The ‘Kuula-Baadiyya’ radio program has a pre- recorded package broadcasted weekly 20-minute program aired every week Thursday Morning from 12:10-12:30 (Local Time) in Ethiopia radio. The intended audiences are farmers, agriculture extension agents, researchers, and policymakers, as stated in the format of Afan Oromo Radio Program (2022).

2.11. Theoretical Framework.

In this study analysis of the nature of agricultural issues covered on EBC; with specific reference to ‘kuula baadiyya’ Afan Oromo radio program three theoretical frameworks are employed: Agenda setting, Innovation-Diffusion and Participatory Communication Theory which are discussed in detail in the following section.

2.11.1. Agenda Setting Theory.

Agenda setting is one of the most significance roles of the media. Lippmann, who first observed this agenda –setting functions in the 1920s, pointed out that the public reacts not to be actual events but to the “picture in our heads” (1922). Dearing and Rogers identify two levels en acts the common subjects that are most important, while the second decides what parts of the subject important. According to them “the media –agenda affects public agenda, and the public agenda affects the policy agenda”(Dearing and Rogers, 1997). The term ‘agenda –setting was coined by McCombas & Shaw (1972) to describe a phenomenon which had long been noticed and studied in the context of election complains. Agenda –setting theory countered the “limited effect” school of thought.

In 1963, Bernard Cohen observed that “The press may not be successful much of the time in telling people what to think, but it is stunning successful in telling them what to think about”. “The media have an extremely limited capacity to transmit a full and complete picture of the early limitless wealth, so they always have to pick and choose what they will feature and how they will present it” (Ibid).

Agenda Setting Theory, widely regarded as a highly influential theory in mass communication, posits that the media provides the public with a portrayal of reality that reflects its own agenda through a curated selection of reports on global events. Additionally, the theory indicates that when the media highlights a specific news item frequently and prominently, the public is likely to perceive it as significant (Agarwal and Gupta, 2001). MaQuail, *”agenda –setting is the process by which the relative attention given to issues in news or program coverage influences the rank order of issues and attribution of significance”* (MaQuail, 2000).

Cohen as cited in Yimer (2024) stated that the news media may not succeed in telling what to think to the people, instead they are successful in telling their viewers, listeners, and readers what to think about (1963). This power of media in controlling the audience mentality think about certain types of issues become as agenda setting (McCombas, 1981). An additional perspective from Miller (2005), agenda setting involves the consideration of three interconnected agendas: the media agenda, the public agenda, and the policy agenda. The author elaborated that agenda setting is a process in which news media guide the public in determining the importance of various public issues. Consequently, the mass media play a significant role in identifying which issues are deemed important, as they have the ability to establish the agenda.

McCombas further identifies agenda –setting theory presupposes the correspondence between the media and public prioritization of issues that warrant the attention of a political and social system. It is a “theory about the transfer of salience from the mass media pictures of the head” (McCombas, 2004). In addition to that Coleman, McCombas, Shaw & Weaver (2009), agenda –setting is “the process of the mass media presenting certain issues frequently and prominently with the result that large segments of public come to perceives those issues as more important than others”, put in another way, the more coverage an issues receives, the more important it is to people.

According to McComas and Shaw (1972), when issues are frequently covered in the media, people often pay attention and incorporate them into their own agendas. In conclusion, the prevailing notion of agenda setting posits that the media possesses the power to shape the prominence of events by deliberately selecting the information that is presented to the public through various channels of communication.

2.11.2. Innovation-Diffusion Theory

The diffusion of innovations theory was introduced by Everett Rogers in the early 1960s and has become one of the most significant theories. Rogers stated that “mass media channels are more effective in generating awareness of innovations” (Rogers, 1983).

The diffusion of innovation theory is essentially a social process in which subjectively perceived information about the new idea is communicated and rests on the premise that a new idea, practice, or object has perceivable channels, time, and mode of being adopted by individual or organizations (Ibid). Rogers & Scott (1997) observe that the findings of that study for reaching implications beyond agricultural innovations, with the result that by the 1960s, the diffusion model was being applied in wide variety of disciplines including education, health, communication, business, general sociology and economics (Ibid).

Diffusion is a special type of process of ‘communication by which an innovation in the form of new ideas, practices or products is spread, through certain channels, over time, among the members of social system’ (Rogers & Scott, 1997). From this definition, there are four main concepts namely innovations, communication channel, time and social system (Ibid).

An innovation is an idea, practice or objects that are perceived as new by members of social System (Rogers & Scott, 1997). Communication channel, refers to the means by which messages about an innovation are transmitted among members of social system (Rogers, 1995). The third element is time of diffusion, which focuses on three dimensions namely, the decisions-making processes, an individual’s innovativeness and the rate of adoption (Ibid). The fourth and the last element of diffusion is the social system, which is defined as ‘a set interrelated units such as individuals, groups, organizations subsystems that are engaged in the joint problem-solving to accomplish a common goal’ (Rogers & Scott, 1997).

Development is the foundation for change and the acceptance of innovative ideas, practices, and technologies. Consequently, promoting the diffusion of innovations is a vital component of development support communication. Additionally, it is a theory aimed at elucidating how, why, and at what pace new ideas and technologies disseminate through cultures.

Rogers's Diffusion of Innovations model is based on the premise that diffusion of innovations takes place in a channel involving five stages namely: awareness, interest, evaluation, adoption and implementation. The process also involves the emergence of opinion leaders that in turn facilitate the flow of information through interpersonal communication (Rogers, 1995). According to him, as defined diffusion as the process through which an innovation is transmitted over time among members of a social system via specific channels. He posits that the diffusion process is influenced by four key elements: the innovation itself, the communication channels utilized, the time factor, and the social system within which the diffusion occurs. These elements interact with one another to facilitate the diffusion process (Ibid).

The key elements in diffusion are defined by Rogers as follows;

Definition Innovation; "An idea ,practice, or object that is perceived as a new by an individual or other unit of adoption "Communication Channel "the means of by which messages get from on individual to another" Time "The innovation –decision period is the length of time required to pass". "Rate of adoption is the relative speed with which an innovation is adopted by members of social system" .Social system "A social is defined as a set of interrelated units that are engaged In joint problem solving to accomplish a common goal"(Ibid).

Accordingly, the agricultural communication has used in horizontal approach of diffusion of innovations; it would be an impact to analysis of the nature of agriculture of radio program. In physical practice it observed that there is not established in Ethiopia, somewhat they used more likely top-down communication approach.

2.11.3. Participatory Communication Theory.

Participatory communication theory is inclusive, participatory, one that strengthens the top-down relationship, in which all stakeholders are involved. According to Servaes and Malikhao

Participatory communication theory refers to a communication approaches that emphasize active involvement of individuals and communities in the communication process. Where everyone is considered a participant rather than a passive receiver, allowing for dialogue, feedback, and shared decision making, often with the goal of empowerment and social change (Servaes & Malikhao, 2005).

Huesca 2000 and Thomas, 1994 quoted in Baye (2021) stated that participatory communication model has been articulated as a response to the foundational principles of the diffusion model. In contrast to the diffusion model, which is characterized by a vertical flow of information from those who are knowledgeable to those who are less informed, participatory communication is defined as a horizontal process that emphasizes the exchange of information and interaction among participants.

Participatory communication theory involves all stakeholders in the development activities from the beginning to the end. The major goal of participatory communication model is to promote social change (Servaes, et., 1996).

Conversely, Servaes (2005) underlines that in order to share information, knowledge, trust, commitment, and a right attitude in development projects in this sense participation is very important in decision process for any development.

Participatory Communication approaches help people to identify their problems by analyzing the socio-economic condition of the society and to solve the problem on their own (Servaes,et.,1996).

The concept of participatory communication also stated by Richard (2014) cited in White (2008) it refers to the process by which people with in a given community create and share information in order to reach a mutual understanding.

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1 Introduction

The research techniques employed for the study are covered in this chapter. This chapter addresses the methodology and several approaches that are meant to help the study's goal. It covers the study's design, approaches, data collection instrument, sample technique, data analysis technique, as well as procedures for data gathering.

3.2. Research Design

A research design is a systematic plan adopted by the researcher to find answers to research questions or problems. First, it is a plan that describes the sources and types of data relevant to the research problem; second, the strategy describes the approach to analyzing the data; and third, it includes the time, cost, and budget that the researcher will use to carry out the intended study (Kothari, 2004). The research design also grants the researcher permission to utilize all available data collection tools, rather than being limited to those typically linked with qualitative or quantitative research. This study employs a descriptive research design. According to Merriam (1998), descriptive research is conducted when there is a need for descriptions of a phenomenon, rather than predictions based on cause and effect

As the study focuses on radio program listeners, the researcher uses a mixed methods approach, combining both quantitative and qualitative methods. Media researchers argue that qualitative and quantitative research designs can be used together. As to Dorneyi (2007) writes, a mixed methods approach involves the combined use of qualitative and quantitative methods, hoping to provide the best of both worlds. According to Kothari (2004) quantitative research method is a research method that involves the generation of data in quantitative form which can be subjected to rigorous quantitative analysis in a formal and rigid fashion while qualitative approach is concerned with subjective assessment of attitudes, opinions and behavior

Then, to compensate for the weaknesses of one method, the researcher uses both quantitative and qualitative methods. According to Creswell (2007), mixed methods design builds on the strengths of qualitative and quantitative research while making up for the weaknesses of both. A mixed design focuses on collecting, analyzing, and combining both qualitative and quantitative data in a single study. As to Strelitz (2005), the strengths of quantitative techniques are the weaknesses of qualitative and vice versa.

In a mixed design, it is not enough to collect and analyze qualitative and quantitative data. The data need to be combined in some way so that together they form a more complete picture of the problem than they would when standing alone. The central premise of a mixed-method design is that using a combination of quantitative and qualitative approaches provides a better understanding of research problems than either approach alone (Creswell 2007). Therefore, both qualitative and quantitative data collection tools are used to collect relevant data. Stokes (2003) suggests that by conducting two or more research methods, you can often challenge the validity of the analysis.

.The researcher employs a diverse array of questionnaires to swiftly gather extensive information from a relatively large population and content analysis. To complement the quantitative approach, he incorporates qualitative methods like in depth interviews. Cresswell (2007), as cited in Hika (2019), emphasized that integrating both approaches offers a deeper understanding of a study. The researcher adopted a mixed-methods because the strengths of one method offset the weaknesses of the other.

3.3 Research Approach

In this study, it is essential to consider various viewpoints. Therefore, employing diverse research methodologies and techniques is crucial. Accordingly, both qualitative and quantitative characterizations of the phenomenon were studied, thus the study utilizes mixed methods that integrate both quantitative and qualitative instruments.

The researcher, while examining the analysis of Afan Oromo ‘Kuula Baadiyya’ Radio Program and its coverage of agricultural issues, employs a mixed methods approach that integrates both qualitative and quantitative techniques. Media researchers contend that the combination of qualitative and quantitative research designs is feasible and beneficial. Both quantitative (numerical) and qualitative (descriptive) research components in order to arrive at study’s result (Schooneboom &Johnson, 2017).

As Creswell (2014) reiterates, mixed research methods combines qualitative and quantitative data collection and analysis techniques within a single study leverage the strength of both methodologies.

Furthermore, (Creswell, 2002) puts “A mixed method approach involves gathering quantitative data and then gathering qualitative data to elaborate on the numerical results”. The rationale for

this approach is that quantitative data gathering and results provide a general picture of the research problem, further analysis especially through qualitative data collection was needed to refine, extend or explain the over picture. The objective is to offer the advantages of both qualitative and quantitative approaches through a mixed methods framework. Consequently, the researcher employs a blend of qualitative and quantitative techniques to address the limitations inherent in each individual method (Dornyei, 2007).

According to Deacon, et al (1999), quoted in Furi (2020) explains that the key difference between qualitative and quantitative research approach is that within qualitative tradition, samples tend to be seen as illustrative of broader social and cultural process. Qualitative methods permit for smaller samples and are more interest in the depth of data; whereas quantitative method bears larger samples and make generalization easier.

3.4. Study Area

For the purpose of audience reaction of radio program, Farmers are the target group. The study population is ‘Kuula Baadiyya’ program listeners selected as sample from Shegar city and south west Shewa of Oromiya regional states. From Shegar city Dalati woreda, From South West Showa Zone Sebata Hawas and Elu woredas have been selected purposively because these study areas are advised by the producer and staff of the program.

Dalati Woreda.

The Dalati Woreda Administration is one of the districts in the Gelan Guda Sub-city of the Sheger City Administration, and is located 20 km southwest of Addis Ababa. “Dalati”, is the Capital of Dalati woreda, was founded in 2015 E.C.(woreda Agriculture office, 2024).According to the data they obtained from agriculture office survey in 2016 E.C, the population of Dalati woreda is estimated at 125,263. Of this around 35 % of the community's livelihood is depends on agriculture. Especially they produce mainly teff, wheat, and other cereals crops. (woreda Agriculture office, 2024).

Dalati woreda has 13 rural goxis or kebeles and 3 towns. Bordered by Chaffee Karabuu and Mogole woreda in north, Lakkule Gejja in the south, Galan Gudda in the east, Mogole in west.

The data also shows that, the total area of the woreda's agriculture is holds 1986.15 hectares, of which 755 hectares is used for agriculture. Given the geography of its distinction, 65.55 % of the land is plain, 26.45 % steep and 8% mountainous. Evidence shows that the lowest point in the woreda is 2300 meters above sea level. Regarding with climate, annual rainfall ranges from 900 to 1400 mm.

Sebeta Hawas Woreda.

Sebeta Hawas woreda is located in south west Shewa zone of the Oromiya regional state. Sebeta Hawas has a total population of 52,744, of whom 21,437 are men and 31,307 women (woreda agriculture office, 2024). The woreda shares boarders with Elu and Ejere woredas in the west, Walmera and Ejere woreda in the north, Qarsaa and Tole woreda in the south and Shegar City in the east. The administrative center of this woreda is Sebeta Hawas, located 24 km south –west of Addis Ababa. Sebeta Hawas is located 91 km from Waliso. The woreda consists of 21 Kebele Administrations (rural 18 and 3urban kebele). Agro –ecologically, 83% consists of highland and 17% moderate agro-climatic zones. The rainfall pattern ranges from 1000 to 1800 mm per annum (woreda Agriculture office, 2024) Based on the 2007 E.C national census conducted by the Central Statistical Agency of Ethiopia (CSA), it has a total population of 52,744, of whom 21,437 are men and 31,307 women (woreda Agriculture Office, 2024).

The total area of the woreda has 87, 572 hectares. The topography is dominated by flat land. About 87.2% of the population in the woreda depends on agriculture, 7.5% is pasture, 2.42% is reserved for industrial establishment, and 2.88% built up land covers. Agro-ecological zones the district is divided in to high land 12% and mid land 88%. The major types of crops grown in the woreda include teff, wheat, maize, bean, lentil, chickpea, sorghum & linseed.

The area is among those woredas with the highest livestock population in the Zone. In the woreda there is an estimated number of 32,143 cows, 21,366 oxen, 10,226 calves, 19,020 sheep, 15,058 goats, 13,220 donkeys, 710 mules, 3,635 horse, 77,295 poultries, 281 transition hives, 2829 culture hives, and 385 modern hives (woreda Agriculture office, 2024).

Elu woreda

The total population of Elu woreda has 83,169. From these 40,160 were men, and 30,501 women. According to data obtained from the woreda agriculture office, Elu woreda has 15 rural kebeles and 2 towns. Town in Asgori and Taji. Elu is one of the woredas in the Oromiya region. Part of south west Shewa zone, Elu is bordered on the south Tole and Bacho, on the West Sebata Hawas, on the south Dawo and Ejersa lafo and on north Ejere of West Shewa Zone. The woreda's capital, called “Taji”, is 55 km away from Addis Ababa, 60 km from Waliso. (Woreda Agriculture Office, 2024). Concerning ecological condition, 98% of the area has characterized by highland area and the remaining 2% covers the lowland part. The Data added that the annual rainfall ranges from 800 to 900 mm. Temperatures have an average of 25°C. The total area of the woreda administration is accounts 25997 hectares, of which 72% of the total land is used for agriculture purpose, 13.5 % for grazing, 5.9 % mountains 5,8 % is reserved for agricultural establishment, and 2.8 % built up land covers. So far, about 90% of the population is dependent on the agricultural sector for their livelihood. Indication shows that teff, barley, beans, peas and wheat are the major crop that grows in the Elu woreda.

The area is among those woredas with the highest livestock population in the Zone. In the woreda there is an estimated number of 35,141 cows, 23,423 oxen, 11,116 calves, 19,020 sheep, 15,058 goats, 11,211 donkeys, 640 mules, 2,431 horse, 75,201 poultries, 291 transition hive, 2,761 culture hive, and 321 modern hive (woreda Agriculture office, 2024).

Therefore, the areas selected by the researcher are active radio listeners and participants. According to the 2016 E.C. survey, population of the three Woredas as follows;

Table1; Population Estimated

Number	Selected Woredas	Total Population estimated
1.	Dalati	125,263
2.	Sebata Hawas	52,744
3.	Elu	83,169

Source: woreda’s Information.

The researcher also wrote a letter of support to Daleti, Sebata Hawas and Elu wereda’s agricultural offices for all three districts to do the research, along with a letter of support from Addis Ababa University, Department of Journalism and Communications. Of these three weredas, nine kebeles were selected for sampling as follows:

Table 2; Number of Respondent.

Number	Selected kebeles and Goti	No of selected sample
1. Dalati	Goti. 1, 2, and 3.	50
2. Sebata Hawas	Bonde, Awash balo & Tefki.	50
3. Elu	Bili , Olango & Boti.	50
Total	9	150

Source: Kebele Farmers’ Information.

3.5. Sample size and Sample Techniques

3.5.1. Sample Size.

According to Kothari, the sample size should neither be excessively large, nor too small. It should be optimum. An optimum sample is one which fulfills the requirements of efficiency, representativeness, reliability and flexibility (Kothari, 2004).

The data was collected from 154 individuals, for the questionnaire: 50 from Dalati, 50 from Sebata Hawas and 50 From Elu Woredas. Secondly a content analysis of six-month 26 program that were aired and finally, 4 /four/ key informants from EBC, Afan Oromo ‘kuula baadiyya’ radio program , producer, editor, editor-in chief and EBC managing editor of Afan Oromo Channel for the interview. These respondents contributed to the research by providing diverse data in this sample size too.

3.5.2 Sample Techniques

The researcher used purposive sampling technique to be select because purposive sampling includes respondents, subject or elements selected for specific characteristics and eliminates those who fail to meet these criteria because only the farmers who listen to the program were to be targeted. The scholars added that purposive sampling is mostly used in mass media to select respondents who use a specific medium and are asked specific questions about that medium.

Kothari (2004), stated that purposive sampling which is a the non- probability sampling technique is also known by different name such as deliberate sampling, purposive sampling and judgment sampling. In this type of sampling, items for the sample are selected deliberately by researcher; his choice concerning the items remains for supreme. He also stressed that under non-probability sampling the organizers of the enquiry purposively choose the particular units of the universe for constituting sample on the basis that the huge one will typically or representative of the whole.

The sample selection has a great chance of entering. This technique is believed to allow the researcher to select real radio listeners as a related of radio listening. Respondents' selection were made by questioning farmers working in Dalati, Sebeta Hawas and Elu woredas.

3.6. Data Source

In this study, data from primary and secondary sources were used. The secondary sources were reviewed with various relevant documents related to the study, for the primary source 150 questionnaires were distributed to farmers in three districts, content analysis of 26 aired programs and 4 key informants were selected.

3.7 Instruments of Data Collection

For this study, the main tools of data collection are questionnaire, in depth interview and the content analysis of programs. Questionnaires are used for farmers and individual interview from the key informants of Afan Oromo 'KB' Radio program.

3.7.1. Questionnaires

The use of questionnaire is one of the most common data collection tools employed in research works. Orodho (2008) explain that “questionnaires are used extensively to gather data on current conditions, practices, opinions, attitudes, quickly and in a precise way”.

According to Wilson & McLean “the questionnaire is a widely used and useful instrument for collecting survey information, providing structured, often numerical data, being able to administered without the presence of the researcher and often being comparatively straight forward to analyze” (Wilson &McLean, 1994).

According to Dawson (2002) quoted in Furi (2020) define that “the quantitative research is formal, systematic and objective research method where the collected data using questionnaire used to produce finding”.

The benefits of these attractions must be weighed against the time required to develop, test, and refine the questionnaire. This is due to the potential unsophistication and limited scope of the collected data and from as the likely limited flexibility of response (Wilson McLean, 1993).

Summated scales (or Likert-type scales) are developed by utilizing the item analysis approach where in a particular items is evaluated on the basis of how well it discriminates between those persons whose total score is high and those whose score is low(Kothari ,2004),The person administering the questions utilizes a Likert scale that includes both open-ended and closed-ended queries. Each level of agreement or disagreement is allocated a value according to a predefined scale from the farmers' viewpoint. This approach aids in gathering more comprehensive information.

The closed-ended questions require respondents to express their level of agreement with particular statements, while the open-ended questions aim to draw out the respondents' overall perspectives. According to Gall, Borg, &Gall the questionnaire is more commonly used in the quantitative research because it's standardized, highly structured design is compatible with this approach (Gall, Borg, &Gall, 2003).

3.7.2. In-Depth Interview

As to in depth interview, it is used to gather information from selected individuals who understand the phenomenon and may express it from their perspective. Interviewing is the most important and one of the most commonly used methods for data collection. It is classified within the techniques that allow one to measure what one knows well about what is being asked for.

The main purpose of an interview is to obtain special kinds of information .The researcher wants to find out what is “in and on someone else’s mind” (Patton, 2002). As Patton explains;

“We interview people to find out from them those things we cannot directly observe. We cannot observe feelings, thoughts, and intentions. We cannot observe behaviors that took place at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organized the world and the meanings they attach to what goes on in the world. We have to ask people questions about those things” (Patton, 2002). The purpose of interviewing then is to allow us to enter into the other person’s perspective (Ibid).

The major advantage of the interview is their adaptability .Skilled interviewers can follow up a respondent’s answers to obtain more information and clarify vague statements (Gall, Borg, &Gall, 2003).

The researcher employs in depth interviews as a method for collecting data regarding the implementation and effectiveness of the ‘kuulaa-baadiyya’ Afan Oromo Radio program. The in depth interview with producer, editor , editor in –chief and managing editor with the aim of discerning the intended messages conveyed by the ‘kuula-baadiyya’ program

3.7.3. Content Analysis.

The requirement for conducting content analysis allowed the researcher to examine and validate the program's contents, in addition to collecting supplementary information pertinent to the field of study.

Content analysis is a systematic procedure for reviewing program or evaluating documents both printed and electronic (computer-based and Internet –transmitted) material (Bowen, 2009). Like other methods in qualitative research content analysis requires that the data examined and

interpreted in order to elicit meaning, gain understanding and develop empirical knowledge (Corbin & Strauss, 2008).

As to Atkinson & Coffey (1997), media contents refers to as ‘social fact’, which are produced, shared and used in social organized way . Bowen further elaborated that the contents suitable for systematic evaluation within a study can manifest in numerous formats. These include advertisements, agendas, background papers, books, journals, event programs, press releases, program proposals, scripts for radio and television programs, organizational or institutional reports, survey data, and various other public records (Bowen, 2009)

Content analysis is often used to get supplementary data and verification of findings from other data sources. Moreover content analysis may be the most effective means of gathering data when events can no longer be observed or when informants have forgotten the details (Bowen, 2009). This type of analysis is very effective in reducing the impact of possible biases when assessing information from different sources.

Therefore, the researcher used content analysis of 26 aired from July to December 2024 programs a six-month period as a source of data collected from the study area.

The data for this study is obviously collected from “Kuula–Baadiyya” Afan Oromo Radio program. The program transmitted once a week on Thursday Morning from 12:10 to 12:30 (Local time). This means, 52 programs was produced and broadcast per a year. In this manner I conducted the content analysis of aired programs from January 2024 to December 2024. Out of one year the researcher chose six months of annual aired program broadcasted from July 2024 up to December 2024. Because it was a time when many large content issues were explored in the interior of the program during the six months mentioned. Therefore, the six months of broadcast time exactly equal to 26 programs of the year, which constitutes 50 percent of total size.

3.8. Data Analysis Method.

Data analysis in mixed methods research relates to the type of research strategy chosen for the procedures. The analysis occurs both in the quantitative (descriptive and inferential numeric

analysis) and the qualitative (description and thematic text or image analysis) approach and often between the two approach (Creswell & Plano Clark, 2007; Tashakkori & Teddlie, 1998).

To achieve the stated objective, the researcher created a study design. As a result, this research is classified as descriptive data analysis. The quantitative data were carefully coded and processed using the Statistical Package for Social Sciences (SPSS version 20). To reduce data entry errors and ensure quality control, all entered data were cross-verified against the corresponding questions.

The researcher ultimately employs descriptive statistics to examine and characterize quantitative data, which encompasses frequency, percentage, mean, as well as tables and graphs for data presentation.

The qualitative data gathered from individual interviews conducted in the Afan Oromo language were transcribed and then translated into English. This qualitative information complements the findings obtained from the quantitative data.

3.9. Ethical Considerations.

The study also protects the rights of respondents and adheres to the rules set by the research standards. When the researcher conducted the study, ethical issues fulfilled their part to be put to work. Before beginning his research, the researcher sought to receive letters of support from the Addis Ababa University School of Journalism and Communication for the administration of districts or permission for agricultural offices in the area under which the research is conducted. In the study, information from farmers may be used to convince them that it is only for educational purposes.

The researcher will have to interact deeply with the participants and use their values and cultures to celebrate and work together to gather the information needed for the research. Silverman (2000) reminds researchers that they should always remember that while they are doing their research, they are in actual fact entering the private spaces of their participants.

The researcher will not share with any of the farmers, program producers and the media bodies concerned, as well as their responses to what the programs aired within the year are. Confidence

can be created by introducing the research assistants to the respondents. The information was given to respondents at the time and place they were given.

Understandably, this raises several ethical issues that should be addressed during and after the research had been conducted. Creswell (2003), States that the researcher has an obligation to respect the right, needs, values, desires of the informant. The researcher makes every effort possible to put the minimum amount of money and time that he has earned to collect the information, and to ensure that the results of the study are appropriately applied.

CHAPTER FOUR

4. DATA PRESENTATION AND ANALYSIS

4.1 Introduction

As previously mentioned, the study focuses on the “Analysis of Nature of Agricultural Issues Covered on EBC; Specifically, the “Kuula –Baadiyya” Afan Oromo Radio Program.” This chapter presents findings and analysis of both qualitative and quantitative data that is the responses to the questionnaire, content analysis and interview.

4.2 Presentation and Analysis of Quantitative Data

This section of the report refers to data presentation and analysis about quantitative data. As the data guides for the questionnaire were organized around Oromiya regional state data were collected from Shegar City Dalati woreda which is found at Galan Gudda Sub City; Equally, South West Shewa Zone at Sebata Hawas and Elu woredas was also included as data collection sites. From those woreda’s the researcher was specifically considered with 9 sample Kebeles for gathering data. The questionnaire has three parts. Those are demographic data, information about the respondent awareness of the program and the satisfaction of the audience on the programs.

4.2.1 Demographic Data of Respondents.

Questions regarding demographic information were included in the first part of the questionnaire to determine the overall listener composition of the ‘Kuula Baadiyya’ radio program. Confirming the demographic aspects of the respondents enhances the study's clarity and comprehensiveness. The composition of the respondents is summarized in the table below, which includes demographic information on gender, age, education level, marital status, and media access

Table 1; Demographic Data.

Demographic	Total Number of Respondent = 150	Percent (%)
Gender		
Male	108	72%
Female	42	28%
Age		
20-30	29	19%

31-40	57	38%
41-50	43	29%
>50	21	14%
Educational Level		
Illiterate	19	12.67%
1-8 th Grade	62	42.33%
9-12 th Grade	41	27%
Diploma	14	9%
Degree	14	9%
Marriage Status		
Married	107	71%
Unmarried	34	23%
Separated	7	5%
Widowed	2	1%
Media Access		
Radio	77	51.4 %
TV	48	32%
Newspaper	5	3.3%
Internet	20	13.3 %

According to the above table, in case of gender distribution, 72% of sample respondents were male, while the remaining 28 were female. This may be due to accessibility of male to such kind of inquiries and the fact that women culturally shy away from participating in responding to research questions.

As far as age is concerned, while majority (38%) fall under the age category of 31-40, significant size 29% were in the age category of 41-50. Very limited young respondents (29%) were found.

This implies that farming has become less favorable to younger generations. Those who are above 51 years of age were only 14%.

In case of education, majority of respondents that is 42.3 percent had education between grades 1-8 while another significant size (29%) stated that they were educated from grades 9-12. This shows significant improvement in literacy level in rural contexts of the country. The remaining respondents, 14%, held diploma and above while 12.67 % were found to be illiterate.

Looking at the marital status of respondents, about 71% of the total population were respondents who were married and 23% were single, while the remaining 7% were separated. On the other hand, only 1% of the total populations were divorced. This shows that majority of the respondents were married.

From the total population, 51.4 % simply access radio through their own sets while television was used by 32 % of the referral population, 3,3 % of the total population stated that they access newspapers, and 13.3 % were Internet users. The study indicated that most respondents reported having easy access to radio. The data revealed that radio accessibility plays a key role in listening to the 'Kuula Baadiyya' Afan Oromo Radio Program. According to McLeish, broadcasting holds distinct value for individuals who cannot read, see, or are illiterate: it can connect with those living in remote rural locations. Compared to other media, radio requires significantly lower capital and operational expenses (1999)

4.2.2. Access to Listen 'Kuula -Baadiyya' Radio Program.

Table: 2 Frequency of listening to Kuula Baadiyya Radio Program

How often do you listen to the program	Frequency	Percentage (%)
Always	51	34
Sometimes	38	25.33
Occasionally	42	28
Rarely	19	12.67
Total	150	100

As shown in the table above, approximately 34% of the population listens to the program always. In contrast, 28% of listeners tune in occasionally, which is a significant percentage compared to those who say they listen to the program sometimes (25.33%). The remaining 12.67% represent listeners who rarely listen to the radio program. This data highlights the positive trend that a substantial number of listeners are regularly engaged with the 'Kuula Baadiyya' Afan Oromo radio program.

4.2.3. Information presented on the program.

Table: 3 Type of contents presented on the program'

Content type	Frequency	Percentage (%)
Agricultural practice and product	33	22
Seed and fertilizer price	36	24
New technology in Agriculture	38	25.33
Product Market	18	12
Others mention	25	16.67
Total	150	100

As can be seen from the table above, 25.33% of the total respondents reported that they got topics on new agricultural technology from the Radio Program. On the other hand, about 24% of them mentioned that they got information about seed and fertilizer prices. Additionally, 22% of respondents said they heard about agricultural practices and products from the program. A further 16.67% of respondents mentioned other topics. The remaining 12% stated they got information about the agricultural product market.

According to the study, 'Kuula baadiyya' Afan Oromo Radio Program presents new technology of agriculture, seed, fertilizer price, agricultural practice and product market. Contrary to this, respondents who chose the option other mention that they observed a lot of unaddressed issues from the radio program, those agriculturalists who have access to accurate, timely, and relevant information are known to make better decisions about what to harvest, when to produce, and where to sell compared to those who lack such agricultural information.

16.67% of the respondents said that issues in the study included the experience of model farmer, the idea of expert, the idea of agricultural district office, Zone Agriculture office, the Oromia Agriculture Bureau, the Federal Ministry of Agriculture. They also stated that they had been hearing reports from the provincial and national government. Overall, this study indicated that most respondents could access information on new agricultural technology. Accordingly, most respondents of the radio program get daily market information or other information on a daily bases.

4.2.4. The Importance of the Program.

Table: 4 Respondents rate of the importance of the ‘kuula – baadiyya’ program

Rate	Frequency	Percentage (%)
Very important	69	46
Important	55	37
Less important	26	17
Not important	0	0
Total	150	100

As indicated in the table above, 46% of respondents believe that the 'kuula baadiyya' radio program is very important. Additionally, 37% of participants expressed that the Radio Program is important. Conversely, 17% of respondents stated that they consider the 'kuula baadiyya' program as less important, while no respondents described it as unimportant. Overall, the findings suggest that the majority of participants had a feeling that the radio program as highly important. According to (Fossard, 1997) Radio is a universal and versatile medium of communication that can be used for the benefit of society

4.2.5. Level of Information.

Table: 5 Level of information get.

Item	Answer	Frequency	Percentage (%)
Do you get enough information about agricultural issues from kuula baadiyya	Yes	71	47

radio program?	No	79	53
	Total	150	100

As can be seen from the above table, 53% of the total respondents stated that they did not receive enough agricultural information from the ‘kuula baadiyya’ radio program. On the other hand, 47% of the total respondents said that the information they received from the ‘kuula baadiyya’ radio program is sufficient. Overall, it can be concluded from the study that the radio program failed to satisfy majority of its the audiences with the composition of programs it presents with an indication that the radio program has to strive to improve itself. .

Response from the 53% of the respondents expressed indicated that the program should increase its broadcasting hours, Variety of contents, oral literature, drama, more agriculture market information, climate coverage, saving, forest condition, soil related information and other issues that motivate farmers to work. This study highly indicates that a substantial number of listeners are not getting enough information about agricultural issues from the 'Kuula Baadiyya' Afan Oromo radio program.

4.2.6. The Diversity of Coverage.

Table: 6 Diversity in coverage of issues.

How diverse is the coverage of the radio program?	Frequency	Percentage (%)
Very diverse	33	22
Diverse	55	36.6
Less diverse	38	25.2
Not diverse	24	16.2
Total	150	100

As can be seen from the table above, 36.6 % of the total respondents showed their agreement that the program of ‘kuula- baadiyya’ Afan Oromo Radio is diverse. 25.2% of the respondents stated that the program is less diverse, while 22 % stated that the program of ‘kuula baadiyya’ Afan Oromo Radio is very diverse. Still 16.2 % of respondents felt that the program is not diverse.

This data suggests that a despite inadequacy of contents (as specified above), significant number of listeners believe that the program provides diverse content on the radio program.

4.2.7. Presentation of the Program.

Table 7; Response on the nature of the presentation of program.

How do you see the presentation of information on EBC, Afan Oromo Radio Kuula Baadiyya program?	Frequency	Percentage (%)
Very attractive	41	27.33
Attractive	54	36
Less attractive	33	22
Not attractive	22	14.67
Total	150	100

As can be seen from the table above, 36% of the total respondents reported that the presentation of information on the program was attractive. Similarly, about 27.33 % of the total respondents stated that the programs were very attractive. In contrary, 22% of respondents said the presentation of the radio programs were less attractive. The remaining 14.67% respondents reported that is not attractive. The study indicated that audiences had positive perception about presentation of ‘kuula baadiyya’ radio program..

4.2.8 The Effect of the Program.

Table; 8 Effects of the program on respondent’s daily life

Item	Answer	Frequency	Percentage (%)
Have you received information from development agents similar to what you have learned from “kuula baadiyya” radio program?	Yes	83	55.33
	No	67	44.67
	Total	150	100

The majority of respondents 55.33% reported receiving information from development agents that was similar to what they learned from the kuula baadiyya radio program. This suggests that the program content is very much aligned with information being disseminated by development agent in the field. However, a significant portion 44.67% indicated that they did not receive similar information, highlighting a potential gap in communication or lack of consistency in information delivery between the radio program and the development agent.

4.2.9. Dominant inputs of the Program

Table; 9 the Dominant inputs of the program.

The program is dominantly-----?	Frequency	Percentage (%)
Informative	67	44.66
Educational	64	42.66
Entertaining	14	9.35
Argumentative.	5	3.33
Total	150	100

As indicated in the table above, 44.66 % of respondents believe that the 'kuula baadiyya' radio program dominantly informative. Furthermore, 42.66% of respondents the program is educational. Conversely, while 9.35% of respondents mention that 'kuula baadiyya' program is entertaining, the remaining 3.33% respondents described the program as more of an argumentative. The responses show positive views of the respondents as information and educations are given priority in the programming. .

4.2.10. Benefit of The Program.

Table 10; Perceptions about the benefit of the program

Item	Answer	Frequency	Percentage(%)
Can you say “kuula baadiyya” program fully benefits farmers?	Yes	111	74
	No	39	26

	Total	150	100

As can be seen from the table, 74% of the respondents who were asked whether the ‘kuula Baadiyya’ Afan Oromo Radio program has benefits for farmers or not agreed that the program has benefits for farmers. The remaining 26% answered that the ‘Kuula Baadiyya’ Afan Oromo Radio program does not have any benefits. There is a wide difference in the respondents' opinion on whether the program has benefits for farmers or not. This is because more respondents use more educational, agricultural information from radio to do their work. Others indicate that they have no media option other than radio. There seems that there is a need for further investigation. The majority of respondents in the three districts where the study of the Afan Oromo Radio program was conducted, namely Dalati, Sebeta Hawas and Elu districts were listeners on a daily basis.

4.2.11 The Overall Evaluation of ‘Kuula Baadiyya’ Program.

The ‘Kuula Baadiyya’ Afan Oromo Radio Program is a program that strives to improve rural life, to encourage farmers to change their lives by listening to the radio, and to bring about social change in various ways. Radio program are a powerful and effective medium for disseminating agricultural information and expertise in developing nation (Hailu, 2018). It is a radio program that focuses on overcoming challenges related to infrastructure and farmer participation. The program has the potential to bring about significant positive change in rural communities. As to Deniel (2016) the communication process is considered complete only when feedback is provided, whereby the recipient responds to the initial signal, thereby initiating another cycle of meaning exchange with the sender. According to Samrawit, (2019) information plays a key role in agricultural communication. Its effective communication helps to facilitate mutual understanding between farmers, agricultural agents, and agricultural extension workers.

Table :11 Evaluation of kuula baadiyya program.

Item	Frequency	Percentage %
Very good	23	15%
Good	30	20.33%

Sufficient	38	25%
Medium	26	17%
No answer	33	21.67%
Total	150	100%

The overall evaluation of the ‘kuula baadiyya’ Afan Oromo Radio program is very relevant to the farmers. The main objective of the program is to create awareness for rural community to increase agricultural productivity. Regarding the overall status of the ‘kuula -baadiyya’ Afan Oromo Radio Program, the majority of the respondents gave their own answers.

Accordingly, 20.33% of the total respondents said that the program is good in its current state. Of the respondents, 25% agreed that the program itself was sufficient. Of the total respondents, 17.67% agreed that the program was at an average level. Among the respondents in all three districts, 15.33% agreed that the program was very good. The remaining 21.67 % of the respondents refrained from answering due to not knowing its status.

In general, it can be understood from the study that although the ‘kuula baadiyya’ Afan Oromo Radio Program is regularly listened to by many farmer listeners, its current level still indicates that further extensive research is needed. As to Thomas (2009) defined as communication is the process of intervening a systematic or strategic manner with either media (radio television, print, telephony, video, and internet) or education (training, literature, schooling) for the purpose of positive social change which could be economic, personal, as in spiritual, social, cultural or political.

4.2.12 Respondents Reaction to Radio Messages on Kuula Baadiyya Afan Oromo Radio Program.

This section of the study includes 15 questions that are organized into three main categories and analyzed based on the four objectives of the research. The researcher opted to structure and categorize the questions into four groups to facilitate analysis. All items are evaluated using a five-point Likert scale, ranging from "Strongly Agree" to "Strongly Disagree." The questions have been classified into three categories according to the research questions. The first five research questions, as shown in Table 12 (questions 12-16), focus on the nature of the content to

determine whether it resonates with radio listeners. The second category comprises five items from questions 17-21, as indicated in Table 13, which analyze the reason for listening to the program. The third category includes five items from questions 22-26, as outlined in Table 14, which are dedicated to suggestions for improvement. All items are organized according to their respective categories.

4.2.12.1 Nature of the Content.

Table 12; Nature of Contents

Item	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		
	N	%	N	%	N	%	N	%	N	%	
12	The kuula baadiyya radio program provides agriculture market information.	25	16.66	26	17.33	34	22.66	25	16.66	40	26.69
13	I find the radio programs are related to agricultural issues.	36	24	38	26	39	26.33	26	17.67	8	6
14	I keep abreast of the program provided by the “Kuula- Baadiyya” radio program.	31	20.67	40	26.67	44	29.33	24	16	11	7.33
15	Agricultural news in the “Kuula Baadiyya” program are compressive.	55	36.66	28	18.66	29	19.34	27	18	11	7.34
16	The content of the “Kuula Baadiyya” focuses on the interest of the farmer.	26	17.34	28	18.66	30	20	28	18.66	38	25.34

As indicated in table 12, the respondents were asked to respond to the items listed from 12-16.

Regarding the statement above on the table shows that the "Kuula Baadiyyaa" radio program provides agricultural market information, the responses shows a high degree of division. While 33.99% of respondents (strongly agreed and agreed), 43.35% of the total respondents disagreed. The remaining 22.66% of respondents refrained from giving their opinion. The study suggests that the content of the program and market data sources need to be carefully evaluated in the future, indicating the purpose and proper delivery of the program.

The second response was more positive regarding the program's connection to agricultural issues. The majority, 50% of respondents, agreed that the programs were related to agricultural issues. This indicates that the main theme of the radio program is in line with the needs and interests of the listeners. 26.33% of respondents disagreed with the idea. However, the presence of 23.67% disagreements suggests that there may be specific aspects of agricultural issues that have not been adequately approach to these issues needs to be improved.

When asked about following the program, the responses were more evenly distributed. 47.34% agreed, 29.33% remained neutral, and 23.33% disagreed. This distribution indicates the level of participation and awareness of the 'Kuula Baadiyyaa' program. The study suggests that a significant proportion of neutral responses may indicate that the program is not being distributed equally across different regions or that it is not being promoted adequately, but the discrepancy suggests that a large segment of viewers do not regularly follow the program's content.

The overall quality of agricultural news in the program received mixed reviews. 55.32% of respondents agreed with the agricultural news coverage. However, 25.34% disagreed. Of the total respondents, 19.34% were neutral. The study found that while a significant portion of the audience appreciated the agricultural news coverage.

Finally, the question regarding of the program's focus on the interests of farmers was a concern. A significant 44% of respondents disagreed, compared to 36% who agreed. The remaining 20% were neutral. This suggests that the program's content may be disconnected from the interests of the farming community. The study suggests that the program is not adequately addressing the practical, day-to-day challenges and needs of farmers. This study suggests that a more farmer-centered approach to content development is needed.

4.2.12.2 Reason for listening to the Program.

Table 13; Response on the importance of programs.

Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

		N	%	N	%	N	%	N	%	N	%
17	I listen to the “Kuula Baadiyya” radio program because I get information from it.	45	30	38	25.33	38	25.34	21	14	8	5.33
18	I listen to the “KB” radio program because I get experiences from other farmers presented on the program.	47	31.33	46	30.67	29	19.33	19	12.67	9	6
19	The kuula baadiyya radio program has educational value.	53	35.33	39	26	35	23.33	14	9.34	9	6
20	I usually get new knowledge from the program.	25	16.66	35	23.34	43	28.67	31	20.66	16	10.67
21	I advise farmers to listen to “KB” radio program that focuses on farmers.	34	22.66	30	20	31	20.66	20	13.34	35	23.34

As indicated on the above table 13, respondents were asked items listed from 17-21 to know the reason for listening to of the’ kuula -baadiyya’ Afan Oromo Radio Program.Regarding the statement that "I listen to the radio program "kuula baadiyya" to get information”, 55.33% of the respondents agreed. 25.34% were neutral. Of the total respondents, 19.33%disagreed. It is clear that many listeners listen to the radio program because they get information.

The statement that I listen to the "Kuula Baadiyya" radio program because I gain experience from other farmers on the program shows a strong positive response. 62% of the respondents agreed. 19.33% remained neutral. 18.67% disagreed. The study shows that the program's focus on sharing practical experiences from farmers resonates with the majority of the audience, which highlights the importance of the content aspect.

61.33% of respondents agreed with the educational value of the "Kuula Baadiyya" radio program, indicating a strong perception of the program as an educational resource. While 23.33% remained neutral, 15.34% disagreed. The research indicates that the program is seen as a useful tool for learning and gaining knowledge, supporting the idea that it plays a significant role in educating the community.

When asked about gaining new knowledge from the program, 40% of respondents agreed. However, a high 28.67% remained neutral, and 31.33% disagreed. As the research shows that there is a potential need to evaluate the program's content and delivery to ensure that it effectively disseminates new information.

Finally from all respondents 42.66% agreed that other farmers should listen to the 'Kuula Baadiyya' radio program. 20.66% were neutral and 36.68% disagreed. This study indicates that while many respondents recommend the program, it has a number of shortcomings. This requires extensive future research.

4.2.12. 3. Suggestions on Improvement of the Program.

Table 14. Response on suggestion of improvement.

Item		Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		N	%	N	%	N	%	N	%	N	%
22	The time in which the “KB” radio program is transmitted must be increased.	61	40.66	33	22	32	21.40	17	11.34	7	4.67
23	The “KB” radio program transmission time is convenient.	13	8.66	26	17.34	25	16.66	41	27.34	45	30
24	The variety in content of “KB” radio program should be increased.	54	36	35	23.33	32	21.33	17	11.34	12	8
25	Often, the experience of farmers must be conveyed through the program.	50	33.33	33	22.05	34	22.66	25	16.66	8	5.33
26	I advise farmers to listen to “KB” radio program that focuses on farmers.	43	28.66	29	19.34	36	24	18	12	24	16

As the above table 14 indicates respondents were enquired to respond to the item listed from question 21-26. This was the improvement suggestion of kuula baadiyya Afan Oromo program. Regarding the question of whether the broadcasting time of ‘Kuula Baadiyya’ radio program should be increased, 62.66% of the respondents agreed and expressed a desire for more airtime.

Only 21.40% remained neutral, and 15.94% disagreed. This study shows that the current broadcasting time is not sufficient to meet the needs of the listeners.

When asked about the suitability of the 'Kuula Baadiyya' radio program's broadcast time, opinions were more mixed. 26% agreed, while 57.34% of the total respondents disagreed. This indicates that the current time slot is not suitable for radio listeners. The remaining 16.66% were neutral. This research indicates that the majority of radio listener the transmission of the current air time is not suitable for the farmers.

Regarding the various contents in the "Kuula Baadiyya" radio program, 59.33% of respondents strongly agree that the Kuula Baadiyya radio program content should be increased. Only 21.33% of the respondents are neutral and the remaining 19.34% disagree. The survey indicates that the majority of Kuula Baadiyya radio listeners are interested in increasing variety in content of kuula baadiyya radio program..

The statement that 'farmers' experiences should often be conveyed through the program' received strong support. 55.38% of respondents agreed. 22.05 % remained neutral, and 22.57 % disagreed. This study demonstrates the importance of sharing practical and real-world experiences from farmers, which creates a strong connection with the audience.

Regarding the recommendation to listen to the 'Kuula Baadiyya' radio program that is being prepared by other farmers, 60% of the respondents agreed. 24% remained neutral, and 36% disagreed. The study showed that although the majority of respondents recommended the program, the high level of disagreement indicates that it is necessary to improve the quality and quantity of the program for all farmers.

Table 15; Average score and percentages of the response

Item	Listeners Response Percentage					Both SA+A & DA+SDA	
	Strongly Agree	Agree	Neutral	Disagree	S/Disagree	SA & A	DA & S DA
	%	%	%	%	%	%	%
Nature of the content,	20	22.9	23.2	18.5	14.9	42.9	33.9

The Importance of the Program	28.5	22	23.5	14.7	11.3	50.5	26
Improvement suggestion.	29.4	20.8	20,8	15.7	13.41	50.2	29

AG=Agree, SAG=Strongly Agree, DA=Disagree, SDA=Strongly Disagree

The above table 15 indicates that the average score and percentages of the responses. Regarding the nature of the content, the table shows a mixed responses. Overall, 42.9% agreed that the nature of content was satisfactory. However, a significant portion, 33.9%, found the nature of content was unsatisfactory. The neutral response of 23.2% suggests that there is no strong opinion or that more information is needed. This study indicate that there is potential for evaluating and improving content to better meet audience expectations.

Of the farmers who were asked about the 'importance of the program', 50.5% agreed with the importance of the program. In contrast,26. % felt that the program was not important. 23.5% gave a neutral response. From the above table it can be seen that although the program is valuable to many, it is necessary to understand the significant reasons for the audience and take into account the important reasons.

Finally, regarding the 'recommendations for improvement', 50.2% supported implementing the improvements. However, 29% opposed the recommendations. 20.8% gave a neutral response. This study indicates that the majority of respondents to the kuula baadiyya radio program indicated that the program needs to be improvement suggestion.

4.3. Content Analysis of the Program

4.3.1. The Target Audience for Agricultural program.

Each kind of mass media needs to identify and understand their target audiences (listeners, viewers, and readers) before airing their content. This enables them to customize their communication strategy to be more accurate and targeted. The key elements include being aware of the audience, their preferences, the kinds of content to highlight, and the ways to interact with them. As already specified briefly, kuula -baadiyya” program has emphasized on activities especially made in the rural area. So, people who lived in the area are very much concerned. As stated on the format of Afan Oromo radio, the major target audience of “kuula-baadiyya” program are farmers.

According to MaQuail, (1997) an audience can thus be defined in different and overlapping ways; by place (as in local media), by people (as when a medium is characterized by appeal to

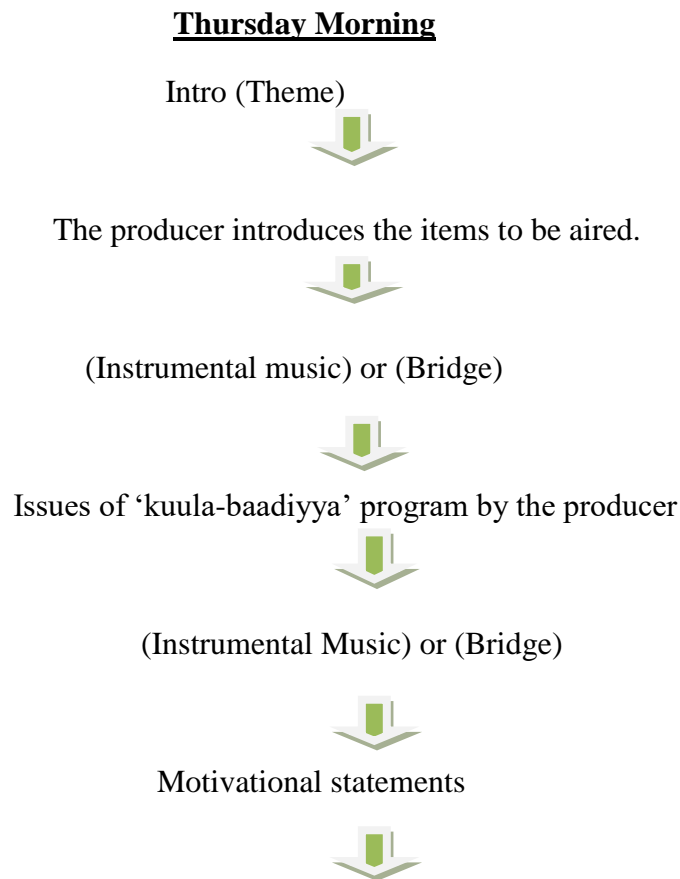
certain age, group, gender, political , belief or income category); by the particular type of medium or channel involved (technology and organization combined), by the content of its messages (genres, subject matter, styles), by time (as when one speaks of the ‘day time’ or ‘prime time’ audience Or an audience that is fleeting and short term compared with one that endures.

4.3.2 The Program Format for Agricultural Topics.

Any radio stations pay special attention to formats in an attempt to gain an influential, preferable, and pluralist listener. According to Shouhnessy, every radio station adheres to a program structure called format station strive to maintain a high level of consistency so that the listeners know what to expect. Programming is the most crucial aspects of agricultural formatting. The key factors in selecting a format is

“Demographic, analysis of the composition of the station’s potential audience, a station seeks a specialized rather than a general audience; they strive to carve out one small segment of the radio audience” Shouhnessy, (1999).

Figure 1: the figure below shows the theme flow of kuula baadiyya program;



(Instrumental Music) or (Bridge)



The producer announces the conclusion



Exit (Theme)



As we can see from the above figure, the radio program ‘kuula baadiyya’ begins by presenting the program's introduction. This section introduces the name and theme of the program. It then acts as a bridge for the listeners for a few seconds until the presenter's voice comes in. Then the program host should introduce the program content and enter the program. The host should respond as soon as the first program is over and give motivational statements. When the program is over, the closing jingle is broadcast as the final input of the program. Source: Afan Oromo Radio Modified Program Format (EBC, 2022),

Table 16: kuula-baadiyya program, package of the program, duration and time of transmission.

Program type	time/ duration	Broadcasting time
-Mini-documentary. /feature; with interview/	15	Thursday Morning
-Presentation; Script driven, especially with work-related motivational statements, and directed by producer’s narrative	5	From 12;10-12;30 (Local time)
Total time: 20 minutes		

Source: Afan Oromo radio program modified format (EBC, 2022)

As seen in the above table, the current modified format of Kuula –Baadiyya Afan Oromo program is designed by two items. The beginning is a mini-documentary, feature with interview this contains many agricultural issues. The second item is presentation script driven especially with work related motivational statements directed by producer’s narrative. This motivational presentation is designed to help farmers and pastoralists in any area, regardless of their language, listen to the radio to do their work in their areas during winter and summer. This weekly program was always transmitted Thursday Morning from 12; 10-12; 30 (Local time) Hillird emphasize that the format of radio program stems from the application of function to content. The format of agricultural program includes surveillance, prescription, cultural transmission, informational,

educational program and entertainment. Content is limitless encompassing all aspect agriculture, industry, geography, soil, health, ruralism, politics, food security, production and forth (1985).

4.4. The Content of Kuula Baadiyya Radio Program.

To further analyze information the Radio Program, the sample was selected from July 2024 to December 2024 purposefully. As already mentioned in previous chapter, the explanations behind selecting this period was Afan Oromo Radio has been covered many Oromiya regional state agricultural issues.

Kuula Baadiyya radio program is presented weekly, with a total of 52 programs dealing with a number of agricultural issues aired each year. In this case, I tried to analyze radio program broadcast from July 2024 to December 2024 which is one year duration. . In this circumstance, the researcher selected samples of programs aired for six months which is exactly equal to 26 programs. This gave a sample size of 50 percent. The table presented below shows this issue in details.

Table-:17 Contents of the radio program aired between the months of July 2024 to December 2024.

Month	Week & Date	Topic of the program	Focused Area	Minute
1.July	(1)4-7-2024	About the work experience of model farmers engaged in avocado production and beekeeping	Hurumu District in Ilu Ababor Zone.	20m
	(2)11-7-2024	Increasing the production of coffee farmers a survey of activity being done to benefit the resident.	Hurumu District in Elu Ababor Zone.	20m
	(3)18-7-2024	The farmers are side by side with the agriculture work preparation regarding supporting citizens who are in need for various reasons by increasing the cultural of mutual support.	East Guji and East Welega Zone.	20m
	(4) 25-7-2024	Survey of coffee seeding preparation process.	In Elu Ababor Zone.	20m
2.August	(1)1-8-2024	Preparation for winter farming.	Arsi Zone lode Hetosa district.	20m
	(2)8-8-2024	The activity that are being done so that the farmers can benefit from the watershed development.	Arsi Zone lode Hetosa district.	20m
	(3)15-8-2024	For the year 2017,for the green footprint	Arsi Zone in all	20m

		development program, the planting is being done.	districts.	
	(4)22-8-2024	Survey of working experience of a model farmer in urban agriculture.	Arsi Zone Huruta city.	20m
	(5) 29-08-2024	Alone with the agriculture work, the farmers are improving their livelihoods but transferring honey productivity from traditional hives to modern hives.	Arsi Zone lode Hetosa district.	20m
3.September	(1)5-9-2024	A review of the main issues of Afan Oromo radio program in 2025,	In Oromia region, Adama, Arsi and Elu Ababor Zone.	20m
	(2)12-9-2024	Unemployed youth who graduated from different university in different profession are engaged in chicken development by organizing in union	Ada'a District of East Shewa Zone.	20m
	(3)19-9-2024	A survey of the result obtained in the development of green footprint.	In Dinsho district of Bale Zone.	20m
	(4)26-09- 2024	In different Zone in Oromia region direct phone conversation with farmers regarding crop care is good but pesticide supply is insufficient.	East and west Hararge, Bale, Arsi, Buno Bedele and other Zone in oromia region are participating in the discussion.	20m
4.October	(1)3-10 -2024	A survey of model farmers who are effective in working hard in milk production.	West shewa zone holta town.	20m
	(2)10-10-2024	Repeated program.	Repeated program	20m
	(3)17-10-2024	Breeding of superior sorghum cultivar.	East Harerge zone Babile district.	20m
	(4)24-10-2024	Product collection and weather survey.	In different zone of Oromia region.	20m
	(5)31-10-2024	Ciroo National Research and Training Center is	West Harerge Zone.	20m

		distributing the best sorghum seeds to farmer.		
(5) Novemb er	(1)7-11-2024	Farmers complain about the lack of input despite producing coffee in quantity and quality.	Buno Bedele Zone Dedesa District.	20m
	(2)14-11-2024	Repeated program.	Repeated program.	20m
	(3)21-11-2024	Crops reached are on campaign gathering.	In Sofi District in Harari Region.	20m
	(4)28-11-2024	The movement of work that is being done to store water from the winter rain.	East Hararghe Zone:	20m
6.Dece mber	(1)5-12-2024	The working experiences of a farmer who has improved their livelihoods, starting with the work of a dairy farm.	Harari Regional Hakim District.	20m
	(2)12-12-2024	Repeated program:	Repeated program:	20m
	(3)19-12-2024	Watershed Development Work and Forest Care Scan.	Guji Zone Adola Wayu District.	20m
	(4)26-12-2024	Farmers who are engaged in cattle fattening and dairy farming complain about lack of income.	West Guji Zone Sora District.	20m
TOTAL	26 (weeks)	26 (Programs)	26 (Areas)	520 m

Source; Aired programs was obtained from Afan Oromo Radio, Archive (2024).

4.4.1. Analysis of ‘Kuula Baadiyya’

This content analysis examines the "kuula baadiyya" Afan Oromo Radio Program Aired between the Months of July 2024 up to December 2024 data in detail, focusing on identifying key themes, regional emphases, and patterns in the programming. The analysis employs a quantitative approach, categorizing and counting program characteristics to reveal trends. As Getachew ,(2021) further identifies globally “radio is the medium of the poor”. And radio in particular, the listening potential in rural Ethiopia still exists: What is going to be a challenge for radio is not the sewing of other media, not the inability to compete in content, but the fact that radio is, in fact, an internet and satellite bias time, if society meets the content it needs, then it will continue to be desirable, and for the radio opportunity, the competition is pervasive, and it is only the content that saves it from losing.

4.4.1.1 The Program Overview.

The data set comprises 26 of Radio Programs aired between July up to December 2024. Each of the programs has 20 minutes in length and focuses on various agricultural topics within specific geographic areas of Oromiya regional states. The data includes the date, program topic, focused area, and duration.

4.4.1.2. Categorization of data

To facilitate analysis, the programs were categorized based on the following criteria:

- **Month:** The month in which the program aired (July to December 2024).
- **Focused Area:** The specific zone, district, or region covered in the program.
- **Topic Theme:** A broader categorization of the program's subject matter. The following themes were identified:
 - **Farmer Support:** Programs focused on the experiences, challenges, and successes of farmers, including model farmers.
 - **Agricultural Development:** Programs related to improving agricultural practices, productivity, and sustainability. This includes topics like coffee production, winter farming preparation, watershed development, green footprint development, and sorghum cultivation.
 - **Surveys:** Programs involving surveys of agricultural activities, preparations, and results.
 - **Repeated Program:** Programs that are a rebroadcast of a previous program.
 - **Program Review:** Programs that review “kuula baadiyya” Afan Oromo Radio Program.

Minute: The duration of the programs are 20 minutes.

4.4.1.3. Quantitative Content Analysis

The categorized data were analyzed to determine frequencies and distributions across the different categories.

Table; 18 Monthly distributions of programs.

No	Month	No of programs	Percentages of programs
1	July	4	15.38 %
2	August	5	19.24%
3	September	4	15.38%
4	October	5	19.24%
5	November	4	15.38%
6	December	4	15.38%
7	Total	26	100%

The above table shows that the distribution of programs across the months is relatively even, with each month having either four or five programs.

4.4.1.4. The Distribution of the Program Focused Area.

Table; 19 Geographical focused areas of the programs.

No	Oromiya Focused Area.	Number of program	Percentage %
1	Arsi Zone All district 1+, Huruta city 1+, & Lode Hetosa District 3=	5	19.28 %
2	Ilu Aba Bor Zone 2, + Hurumu District 2=	4	15.29%
3	Oromiya Region	3	11.54%
4	Harari Hakim 1+ and Sora District 1=	2	7.7%
5	Bale Zone Dinsho District	1	3.85%
6	East Shewa Ada'a District	1	3.85%
7	East Hararge Zone	1	3.85%
8	Buno Bedele Dedesa District	1	3.85%
9	Guji Zone Adola Wayu District	1	3.85%
10	East and West Hararge, Bale, Arsi +Bedele	1	3.85%
11	West Hararge Zone	1	3.85%
12	West Shewa Holata Town	1	3.85%
13	West Guji Zone Sora District	1	3.85%
14	Repeated Program	3	11.54%
	Total	26	100.00

The above tables show that Arsi zone has the highest representation in the program accounting for 19.28 % of the total focused area. Following Arsi Zone, Ilu Abba Bor is the next featured, with 15.38 % of the programs. The programs cover a diverse range of zones with in the Oromiya region, indicating an effort to address agricultural issues across a broad geographical area. A small portion 11.54% of the programs were repeated this could imply an intention to reinforce key messages or address particularly important topics. The program is being implemented in the districts of Harari, Hakim and Sofi, where a farmer who has improved their livelihoods and crops reached are on campaign gathering, covering 7.7% of the total. The study confirms that Arsi Zone, especially Lode Hetosa Woreda, has been repeatedly programmed, while other zones have not been given the required attention. There may be several reasons for this. One can be budget to travel to remote areas and the issue of security is another.

4.4.1.5 Distribution of Programs by the Topic Theme

Table 20; Programs' topic themes.

Topic theme	Frequency	Percentage of programs
Farmers support	8	30.77%
Agricultural development	12	46.15%
Surveys	2	7.69%
Repeated program	3	11.54%
Review program	1	3.85%
Total	26	100%

From the above table it is possible to see that the radio programs focused primarily on agricultural development. 46.15%, suggesting a strong emphasis on initiatives and information related to improving farming practice, technics, and over all agricultural productivity. Farmers support was a significant theme 30.77%, indicating attention to the needs, challenges and success of farmers.

Thus the radio programs aired between July and December 2024 in Oromia region heavily emphasize agricultural development and farmer support. The programs aim to disseminate information and covered issues related to various farming practices, challenges, and opportunities. While the programs cover a wide geographical area, the consistent 20-minute duration and the presence of repeated programs are notable characteristics of the programming. This study indicates that further research could explore the impact of these programs on the target audience and their effectiveness in promoting agricultural development.

4.5. Qualitative Data Analysis.

This section of the study is designed to provide additional answers to issues that were not adequately addressed by the quantitative data. On this basis, I interviewed four/4/ media professionals who are involved in the issue. They were the Program producer, Program Editor, Editor-in-chief of 'kuula baadiyya' and the Managing Editor of EBC Afan Oromo to obtain quantitative data strength and complementary results.

4.5.1 Response Obtained Through Interview from Producer, Editor, Editor-in chief and Managing Editor

The kuula baadiyya program covers different types of issues, and importance of the program is raises questions about its effectiveness, in fairly covered all areas of the oromiya region and whether it's broadcast timing is suitable for the listeners it serves. Major challenges in addressing rural issues must be considered a long side whether the station adequately focuses on the program and what facilities and resources it should provide to enhance its impact.

4.5.1.1. Issues that are Primarily Covered in Kuula Baadiyya Afan Oromo Radio Program.

Informant 4 which has been the organizer of the 'kuula Baadiyya' Afan Oromo Radio Program for more than a decade, focuses on the overall livelihood of farmers. In particular he states that,

” the program focuses on implementing the initiatives issued by the government as they have been implemented, encouraging farmers to become self-sufficient in food, produce products that are in demand in the market, and increase production and productivity.”

The program also focuses on supporting the use of technologies to encourage various agricultural activities through irrigation, ensuring that agricultural inputs reach farmers in a timely manner, and covering other current agricultural issues.

In addition, informant 3, the editor of the 'kuula baadiyya' program, said,

“In the 'kuula baadiyya' radio program, the government has given a special place to the agricultural sub-economy, and the program will work based on the direction set by the government to improve the livelihood of farmers by increasing production and productivity in agriculture”

In particular, it is being planned and implemented to improve the livelihood of farmers from time to time and to free them from hunger and poverty.

Similarly, informant 2, the editor-in- chief of educational programs on ETV Afan Oromo Channel, said,

“The 'kuula baadiyya' Afan Oromo Radio Program is an agricultural program that focuses on issues that can improve the lives of large national and regional farmers.”

The program also provides coverage on ways to move towards a better life by using cows, goats, sheep, chickens and other domestic animals that can produce good yields.

In general, informant 1, Managing Editor of Afan Oromo Channel, said that

“the program is a that feeds the urban population, has a lot of manpower, is the backbone of the country, is related to agricultural issues related to the ‘kuula baadiyya’, is in line with the current weather conditions, and is centered around the rural farmers,”

This is done so that they can be self-sufficient in food, the program will provide incentives and motivation to be diligent in their work and cover other issues related to agriculture.

4.5.1.2 The Importance of the Kuula Baadiyya Radio Program.

Since the agricultural radio program is a powerful and effective medium for disseminating agricultural information to most farmers, farmers who listen to the radio regularly are beneficiaries of the information they receive from the media in various ways. According to Fossard, (1997) Radio Program is a universal and versatile medium of communication that can be used for the benefit of society. Throughout the world, radio has been to encourage positive individual behavior change and constructive social and economic development change through formal lessons or didactic lectures delivered by renowned scholars and authorities.

According to (Hailu, 2018) , stated that;

“Farmer’s knowledge of agricultural radio program in indigenous language has significant influence on their productivity. Farmers acceptance rate of agricultural radio program has important influence on their agricultural yield; behavioral change as a result of agricultural radio programs in indigenous language has very significant influence on farming productivity.”

When asked about the important of the ‘kuula baadiyya’ program, informant 4, said,

"The program is a very important program for farmers in the Oromiya region and other areas. In particular, it is a very important program for farmers to move from traditional farming to modern farming and put them to work."

The informant 3 also said,

"The importance of the program is that it is a radio station that is heard not only in the Oromia regional government but also in many parts of the country and in various countries outside Ethiopia, especially for the farmers who listen to the program, and is doing its part to benefit from it by broadcasting various agricultural issues."

In addition, the informant 2 stated that

"Kuula Baadiyya and other programs broadcast by Afan Oromo Radio have a wide audience in different regions of the country, and farmers regularly receive incalculable benefits from listening to the program and implementing it."

In general, informant 1 EBC, Afan Oromo Channel Managing Editor 'kuula baadiyya' noted that *"the program is being used with great attention to facilitate the daily lives of farmers."* In particular, farmers who regularly follow the program have improved greatly by listening to and implementing any agricultural issues and other information broadcast from Kuula Baadiyya Afan Oromo Radio Program.

4.5.1.3. Fairness of the Regional Program Distribution.

The, informant 4, stated that *"the farmers of Oromia are not being treated equally in the current situation."* Because of the current peace situation in the Oromia region, the office does not allocate transportation for the radio, and it is very difficult to go down to the ground and work with the farmers by public transport.

"When you go to the fields, you have a lot of trouble because you don't always have access to public transportation. For this reason, it is impossible to treat the 21 zones in the oromia region equally and cover even half of them in a year," he said.

On the other hand, informant 3 and 2 said, that

"Currently, the program is being developed with a focus on a peaceful environment." In general, the informant 1 said, "Some zones may be repeated. There are also some zones that we have not reached. Although the farmers have complained about this, they are right."

In particular, for the past two years, they have not been able to provide coverage to East Wellega, West Wellega, Kelam Wellega and Horo Guduru Wellega, East and West Guji, Borena and some other zones due to severe peace problems.

4.5.1.4. Suitability of the Program Broadcast Timing.

Regarding the timing of the broadcast, the informant 4 said, that here is a shortage of time to broadcast and the time it is broadcast is not convenient for farmers. Farmers have to go to the fields in the morning and can take their cattle out of the fields and graze them.

"Since farmers generally have very busy schedules in the morning, if possible, the 'Kuula Baadiyya' radio program can be listened to at night when the farmers are resting after finishing their day's work," he said. *"When we go to the fields, the farmers ask if the program can be broadcast at night."*

On the contrary, the informant 3 said, Since the Kuula baadiyya Afan Oromo Radio program is broadcast every Thursday Morning from 12:10 to 12:30,(Local time) although it has not been proven by research that the broadcast is the best time for farmers.

“I believe that farmers can listen to the program in the morning before going to the farm, before eating breakfast, before starting other work, and whenever they have the opportunity.”

Similarly, the informant 2 said that,

"The 'kuula baadiyya' Afan Oromo Radio Program, which is broadcast on Thursday Morning , is suitable for both urban and rural farmers, and in the future, we will work on research to make it available where farmers want it."

Informant 1 Channel's managing editor, for his part, said,

A study needs to be conducted before answering the question of whether the current 'Kuula Baadiyya' Radio program is suitable for listeners or not. It is difficult to determine since no study has been conducted on the program so far.”

However, in the future, we will make great efforts to adjust the broadcast time based on the feedback from many farmers through a study conducted by the institute's Research and Development Center.

4.5.1.5. The Major Challenges of Kuula Baadiyya Program to Address Rural Issues.

As stated by the respondents, there are many challenges in running a radio program in the field of Kuula Baadiyya. In response to the challenges faced by the 'kuula baadiyya Afan Oromo, the informant 4 stated that,

“The current peace problem, the cost of living, the shortage of manpower, the transportation problem, and the lack of salary are the main ones.”

In addition, the informant 3, in his response to the challenges faced in running the program, said,

“First of all, there is a shortage of manpower assigned to the program, and the source of this manpower is the institution's lack of attention to the radio. The lack of attention to the radio also creates a lack of interest and motivation among the staff, which prevents the staff from receiving attention outside of filling the air.”

On the other hand, the main reasons are the remoteness of the zones in the region, the lack of professional skills and abilities of the workers, the lack of routines, and the lack of timely training”. Similarly, the informant 2 cited that;

"The challenges of peace; lack of manpower, the cost of living, and the lack of transportation for radio."

On the other hand, the informant 1, said,

"We have created a gap because the program is produced by only one producer. Until the producer returns from the field, the previously broadcast program is repeated. When the producer returns from the field, he rushes to finish the work he has brought to the air, but he does not worry much about the quality of the program."

The allowance given to the producer of Kuula Baadiyya Radio to go to the field once is only ten days. For example, a producer spends two days traveling to reach Borena Moyale and two days on the road when he returns. He spends another day traveling from the zone to other villages. How many programs does this producer produce in six days and return? This is another obstacle. Although the radio is close to the majority of farmers and provides a lot of agricultural information, the attention given is still very weak, which has created a problem for us.

" We will discuss the issue with those involved to resolve it in the future."

4.5.1.6. Adequacy of the Station's Focuses on the Program, the Facilities it Should Provide, and Aspects that are Lacking.

The informant 4 said,

"The institution is working on a 20-minute program to reach farmers once a week on Thursday Mornings from 12:10-12:30(Local Time) due to the lack of support for the 'kuula baadiyya' radio program."

They suggested that in the future, the peace problem should be resolved by increasing manpower, broadcasting time, and radio transport. The institution and its senior leaders should work with attention to the program to solve these problems.

On the contrary, the informant 3 said,

"I don't think the institution has paid attention only to the 'Kuula Baadiyya' Afan Oromo Radio Program. It cannot be said that they have paid attention to it except to give us direction to work on current issues when it comes from the government. Even if we say that they have paid attention to the program, this program is a national issue."

It is a matter of survival or not. In particular, since this ‘Kuula Baadiyya’ radio program is a government focus related to the development of the country's agricultural economy, special attention was paid to the program and sufficient manpower was allocated to its operation". "So in my opinion,

I don't think the institution has given the program the attention it needs. Apart from occasionally throwing agendas down the drain, how was the program implemented? What was its success? Who implemented it? What were the problems it faced? For this reason, I don't think the institution has given the program the attention it needs."

On the other hand, the informant 2 said,

"The institution has paid as much attention as possible to ensure that the Kuula Baadiyya Radio program reaches farmers. In the future, it should allocate sufficient manpower, allowances, transportation, and other materials needed for the work."

A direction is being set to improve the format to solve this problem. This amendment will focus on all Afan Oromo radio programs, and the problem of the ‘kuula baadiyya’ radio program will not be solved separately, but within the amendment.

In general, the informant 1 Managing Editor of Afan Oromo Channel said,

"The institution is making sure that the program reaches the farmers without interruption every week. The lack of field vehicles, the shortening of the time spent in the field, and the cost of living are the main problems. The institution is making great efforts to solve these problems."

Afan Oromo Radio is currently expanding its broadcast from three hours a day to a 24-hour broadcast channel, and studies are underway among experts in the field.

"Once the study is fully completed and implemented, the existing problems will be resolved to the extent possible within the capacity of the institution."

4.6 Major Findings

Based on the findings of the study, respondents were more interested of using radio program as a tool of knowledge for their agricultural practices among others, proper application of fertilizers, agricultural practices, harvest loss prevention and appropriate treatment for various animal diseases. Hence, a study shows that the knowledge gained from ‘Kuula Baadiyya’ program was very important, and active in providing current agricultural information.

51.4 % respondents simply access radio through their own sets, 46% of respondents believe that the 'Kuula Baadiyya' radio program is very important, 'Kuula Baadiyya' Radio program has the problem in coverage all area of the Oromiya region, the transmission of the radio program was inconvenient to the rural farmers, lack of variety of the content, drama, music and agriculture market information, substantial number of listeners is not getting enough information about agricultural issues, lack of human power, and the challenges of rural journalists face in line with their activities. Audiences are willing to know about relevant events and condition in direct surroundings, society and about the world as well. In addition, audiences want to educate themselves with media. Farmers' focus is mainly on agriculture. From the responses of the research participants it can be concluded that many of farmers may not be listening to it in the morning.

The researcher also believes that the 'Kuula Baadiyya' radio program can play an important role in raising the awareness of rural people to bring in to effects on their day life experience. If farmer audiences are educating themselves by Kuula Baadiyya' Afan Oromo radio program, they will improve a sense of self-confidence on the program. The results obtained from respondents show that (34 %) always listen to the 'Kuula Baadiyya' Afan Oromo radio program. For example agriculture benefits is concerned, the majority of respondents have put into practice what they hear on the Kuula Baadiyya radio program. The respondents in three Woredas Dalati, Sebeta Hawas and Elu have indicated that they learnt how to make agricultural practice from the radio program.

Numerous Media experts suggested that media should follow two way communication approaches to know the need of the audience. As mentioned in this study, various communication theories have used the fact that such approach is preferable to understand the need of audience. These include agenda-setting theory, innovation diffusion theory and Participatory communication theory, Though, research findings suggested that limitation the format of the program (i.e. pre-recorded) itself hinders and leads to one-way communication approach. Due to this it greatly affects Afan radio in overall "Kuula Baadiyya" program in particular to meet the needs of the audience.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter provides a brief summary of the study, conclusion, and recommendations. The first section contains the summary and conclusion of the study. The researcher summarizes what the study is about, how it was conducted, and the main themes that emerged at the end of the study. The second part will look at the recommendations that the researchers provides based on the findings of the study.

5.1 Summary

The study focuses on the “Analysis of Nature of Agricultural Issues Covered on EBC; Specifically, the “Kuula –Baadiyya” Afan Oromo Radio Program.”

The researcher used three methods to study the analysis of the nature of agricultural coverage and importance of the Radio program to the farmer audiences, these methods are questionnaire, content analysis, and interview. The study sought to assess the significance of the KB Afan Oromo Radio program in terms farmers’ audience and media people.

Both quantitative and qualitative methods were used to obtain the data. The quantitative data were coded and entered into a Likert scale for analysis, while the qualitative data were transcribed and translated from Afan Oromo to English for use in the study. Using purposive sampling technique, 150 respondents completed the questionnaire.

The questionnaires were distributed to farmers in three districts, namely Dalati, Sebeta Hawas and Elu, using the ‘Kuula Baadiyya’ Afan Oromo radio program. Efforts were made to measure the coverage and relevance of the programs in relation to the Kuula Baadiyya Afan Oromo radio program. The responses in the study were extensively quantified, and these numbers were used in data presentation and analysis using tables, frequencies, figures, averages, and percentages.

In addition, a content analysis was conducted on 26 programs broadcast by Afan Oromo Radio from July to December 2024 out of 52 programs broadcast in one year. Four interviews were also used. Finally, data analysis was conducted using qualitative and quantitative research methods. Both quantitative and qualitative results indicate that farmer have a general knowledge and understanding of ‘Kuula Baadiyya’ Afan Oromo Radio Program. The study was conducted between September 2024 and April 2025 based on the result of the study, the following conclusion is drawn.

5.2 Conclusions

The "Kuula Baadiyya" Afan Oromo radio program has largely succeeded in reaching its target audience, with the majority of listeners tuning in regularly and valuing the agricultural information it provides. This indicates a strong perceived value and relevance among its audience, as 83% of respondents rated the program as either very important or important. The

program is crucial for delivering daily agricultural updates, particularly on new technologies, seed and fertilizer prices, and farming practices. Many farmers also reported that the program's messages align with their existing knowledge and experiences, while some gained new insights, highlighting its informative and educational nature.

Despite its positive reception, the program faces significant challenges that hinder its full potential, especially concerning content sufficiency and diversity. While 47% of listeners feel the program meets their information needs, a slight majority (53%) desire more. Similarly, while a notable share (58.6%) finds the program diverse, a substantial portion (41.4%) considers it less so. This suggests a need to broaden the range of topics to better satisfy a larger segment of the audience and enhance overall appeal.

Regarding content quality and relevance, perceptions are mixed. While 42.9% of listeners either strongly agree or agree with the content's quality and relevance, a significant 33.9% express disagreement, indicating a need for program producers to address audience satisfaction. In contrast, listener perceptions regarding the program's importance and improvement suggestions are more positive, with roughly 50% of listeners expressing strong agreement or agreement. This indicates that listeners generally recognize the value and significance of the program and are supportive of ongoing efforts to enhance it, showing that the program's aims and intention to improve are well-received.

The "Kuula Baadiyya" Afan Oromo radio program, broadcast in the Oromia region from July to December 2024, was a key initiative aimed at bolstering agricultural development and improving the lives of farmers. Its central objective was to enhance farmer livelihoods by promoting increased productivity and sustainable agricultural practices. The content was diverse, encompassing a range of relevant topics, including the cultivation of key crops such as coffee, avocado, and sorghum, as well as beekeeping as a diversification strategy.

However, a critical challenge lies in the suitability of the program's broadcast time. Only 26% of respondents agreed with the current time, while 57.34% disagreed, indicating that the current transmission time is not suitable for the majority of radio listeners. Even the producer of the "Kuula Baadiyya" radio program agreed with the audience's sentiment. This highlights a significant gap in the program's current effectiveness, despite a study revealing that many farmers do listen.

The "Kuula Baadiyya" Afan Oromo radio program represents a vital communication channel for disseminating agricultural knowledge and supporting rural communities. However, its potential is currently hampered by a complex web of challenges. These obstacles, ranging from security concerns and financial limitations to manpower shortages, logistical difficulties, and a lack of professional development opportunities, ultimately stem from a lack of institutional prioritization

and investment. The program's effectiveness is further compromised by its reliance on one producer, leading to content repetition and quality concerns.

The study also found that the program did not give sufficient attention to rural programming given the regional scope of Oromia, with poor coverage of rural issues and lack of funding widely identified as major internal challenges. The preparation of the "Kuula Baadiyya" radio program is currently based on the input of experts and zonal authorities, which may not fully meet the demand among certain segments of the population.

To unlock the program's full potential and ensure its long-term sustainability, a comprehensive and proactive approach is essential. This includes advocating for increased funding to address financial constraints, expanding the staff and providing professional development opportunities, improving logistical support to facilitate content gathering, and fostering greater institutional commitment to prioritize the program's success. By addressing these interconnected issues, the "Kuula Baadiyya" radio program can become a powerful force for empowering farmers, promoting sustainable agricultural practices, and contributing to the overall socio-economic development of the Kuula Baadiyya region, ultimately fulfilling its crucial role in bridging the information gap and supporting the livelihoods of its target audience.

Overall, the study suggests that the "Kuula Baadiyya" program is valuable and open to improvement, but it is critical to address specific aspects of the content. Further investigation is needed to identify content areas, including through questionnaires, content analysis, and in depth interviews. Understanding and addressing these specific content concerns is critical to improving the overall satisfaction and relevance of the program to a wider audience.\

5. 3.Recommendations

Based on these findings, the researcher recommends the following:

- To effectively serve rural communities, radio programs should adopt a bottom-up, participatory communication method.
- Providing low-cost radios to farmers will improve their access to radio programs, which the researcher believes is crucial for raising awareness among rural populations.
- Undertake a detailed content diversity analysis of the "Kuula Baadiyya" program's broadcasts to rigorously assess the breadth and depth of topics covered.
- Assess the effectiveness of different program formats and styles (e.g., dramas, music, call-in shows) in engaging listeners and conveying key messages to identify best practices for content delivery.
- The program should transition from a pre-recorded format to live transmissions to encourage active participation from rural communities nationwide.

- Kuula Baadiyya Afan Oromo Radio can significantly contribute to rural development by adequately addressing the concerns and needs of rural communities in its programming.
- The program broadcast by Afan Oromo Radio is not just only an interview with an expert or a district head or a village chief, the EBC Afan Oromo focuses on the interests of farmers:
- If the program coverage is not limited to the zone areas, It has three or four presenters, and if there is the capacity to cover previously uncovered areas.

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Appendixes

Appendix 1; Questionnaire (English and Afan Oromo Version)

ADDIS ABABA UNIVERSITY GRADUTE SCHOOL OF MEDIA AND COMMUNICATION QUESTIONNAIRE FOR FARMERS WHO LISTEN AFAN OROMO KUULA- BAADIYYA PROGRAM.

Dear/Madam /Respondents/

My name is Issa Oumer Mohammed. I am an MA student at Addis Ababa University at Media and Communication Department. I am currently conducting research project entitled “**Analysis of the Nature of Agricultural Issues Covered on EBC; The case of “kuula-baadiyya” Afan Oromo Radio Program**” for fulfilling of my MA degree. Your genuine and accurate responses will have a great contribution to findings of the research. Therefore, you are kindly requested to give genuine answers to the questions below. The information will be utilized solely for research purposes, and I guarantee that it will remain confidential.

I would like to thank you in advance.

Introductions. Pleases respond to each questions by providing a short answers and circling the answers.

PART 1 Demographic Data

1. Gender Male B. Female
2. Age A. 20-30 B. 31-40 C.41-50 D,51 above
3. Educational level
A. Illiterate B. 1-8th Grade C. 9th-12th Grade D. Diploma E. Degree
4. Marital status A. Married B. Unmarried C. Separated D Widowed
5. What media do you have access to? A. Radio B, TV C. Newspaper D. Internet.

PART 2. The awareness of the listener and the impact of the kuula- baadiyya radio program. (Please encircle the appropriate code and short answer),

1. How often do you listen to KRP?
A. Always B. Sometimes C. Occasionally D Rarely

2. What kinds of issues/information mostly heard from the “Kuula_baadiyya” radio program?
 - A. Agricultural practice and product. C. New technology of Agriculture
 - B. Seed and fertilizer price D. Product Market E. Other mention.
3. How do you rate the importance of programs on “kuula –baadiyya” radio program?
 - A. Very important B. Important C. Less important D. Not important
4. From the “Kuula _baadiyya “program do you get enough information about the agriculture issues? A. Yes, B. No.
5. If your answer Q4 is No, what can be added in the future? Why?.....
6. How diverse is the coverage of input and output on the radio Program ?
 - A. very diverse B. Diverse C. less diverse D. Not diverse
7. How do you see the presentation of information on EBC, Afan Oromo Radio “kuula-baadiyya” program?
 - A. very attractive B. Attractive C. Less attractive D. Not attractive
8. Have you received any information from development agents similar to what you've learned from the 'kuula- baadiyya' program?" A. Yes B. No
9. The program is dominantly?
 - A. Informative B. Educational C. Entertaining D. Argumentative
10. Can you say “kuula-baadiyya” program fully benefits farmers? A. Yes B, No
11. What is your overall evaluation of “kuula- baadiyya “program?

PART 3. Issues related to the "kuula-baadiyya" Afan Oromo Radio program in the following context: How much to listeners agree or disagree with the program? The numbers provided on the right correspond the questions, with each answer number representing a specific response. Write your answer encircling in the box.

1=strongly agree 2= Agree 3. Neutral 4. Disagree 5.Strongly disagree

Nature of the content

No	Items	1	2	3	4	5
12.	The kuula -baadiyya radio program provides agriculture market information.	1	2	3	4	5
13.	I found the radio programs are related to agricultural issues.	1	2	3	4	5
14.	I keep abreast of the content provided by the “Kuula -Baadiyya” radio program, which is vital for the farmers.	1	2	3	4	5
15.	Add the agricultural news in the “kuula- baadiyya” program.	1	2	3	4	5
16.	The content of the” kuula- baadiyya” program has focus on the interest of the farmer.	1	2	3	4	5

The importance of program

No	Items	1	2	3	4	5
17.	I listen to the “KB” radio program because I get information from it.	1	2	3	4	5
18.	I listen to the ”KB” radio program because I get experiences from other farmers presented on the program.	1	2	3	4	5
19.	The kuula- baadiyya radio program has educational value.	1	2	3	4	5
20.	I usually get new knowledge from the program.	1	2	3	4	5
21.	The kuula -baadiyya Radio program has helped me improve the farming practices.	1	2	3	4	5

Improvement suggestions

No	Items	1	2	3	4	5
22.	The time in which the “Kuula –Baadiyya ” radio program is transmitted must be increased	1	2	3	4	5
23.	The kuula -baadiyya radio program transmission time is convenient.	1	2	3	4	5
24.	The variety in content of “Kuula- baadiyya” radio program should be increased.	1	2	3	4	5
25.	Often, the experience of farmers must be conveyed through the program.	1	2	3	4	5
26.	I advise farmers to listen to “kuula- baadiyyaa” radio program that focuses on farmers.	1	2	3	4	5

YUNIVERSIITII ADDIS ABABAATTI, MUUMMEE BARNOOTA

DIGIRII LAMMAFFAA MIIDIYA FI

KOOMINIKEESHINII.

Dear/Madam /Respondents/

Seensa: Maqaan koo Iissaa Umar Mohaammad jedhama. Barataa Yuniversiitii Addis Ababaa Yoomuun ta'uu, Qu'annoon Kun barataa Barnoota Diigirii Lammaaffaa Muummee Barnoota Miidiyaa fi Koominikeeshiniin kan gaggeeffamudha. Gaaffileen Qo'annoo mata-duree "xiinxala Uwwisa dhimmoota Qonnaa EBC, Raadiyoo Itoophiyaa Sagantaa Afaan Oromoo qophii 'kuula baadiyyaa" irratti Kan xiyyeeffatedha. Kayyoon odeeffannoo kanaa hojii qo'annoo qofaaf waan ta'eef icitiinsaa akka eegamu isiniin miirkaneessa.

Kanaafuu qonnaan bultoonni Sagantaa Kuula Baadiyyaa dhaggeeffatan gaaffiiwwan dhiyaataniif deebiin amanamaa ta'e kennamu bu'aa qo'annichaafis ta'e, Raadiyoo Itoophiyaa Sagantaa Afaan Oromoof akkasuma uummata Oromoof bu'aa olaanaa kan qabudha. Isinis qonnaan bultoonni dhageeff attoota Sagantaa Kuula Baadiyyaa kanaa beektanii deebii dhuugaafi amanamaa ta'e akka laattan kabajaan isin gaafadha. Maqaa keessan barreessuun isin hin barbaachisu.

Duraan dursee galatoomaa.

Gaaffii Qonnan bultootaan Guutamu.

Kutaa 1ffaa. Odeeffannoo dhuunfaa. (Deebii kennitan filannoo keessanitti maraa akkasumas deebii gababaa kennaa)

1. Koorniyaa A. Dhiira B. Dubartii.
2. Umuiirii A. 20-30 B. 31-40 C. 41-50 D. 51 ol
3. Sadarkaa Barnootaa
- A. Kan hin baranne B. kutaa 1ffaa - 8ffaa C. kutaa 9ffaa -12ffaa D. Diplooma E. Digirii
4. Ga'eela. A. kan fuudhe/heerumte B. kan hin fuune/heerumne C. kan hiike D. kan irraa du'e
5. Miidiyaa isa kam hordofta?
- A. Raadiyoo B. TV C. Gaazexaa D. Miidiyaa Hawaasummaa

Kutaa 2ffaa. Hubannoo dhaggeeffattoonni Raadiyoo qabanii fi Sagantaa Kuula Baadiyyaa akka hin dhaggeeffanne gufuu itti ta'an. (Deebii gabaabaa fi filannoo kennameti maaruu hin dagatiinaa).

1. Saganataa 'kuula Baadiyyaa' yeroo hangam dhageeffattu?
A. yeroo hundaa B. yeroo tokko tokko C. darbee darbee D. yeroo natti tole.
2. Sagantaa Raadiyoo kuula Baadiyyaarraa dhimmoota ykn odeeffannoo akkamii dhageessanii beektu?
A. Muuyixannoo oomisha qonnaa B. Sanyii fi gaatii callaa gudistuu
C. Teknooloojii qonna ammayyaa D. Oomisha gabaa E. kan bira
3. Sagantaa Raadiyoo Kuula Baadiyyaaf barbaachisummaa isaa irratti sadarkaa akkamii laattuuf?
A. baay'ee barbaachisa B. Barbaachisa
C. Xiqqoo barbaachisa D. Barbaachisaa miti.
4. Sagantaa "Kuula _baadiyyaa irraa "Odeeffannoon waa'ee dhiimma qonnaa irraa argattan gahaadhaa? A. Eeyyee B. Lakki.
5. Deebiin keessan lakkoofsa 4rii, Lakkii yoo ta'e gara fuulduraatti maaltu itti dabalamuu qaba jettu? Maaliif?
.....
6. Sagantaa Raadiyoo kana irratti maddaa fi bu'aan uwwisa isaa hagam adda addummaa qaba?
A. Baay'ee addadda B. Addadda C. Addaddummaa hin qabu D. Addadda miti.
7. EBCtti, Raadiyoo Itoophiyaa Sagantaa Afan Oromoo qophii kuula Baadiyyaa irratti halaa dhiyeesii odeeffannoo akkamitti ilaaltu?
A Baay'ee hawwataadha B. Hawwataadha
C. xiqqoo hawwataadha D. Hawwataa miti.
8. Barnoota Sagantaa Kuula Baadiyya wajjiin kan walfakkaatu hojjetoota/ogeeyyota misoomarra odeeffannoon si gaheeraa?
A. Eeyyee B. Lakki
9. Sagantichi irra guddinaan ----- ? A. odeeffannoo kenna B. Barnootaaf C. Bashannanaaf D. wal mormiif.

10. Sagantichi qonnaan bultoota ni fayyada jechuu dandeenyaa? A.Eeyye B. Lakki

11. Haallaa waliigala qo'annoo Saganataa Kuula Baadiyya akkamitti ibsitu?-----

Kutaa 3ffaa. Saganataa Kuula Baadiyya wajjin dhimma walqabateen, dhaggeeffattooni lakoofta gara mirgaan jirutti fayyadamuudhaan yadaa dhiyyatu sadarkaa itti fudhattanii fi hin fudhannee, lakkoofsi bakka bu'u.

1= Bay'een fudhaa,

2=Naan fudhaa,

3=Gidduu galaa, 4= Hin fudhuu, 5=Bay'een hin fudhuu

Lak.	Qabiyyeewwan /Items /	1	2	3	4	5
12.	Sagantaan Kuula Baadiyya odeeffaannoo gabaa qonnaa nuuf dhiyeesa.	1	2	3	4	5
13.	Sagantaan Raadiyoo kun, dhimmoota qonnaa wajjin kan walqabatan akka ta'e hubadheera.	1	2	3	4	5
14.	Qonnaan bultootaaf barbaachisaa kan ta'e, qabiyyee Sagantaa Kuula Baadiyya nan hordofa.	1	2	3	4	5
15.	Sagantaa Kuula baadiyyaa keesaatti Oduun qonnaa otoo itti dabalame.	1	2	3	4	5
16.	Qabiyyeen Saganataa Kuula Baadiyya fedhii qonnaan bultootaa irratti xiyyeeffata.	1	2	3	4	5

Lak.	Barbaachisummaa Sagantichaa /Items /	1	2	3	4	5
17.	Ani Sagantaa Kuula Baadiyya nan dhaggeeffadha, sababbiin isaa odeeffannoo waanan irraa argadhuuf.	1	2	3	4	5
18.	Ani qonnaan bultoota saganticha irratti dhiyatanraa mooyixannoo waanan argadhuuf Saganataa Kuula Baadiyya nan dhaggeeffadha.	1	2	3	4	5
19.	Sagantaan Kuula Baadiyya faayidaa barnoota kennu qaba.	1	2	3	4	5
20.	Yeroo hundaa Saganticharraa beekumsa irraa argadha.	1	2	3	4	5
21.	Sagantaan Raadiyo Kuula Baadiyya hojmaata qonnaa akkan fooyeessu nagargaareera.	1	2	3	4	5

Eeruuwan fooya'inssaa.

La.	Items.	1	2	3	4	5
22.	Saa'atiin Sagantaa Kuula Baadiyyaaf ramadame dabalammuu qaba.	1	2	3	4	5
23.	Yeroon tamsaasaa Sagantaa kuula Baadiyya qonnaan bultootaaf mijataadha.	1	2	3	4	5
24.	Qabiyyeen Sagantaa Kuula Baadiyya dabalammuu qaba.	1	2	3	4	5
25.	Yeroo hundaa mooyiixannoon qonnaan bultootaa saganticha irratti darabuu qaba.	1	2	3	4	5
26.	Sagantaan Kuula Baadiyyaa dhimmi qonnaan bultootaa waan irratti dhiyaatuuf akka dhaggeeffatan nan isaan gorsa.	1	2	3	4	5

Appendix 2;

In Depth Interview Guide for ‘Kuula- Baadiyya’ Program Producer, Editor, Director, and Media Manager (English and Afan Oromo Version)

1. What types of issues are primarily covered in the Afan Oromo program 'Kuula- Baadiyya,' and what are the reasons for this focus?
2. How important are the programs covered by the Kuula –Baadiyya program?
3. Do you think the current air coverage of the kuula- baadiyya program can be full fully the needs of the listener? How?
4. What are the contents in kuula- baadiyya? What is the plan to add contents?
5. Does the program adequately covered all areas of the Oromiya region in a fair manner? How?
6. Do you believe that the broadcast timing of the 'kuula- baadiyya' program is suitable for the audience?
7. Does ‘kuula- baadiyya value its listeners? If so, what is the feedback mechanism from your target audience?
8. Has your organization EBC conducted research regarding the ‘kuula-baadiyya’ levels of your listener?
9. What are the major challenges you face when addressing rural issues?
10. Do you believe that the station adequately focuses on the program? What facilities should the station provide? What aspects are lacking?

Gaaffiifi Deebii Qoopheessaa, Gulaalaa, Daarikteraa fi EBCtti Ogganaa Diviziyinii Afan Oromoo wajjin Taasifamuuf qophaa'e.

1. Sagantaa Kuula Baadiyya keesaatti dhimmoonni xiyyeeffannaa argatan maalfaa? Saababbiin isaa maali?
2. Fayyidan sagantaa Kuula Baadiyyaa qoonan buultootaf buusuu maalfa?
3. Akka yadaa keessaniitti, yeroon uwwiisaa Sagantaa Kuula Baadiyya amma jiru fedhii dhaggeeffattoota guutummaan guutuutti guuteera jettanii yaadduu? Akkamitti?
4. Qabiyyeen S/Kuula Baadiyya keessa jiran maalfaa? Qabiyeewwan haaraa dabaluu fi qophiya fooyyessuuf karoora maaltu jira?
5. Sagantaan Kuula Baadiyya godina Oromiyaa hundaa walqixa keesummeessaa jiraa? Akkamitti?
6. Yeroon Saganta Kuula Baadiyya itti darabu dhaggeeffataaf majatadha jettanii yaadduu?
7. Sagantaan Kuula Baadiyya dhaggeeffattootaaf xiyyeeffannaa kan kennudhaa? Yoo kan kennuu ta'e tooftaa duubdeebii/feedback/ ittiin isinii deebistan maaliini?
8. EBCn, Sadarkaa dhaggeeffattoonni Saganta Kuula Baadiyya irra jiran qo'ateera?
9. Sagantaa Kuula Baadiyya kana qopheessuuf gufuuwwan gurgudoon maalfaa?
10. Dhabbatichi, sagantichaaf xiyyeeffannaa akkamii kenneera? Maaltu guutamuufii qaba jedhee yaadda? Hanqinoonni jiran maalfaa? Hanqinoota kana fuuruufi sagnticha fooyyessuuf haalli jiru maal fakkaata?

Appendix 3; List of Informants/Interviewed

No	Informant	Name of Interviewee	Age	Sex	Education	Experience	Organization	Position	Date of Interview
1	Informant	Namomsa Admasu	33	M	BA	11	EBC	Managing Editor of Afan Oromo Channel	March 11,2025
2	Informant	Tola Dabesa	45	M	MA	20	EBC	Editor –in-Chief of Education Programs on ETV Afan Oromo Channel,	February 28, 2025
3	Informant	Getachew Gameda	40	M	MA	17	EBC	Editor	February 27, 2025
4	Informant	Waktola Tadese	41	M	BA	12	EBC	Producer	February 25,2025

Appendix 4; Questionnaire filled by respondents/ Partial View.







THE END