

Addis Ababa University
School of Graduate Studies
Faculty of Journalism and Communication

FM Radios for Social Development

A Case Study of Zami FM 90.7 and Sheger FM 102.1

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June2010

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Thesis Submitted to the Faculty of Journalism and Communication, University of Addis
Ababa, in partial fulfillment of the Requirements for the Award of Masters of Arts
Degree in Journalism and Communication

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Acknowledgements

I wish to express my gratitude to many people who have been so kind and helpful in making this research paper a success. I thank my advisor, *Dr Mohammed Hassen*, who was generous with his time, accessible and encouraging. I greatly appreciate the encouragement he has provided me.

Most of all I thank my wife, *Meetii Giddiisaa*, for her continued love and appreciation. I thank her for her kindness and patience which enabled me to prioritize the research work when she attended everything by herself. I also thank her for assisting me in typing this research paper.

I thank my grand mom, *Desatu Chemed*a and my aunt, *Bachu Chemed*a, who raised me and sent me to school. I thank them for giving me strong foundation for the bright future. I specifically thank my grand mom who always gave me blessings while I was doing this paper. I thank my aunt, *Meskele Chemed*a and her family (*Chalchissa, Kenate, Abi, Obse* and *Bontu*) for the encouragement and moral support they have provided me. I also thank my brother, *Miressa Chimdessa*, for the moral support he gave me whenever he called to talk to me.

I thank the Faculty of Journalism and Communication who provided me with a fund needed for the research project. I thank *Aster* and *Feyyissa*, FJC librarians, who allowed me to get books and references at the time I needed them. I also thank *Ato Ashenafi* and *Belay*, FJC watchmen, for allowing me to use the computer lab to access the internet even on Saturdays and Sundays.

I thank all the FM radio journalists and listeners who accepted my request to interview them either in the focus group discussion or individual interviews.

I thank all 6th batch classmates with whom I shared valuable ideas and experiences during the two years study at the Faculty of Journalism and Communication. I specifically thank *Dano, Dejene, Asfaw, Zalalem, Daniel* and *Kejela*, whom I talked to and consulted when I needed them.

Lastly, I thank my friend *Wubshet Walelign*, who was also my classmate, when we were undergraduates at Hawassa University, for his sustained friendship and support.

Thank You Everyone!

ACRONYMS

AM	-----	Amplitude Modulation
AFP	-----	Agence France Press
AP	-----	Associated Press
BBC	-----	British Broadcasting Corporation
EBA	-----	Ethiopian Broadcasting Authority
FDRE	-----	Federal Democratic Republic of Ethiopia
EPRDF	-----	Ethiopian People's Democratic Front
ERTA	-----	Ethiopian Radio and Television Agency
FGD	-----	Focus Group Discussion
FM	-----	Frequency Modulation
GNP	-----	Gross National Product
HDR	-----	Human Development Report
HDI	-----	Human Development Index
IMF	-----	International Monetary Fund
NGO	-----	Non Governmental Organization
PLHA	-----	People Living With HIV/AIDS
PSA	-----	Public Service Announcement
SMS	-----	Short Message Service
TGE	-----	Transitional Government of Ethiopia
UDHR	-----	Universal Declaration of Human Rights
UN	-----	United Nations
UNDP	-----	United Nations Development Program
UNESCO	-----	United Nations Educational, Scientific and Cultural Organization
UNICEF	-----	United Nations Children's Emergency Fund
VOA	-----	Voice of America
WB	-----	World Bank

Definition of Key Terms

Educational Development Programs: The educational, instructional or informational radio programs concerning socio-economic problems based on identifiable audience needs.

Development: Any process of change that improves the lifestyles of the people within a given society, or which enhances their cultural heritage.

FM Radios: Frequency Modulation (FM) radio stations which have narrow and localized broadcasting, normally covering a radius of not more than 100 miles.

Private/Commercial Radio: A radio stations privately owned operated and funded with advertising revenue.

Public Interest Broadcasting: A broadcasting service that provides citizens with a diverse range of high quality entertainment, information and education.

Abstract

The study aims to develop knowledge on how FM radios (private) are promoting social development issues to improve the public's welfare. The study uses development media theory and social responsibility theory to explain the responsibility that the private broadcasters have in treating educational and socially relevant themes (pro social messages).

The empirical data was collected through four focus group discussions (with a total of 22 FM radio listeners) and individual interviews (which are entirely qualitative) with two radio editors and two reporters. The Focus Group Discussion (FDG) and individual interviews were conducted from May 10 to May 15, 2010. The FDG was conducted with FM radio listeners in Asko (Kofe Karaneo sub city) and Shiromeda (Gulalle sub city) of Addis Ababa.

This study treated the types of educational development programs that the FM radios broadcast, audiences' perception to the private FM radios contribution to social development and the editors and reporters view of the radios role in enhancing educational development messages. Accordingly, the findings of this study show that the private FM radios have created programs that are entertaining, educational, socially responsible and commercially profitable. The FM radio stations devote a reasonable percentage of their broadcasting time to the discussion of public issues of interest i.e. educational and socially relevant issues.

The radio stations have been reflecting and promoting local identity, character and culture by focusing on local content. They are also assisting the dissemination of expert and social knowledge on topics of interest to general listeners as well as NGOs and other institutions engaged in social transformation in Ethiopia. These FM radio stations have been successful in bringing educational development issues in to public deliberations.

The study also found that the FM radio stations produce radio programs jointly with development partners who work on development and broadcast a variety of educational development themes over the last two years. The educational development themes that the FM radio stations broadcast include culture (language and literature, music and poetry) and environmental issues, health education, family planning, gender issues, science and technology, rights of the disabled, marriage and family values. These various educational development themes are being disseminated through many popular program formats such as talk shows, chat shows, commentaries, magazine formats, drama and music.

Now listeners give feedback and participate in the production of these programs through various channels and these have included phone calls, text messaging, email messages and personal visits.

The interpretation and analysis as well as the conclusions of this study are based on the theories of development advanced by development communication scholars as treated in chapter two of this paper.

Chapter One

1. Introduction

1.1 Background of the Study

To reduce poverty, it is important to liberate access to information and improve the quality of information. People with more information are empowered to make better choices. It is clear that to support development, media need the right environment in terms of freedoms, capacities and checks and balances. There is unmistakable evidence to suggest that, in developing countries mass media acquire a stereotyped image of their function. They are viewed more as instruments for dissemination of information and irrelevant entertainment than as vehicles for carrying development messages and imparting knowledge and skills (S.C.Dube, 1994:117).

Nevertheless, they should instead be instruments of socialization for a progressive and dynamic society; they should not become status of symbol or an object of elite consumption. They should as well focus attention on issues and problems and initiate debates on alternative approaches relating to specific national and regional issues like inflation, unemployment, slums, public disorder, juvenile delinquency, endemic poverty and so forth.

Media are powerful drives for socio economic transformation in developing countries such as Ethiopia. They continue to provide the people with information critical for making enlightened decisions and choices on socio-economic issues. In addition they provide mechanisms for feedback from the citizens on matters that affect them. Their role in nation building is often linked to a role in promoting socio-economic development on the basis that without national unity it is not possible to mobilize a society for national development (Nigussie, 2008).

Equally the role of the media in development or in a developmental role has a long and a contested history, going all the way back to Wilbur Schramm's classic *Mass Media and National Development*, published in 1964. The media plays a big role in empowering

citizens to participate in all the processes of socio-economic development including choices in policy, resource allocation and project prioritization. In short, the role of the media in development is not to juxtapose in a simplistic way its role as an agency of accountability, and that of providing information for practical use or recording some achievement (Tawana Kupe, 141).

The role of the media in promoting accountability through investigative and thorough research would ironically unveil the complexities of social transformation and promote more sustainable and on going processes of democratization and socio economic development as twin and interlinked processes. However, it requires particular kinds of media systems and structures which promote diversity and pluralism at the level of ownership, media content and serving diverse audiences as citizens with information and entertainment needs.

The imperatives of democratization and development require a diverse media system, including diversity of ownership and content. In broadcasting, this means the creation of a genuine, differentiated and complementary broadcasting system – with independent public service, commercial and community broadcasting.

Until very recently, governments of Ethiopia maintained the monopoly of the airwaves. The governments of Ethiopia always viewed radio as indispensable instrument in the processes of national integration. In this country where gap existed between the illiterate and literate in both rural and urban areas, radio was/is seen as a vehicle for cultivating national consciousness. Moreover, using the state broadcasting stations, governments were able to inform and educate their citizenry on various initiatives related to nation building and development. However, this practice alone could not bring the change and development that the country needed for years.

The political and economic changes in the 1990's at both the international and local levels ushered in a new era of media industry in Ethiopia. Pressure to embrace democracy, privatization of state institutions and liberalization of domestic markets

defined by foreign forces such as the United States and Britain and international institutions led to the introduction of structural adjustment programs thereby giving a new context for the radio industry. Therefore, it was imperative to liberalize the broadcasting sector in line with international trends and convergence technology, and by so doing, allow broadcasting to contribute significantly to social development and national economy.

These international pressures coupled with local developments in Ethiopia explain the rise of the private (commercial) or community based radio stations that broadcast using the frequency modulations (FM). The collapse of the Soviet Union and the rise of global capitalism after the triumph of the United States of America ushered in a new world order which saw governments such as that of Ethiopia which had initially pursued a Marxist Leninist socialist political and economic policies, change and embrace free market policies (Hood, 1990).

In 1991, EPRDF removed the Derg military government and voted in favor of multiparty politics thus ending 17 years of single party rule. The charter of the Transitional Government of Ethiopia (TGE) recognized the freedom of expressions and associations. As a result many private newspapers flourished in the country as never seen before. This situation made many Ethiopians expect the rise of private radio and TV stations as was the case with newspapers and magazines. However, the government of Ethiopia waited long to allow the establishment of private (commercial) radio stations. Finally, broadcasting proclamation that liberalized the airwaves was enacted in 1999. Even after the Broadcasting Act private broadcasters had to wait until 2006 to get licenses to start broadcasting.

The purpose of the broadcasting media is to inform, educate and entertain; to build a healthy national consciousness; to inspire a positive sense of shared national purpose and to create necessary ethical sensibilities. The broadcasting media (both government and private owned) have the responsibility to air public interest programs that include educational and informative nature: program to promote development areas like human

rights, life skills, economy, health, gender, agriculture, nutrition, civic education or environmental and consumer protection. They are also expected to air news and current affairs covering local, regional, national and international issues and events aimed to hold those in power accountable to the public. They also should have discussion and participation programs where diverse views can be aired and exchanged; and programs that reflect the country's cultural and language diversities as well.

Numerous studies found out that development is a change in patterns of society that allow greater sustainable realization of human values, allow a society greater control over the environment and over its own destiny and, ultimately, enable its individuals to gain greater control over their lives. There is sound empirical proof that broadcasting, especially radio, can contribute significantly to sensitizing the public's awareness of development needs and projects, to mobilize participation, and to play significant role in nation building.

1.2. Statement of the Problem

Broadcasting service is widely accepted as an important institution that supports a country to achieve its national goals and objectives. In Ethiopia, various efforts are being exerted to ensure sustainable development, democracy and peace by mobilizing the people to support these processes. Hence, the broadcasting service is particularly important to elaborate these objectives and inform the public on important decisions and policies that affect their lives.

Broadcasters help people to make informed political decisions, and contribute towards increased participation in the development efforts of the country. Particularly, in an environment where illiteracy rate is high, broadcasting services are of immense importance in disseminating development information helping the people understand government programs and policies (Tamre, 2007).

Broadcast media also ensures the development of mutual trust, tolerance and support between people as well as help building national consensus, by facilitating interaction

among different cultures, languages and religions. With this respect, radios (whether state owned or private) are believed to play an integral role in fostering democracy and development, and have the ability to transform a number of critical areas including government accountability, empowerment of women and minorities and education.

The dominant communication medium in much of the world, radio, is inexpensive, available to citizens at all levels of society including the literate, and due to its pervasiveness, is well placed to reach out and give voice to the poor and marginalized group. As governments and foundations (NGO's) have increasingly embraced the role of democratization in development, they have begun to direct more assistance into independent media in their efforts to hold government accountable, foster free and fair elections, and strengthen civil society by producing reliable information and encourage citizens' participation through increased information access (Nigussie, 2008).

Today, there is a keen interest in the use of mass media than ever before in the building of democracy and social development. The role of mass media therefore is a multifaceted character that continues to develop significantly in the years ahead. Thus, today in most developing countries such as Ethiopia, mass media are considered the most powerful channels used to educate, inform and encourage people to build a nation in which spiritual richness and material comfort can exist in equilibrium. Therefore, a major criterion by which the general public evaluates any mass media output is the extent of its influence on society or in other words, its educational value (Nigussie, 2008).

In this context, Birhanu Olana (2006) argues that the responsibility of the mass media in Ethiopia should be imparting information of public interest. As the country is in critical development problems, one expects the media to supplement and encourage the process of producing informed citizens that means citizen that can decide and act based on development information to participate in transforming the nation. Therefore, the Ethiopian mass media system in general and the broadcasting media in particular should strive to establish the benign media system that promotes the major public issue-development (Birhanu, 2006).

Due to the prevalence of high rate of illiteracy and the dominance of poor population in Ethiopia radio broadcasting has been very essential when compared to other forms of media outlets. For this reason most audience rely on radio as a means to address their information needs. Although the conventional function of broadcast media is to convey news and information of general interest to the public, interpreting and analyzing of events as well as providing opinion and perspectives on different issues has also become very important (Tamre, 2007).

Globally, radio broadcasting has undergone dramatic changes during the past two decades. Many countries in Africa have registered the development of private stations both in urban and rural settings. This clearly shows the trend of loosening of the government control in broadcasting sector in those countries. In addition, the new common radio formats in particular have also enabled ordinary people to participate in the discussion and debates and reflect their perspectives on issues affecting their lives (Tamre, 2007). As it is stated by Schramm (1964), since media particularly radio has the potential to create common understanding by raising significant and worthy ideas, developing and expanding capable broadcasting media remains crucial.

Although radio is not a panacea for solving developmental problems and does not have the capacity to change people's behaviors, there is real evidence that information skillfully disseminated by radio to intended beneficiaries can be effective tool for creating awareness and promoting consciousness in development areas (McAnam, 1980). As in other developing countries, radio is still the dominant mass medium in Ethiopia with the widest geographical reach and the highest audiences compared with TV, newspapers and other ICTs. In other words, like other low literate societies of the world, radio's role in Ethiopia is invaluable. Indeed, radio's role as an effective source of information, education and entertainment is always acknowledged in this country.

According to Collins Fraser (2003), radio station is a platform for identifying and analyzing problems and their solutions; thereby determining development inputs that truly meets local needs. Radio addresses development issues, agricultural or health

related, encourage political debate (from the details of national politics to more pervasive questions surrounding differences of age and gender) or simply entertain and stimulate (Collins, 2003).

Interestingly, local FM radios are rapidly expanding throughout the world in large part because in many areas of the world, radio is the only medium that can reach a mass audience simultaneously and relatively at low cost. Additionally, media liberalization and improvements in technology have also certainly played key roles in veritable explosion of local and community FM radios in developing countries. Competing FM radio stations are now very much part of the life of the majority of urban centers in Africa (Frederick, 2008).

Ethiopia is now experiencing similar development as FM radio channels are growing in number and are becoming part of the public life specifically in the capital city, Addis Ababa. In recent years it is not uncommon to see state owned and private commercial FM radio stations all competing to attract the listening public in the capital city. However, Ethiopia is still one of those African countries with small number of FM radio stations. Even by East African standard, Ethiopia lags far behind Kenya and Uganda that have more than hundred commercial and community FM radio stations.

Today there are about sixteen FM radio stations in the country, out of which only four of them are privately owned and operated. About fourteen and so FM radio stations are owned either by the federal government or by the regional states. The FM radio stations privately owned and operated are Fana FM 98.10 (private but many believe it has affiliation with the ruling party), Zami FM 90.7 owned by Zami Public Connection, Sheger FM 102.1 owned by Adei and Tinsae Kinetibabat Promotion and Afro FM 105.3 (the youngest FM station having started transmission in June 2009) owned and operated by Afro promotion. The former FM radio stations broadcast in Amharic, the official language of the country, and the latter broadcasts in two foreign languages (English and French). These FM radio stations are based in the capital city and primarily broadcast to

the capital city yet they reach the surrounding areas. The owners of these stations are Ethiopians who returned from abroad.

However, civil society organizations are often heard complaining about these FM radio stations for their non news and music based content. Their fear is that the liberalization was leading to commercialization and privatization of the airwaves, with content being defined entirely by a consumer-oriented advertisement dependent, urban focused and generally youth lifestyle agenda. They assert that the FM radios make little or no investment in news or analysis of global or national political developments and very little exposure or reference to the rural, marginalized majorities in the country. According to them though the FM stations are successful in rapidly gaining often eager audience through more dynamic, engaging and popular programming, they have a very poor early record on addressing issues of public concern.

Though they are commercial in nature, the private FM radio stations licensed in Ethiopia do have the responsibility to design educational development initiatives that best meet the aspirations and the needs of the public. Undeniably, these private stations are commercial stations but that does not mean they broadcast commercials all day long. As these commercial stations depends primarily on advertising to survive, they tend to adopt entertainment format so as attract a large number of audience which means they get high advertising revenue in return. It is important that the private (commercial stations) have social responsibility to serve the public interest by for example incorporating educational and development oriented programs as they are operating in a country that is desperately in need of social, economic and political development. Only pure entertainment, trivia information and gossips (about the lives of western celebrities, holly hood hip hop stars and English premier league stars) cannot help the country and its people to gain better lives.

It is argued that commercial broadcasters are profit oriented and do not care about public affairs programming and development issues. It has also been contested that, with few exceptions, most owners who buy or set up private broadcasting institutions are

motivated more by the drive to make profit than by a genuine desire to promote richness and diversity in the public mind (Francis, 2005). Indeed, the mere fact commercial broadcasting relies on advertising revenue imposes certain limitations on the type of programs produced or broadcast.

However, they cannot afford to ignore the interest of the majority of the public because they are using the public airwaves. Commercial broadcasters know that airwaves are not their personal property and they cannot manipulate it as they want. Usually when we talk about FM radios what comes to most people's mind is music and entertainment. However, FM radios are not created only for trivia entertainment and gossips. We can also use them for education and development; for social change and progress.

The main objective of the private FM radios ought to be the improvement people's lifestyle both materially and politically. The broadcasters should serve the public interest because the airwaves are an enriching and limited resource that should be employed most judiciously to serve the needs and aspirations of the entire spectrum of society (Adkins 1985:54 as quoted by Francis, 2005:256). The broadcasting media is expected to function as public utility in the service of the public sphere. It should guarantee that all members of society have access to information and knowledge they need in order to perform their civic duties or simply to satisfy their interests and preferences as individual listeners and viewers. Such broadcasting should be informative and educational, capable of stimulating thought, developing latent tastes for good art of all kinds, and encouraging a proper sense of values, as well as enhancing wisdom (Syversten 1996:6 as quoted by Francis 2005: 256).

The media specifically the broadcasting media (whether public or private) would be seen to succeed only if proving capable of stimulating creativity and participation, speeding up the emergence of the national culture rich and proud of its diversities, promoting an economic activity that is source of prosperity and solidarity, galvanizing the feelings of brother hood within the frame work of national values, order, legality and property and right of others (Ndongo 1985 quoted in Francis 2005:134).

As it is known, all media do not allocate equivalent time and space for all issues. The time allocated for education, information and entertainment are varied as different media have diverse aims, interest and editorial policy. However, the common purpose of establishing private radio station should be to promote the social and economic well being of the Ethiopian public. In addition, instead of broadcasting cheap and irrelevant entertainment these stations need to deal with local issues in local languages and cultural context, relating to local problems and concerns and aiming to help the society develop socially, culturally and economically.

Any broadcasting media has the basic roles of educating; informing and entertaining people as it is known from the classic theories of public service (McLeish, 2005). The Ethiopian Broadcasting Authority (EBA) requires each station to air educational and socially relevant themes. Thus they are expected integrate educational messages into entertainment format with the purpose of informing the audiences about development issues in the country.

The role of FM radios in development is not researched and mapped and received little attention (received scant attention) in discussions in communication for development. Therefore, I personally believe that there is an immense need to study the contributions of these private stations to social development; and analyze their actual impacts on people's access to and dissemination of information in the country. It is also important to develop understanding on the role of private FM radios in enhancing educational development initiatives that the country is aiming to achieve.

1.3 Objectives of the Study

1.3.1 General Objectives

This study will be conducted with the general objectives of:

- Developing knowledge on how the private FM radio station can best work closely with and help the public to improve their welfare and their lives
- Critically analyze the treatment of educational and development oriented programs on private FM radios.

1.3.2 Specific objectives

This study attempts specifically to find out:

- The latest trends brought forth by FM radios in assisting development efforts
- The main contribution of the FM radios to social development issues
- The extent to which the public participate in the production of FM radios educational and development programs
- The reason why FM radios are so popular among the audiences
- The educational and development themes aired on the radio stations
- Appraise to what extent private FM journalists understand and focus on educational development themes

1.4. Research Questions

The study attempts to find out answers for the following research questions.

- How do the public perceive the role FM radios in social change and development?
- What kinds of educational and social developmental issues are aired on the FM stations?
- How do the listeners/audiences participate in the production of the radio programs?
- How do the editors and reporters conceive the role the FM radios can play in the social development of the society?

1.5. Significance of the Study

This research project attempts to study how the private FM radios address social development issues that best meet the aspirations and the needs of the people. As a result it may lay the foundation for other research attempts in the study of the role of private broadcasters in enhancing and assisting social development agendas. Moreover, the findings may serve as the base for research studies to be conducted about FM radios broadcasting and their contribution in development initiatives the country aims to achieve.

In addition, it can indicate the place FM radios have in mobilizing the public for nation building, prepare them mentally for the changes that accompany development and reinforce national unity.

Finally, as there has not been through research in this area, this study might fill the gap and can provide a point of references for similar interests in the study of FM radio's role in addressing social development issues.

1.6 Scope of the Study

This research paper is a case study of two FM radios owned and operated privately in the capital city, Addis Ababa. The study covers to what extent the privately owned FM radios cater their air time to educational and development oriented themes. It also covers the perception of the radio audiences on the subject of educational development themes aired on the private FM radios.

1.7 Limitations of the Study

Due to time constraints, the research project does not compare the programs of the private FM radios with those of the public radio i.e. Radio Ethiopia. A comparison would help to project a better understanding of the differences between the types of radios, and conclude whether the FM radios are making big contribution to the social development when compared the public radio.

If there had been enough time and funds for the study the best approach would have been to combine qualitative and quantitative methods of study. Using only two qualitative methods i.e. focus group discussions and interviews definitely cannot elicit certain answers that are better provided by quantitative methods.

For example, the use of survey questionnaire could have been useful in reaching out to a large number of radio audiences, with closed, straight to the point questions on a number of aspects that cannot be exhausted through the focus group discussion and interviews. The other quantitative method that could have been useful method in this study is the content analysis. This would involve critically analyzing the types of programs aired on the FM radios, for instance, for one month, to find out whether they are development oriented programs. But because of the time I had at my disposal, I could not utilize this approach too.

Finally, lack of research findings and well documented material in relation to the topic of the study might have affected the research paper in some way.

1.8. Organization of the Study

The research thesis has five chapters including the introductory chapter. Chapter two of this study establishes the discourses, paradigms and concepts set forth by various scholars in explaining the relationship between development and mass media broadly, but particularly the role of private FM radios for social development. Chapter three of the study discusses the methods used in the data collection and the analysis of these data, their strengths and weaknesses, description and criteria for the selection of the samples, and the nature empirical materials gathered. Chapter four presents the findings, analysis and discussion and interpretation of the interviews. Finally, chapter five presents the conclusion of the thesis.

1.9 Historical Development of Radio Broadcasting in Ethiopia

The history of radio broadcasting in Ethiopia has not been well studied and documented although it is believed that radio programming in Ethiopia is 80 years old (Tadesse Zenaye, 2007). The State owned radio, Radio Ethiopia, was the pioneer national radio that was established in the capital city, Addis Ababa in the early 1930s with the help of the Italian Company during the imperial rule. On 12 September 1935, Emperor Haile Silassie declared the official launching of the first radio station which was able to broadcast concerts of the Ethiopian Military Band and different traditional music. Upon the invasion, the Italians took charge of the radio transmission. During the five years of Italian occupation of Ethiopia, the main aim of the station was to disseminate their propaganda in Amharic, Somali, Oromo, and Italian to Eritrea, Somalia and Ethiopia. The radio station began its transmission effectively during the Italian occupation because the Italians wanted the station to be used at large to propagate its agenda to its colonies in Eastern Africa (Mulatu, 2007:7).

After the defeat of the Italian forces and the return of the emperor from exile in England to Ethiopia the radio station began short wave transmission in a new spirit in Amharic, English and Arabic languages for national and international listeners. In 1942, the Ministry of Information under the Ministry of Secretary started to manage the station. On the occasion of the 35th celebration of the coronation of Emperor Haile Silassie I (1966), the medium wave transmitter, which had a capacity to cover most of the country, was inaugurated. It was this time the name of the radio station was changed to Radio Ethiopia; previously it was known as Addis Ababa Radio (Tadesse, 2007 and Mulatu 2007). In those days this state owned radio station was instrumentally used to consolidate the imperial rule.

The Derg who came to power after the emperor was dethroned by popular revolution in 1974 used the state owned radio for propagating its socialist ideology leaving behind the interest of the public. The military government even changed the name of the radio station to 'The Voice of Revolutionary Ethiopia' (ERTA 2004 as quoted in Mulatu, 2007:8).

The government of EPRDF that came to power by removing the Derg controlled the Ethiopian Radio and used it to pacify the country. It is still a state owned broadcaster reaching general masses through short and medium wave transmitters from its central station based in Addis Ababa and through medium wave transmission from its regional broadcasting station based in Mattu, Harar, Robe, Bahirdar, Arbaminch and Jijiga. During the rule of EPRDF Radio Ethiopia has expanded and now it reaches most parts of the country covering 80% of the country. Presently, Ethiopian Radio broadcasts in eleven languages (Amharic, Afaan Oromo, Tigrigna, Afar, Harari, Somali, Agnuak, Nuer, and foreign languages, Arabic, English and French).

From its inception in 1935, Radio Ethiopia as in most parts of Africa, was a government monopoly. Radio Ethiopia was directly under the Ministry of Information which employed broadcasters as civil servants. Although the station had run commercial ads since its infancy, a big part of its budget was met by the central government. Radio Ethiopia remained more of a government mouth piece than an independent channel of information. It carried mostly official news that focused uncritically on the activities and pronouncements of government leaders. In other words, it was used to serve both the state ideological needs and its national building imperative. Only programs consistent with the overall matrix were broadcast. The complete monopoly of radio by the government remained a fact of life for more than six decades though it ended in 1999 when the Broadcasting proclamation (empowers EBA to issue licenses for private broadcasters) was enacted allowing private investment in radio broadcasting (Tadesse, 2007).

The second radio station that was established in Ethiopia was '*Radio Voice of Gospel*'. This station was founded in 1953 and it was owned and operated by the Lutheran World Federation. However, this radio station was nationalized by the Derg (the Military Government that ruled Ethiopia from 1974-1991) and renamed the External Service of Radio Ethiopia. This radio station was also used by the Derg solely for propagating the socialist ideology that was aimed to consolidate the power of the military government.

The other radio station in the history of Ethiopian broadcasting is the present day Radio Fana. This radio station was founded before the demise of the Derg to serve the voice of the present ruling party, EPRDF. Since 1995, this station began its national transmission in three languages namely Amharic, Afaan Oromo and Afarigna. The station is based in the capital city, Addis Ababa. Though the station claims to be independent (non state radio), many see it as the station that serves only the interest of the government on power. This radio station also broadcasts on the FM band that was first meant for urban dwellers in Addis Ababa and its surrounding areas. Recently, Fana reaches on FM band many major towns in the country such as Jimma, Gonder, Dessie, Nekemte, Jijiga, Hawassa, Debre Tabor and Mekelle.

The radio station owned by the Educational Mass Media of the Ministry of Education is the other station that is worth mentioning in the history of Ethiopian Broadcasting. This radio station was founded in the late 1980s to transmit educational programs to the schools in the country. Now, this radio station transmits educational programs in 16 local languages and one foreign (English) language (Tadesse, 2007).

In Ethiopian history, the period after 1991 is exceptionally noted for the proliferation of mass media in Ethiopia. The enactment of the transitional charter of TGE banned censorship of media contents and endorsed press proclamation which gives the right to freedom of expression creating good working environment(Beirhanu,2006 and Mulatu 2007).The current democratization process in Ethiopia has brought with it “not only multipartism but also a sort of media pluralism”(Francis,2005).

Accordingly, unlike the previous governments, the recognition of press freedom in Ethiopia paved the way for the proliferation of private mass media establishments. In the post military period, the private newspapers have shown a massive progress at least in number. With regard to broadcast media, the government led by EPRDF largely resisted private initiatives in broadcasting and waited more than a decade to liberalize the airwaves (Nigusse, 2006).This was mainly because it is believed that the broadcast media

has the potential to fall into wrong hands and therefore, adopting governments law and regulations to safeguard the public interest was necessary (Desta Asfaw, 2007). In this context, broadcasting proclamation 178/99 was enacted with the purpose of creating an enabling environment for the broadcasting service that would allow it play its role in the political ,economic and social development of the country ensuring proper utilization of the limited radio airwaves.

According to article 3, the broadcasting proclamation is applicable to every private and government broadcasting services established within Ethiopia. Before this proclamation, the broadcasting sector was monopolized by the government. This proclamation allows the private investment in the broadcasting sector that enables the creation of diversified and pluralistic media (Tadesse, 2007).

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1.9.1 Development of FM Radios in Ethiopia

Soon after its invention in the late 1890's, radio, due to its information and entertainment value, vast reach and immediacy, became the most popular means of mass communication around the world. With the arrival of TV, the birth of satellite broadcasting technology and later the internet, radio listener base began to erode and its importance diminished. In the late 1970's, however, radio (FM band) once again gained popularity in the USA and the Far East, especially among young listeners.

The new popular radio stations simply known as FM radio stations are seen as a symbol of the liberalization of the airwaves and deregulation of the media industry by the various states. Political, both international and local, also made a huge contribution to the establishment of FM stations in Africa. The collapse of the Soviet Union and the rise of global capitalism after the triumph of USA ushered in a new world order which saw governments of different countries to embrace free market policies. This decision to open up the political space was in keeping with the ideological basis of free market economics that underscores competition as an essential aspect of growth.

After EPRDF removed the Derg (the military government that ruled the country from 1974-1991) in 1991 and seized power, Ethiopia entered a new political era with the introduction of a competitive multiparty political system and guaranteed of fundamental rights as described in the 1992 charter of the transitional government (TGE) and the 1995 FDRE constitution. The historic transformation eventually paved the way for the entry of non state players in the radio landscape in Ethiopia on FM band.

The enactment of the broadcasting proclamation in 1999 sets out a legal basis for the establishment of private commercial radio, and envisaged the entry of non state entities in the radio sector in the FM band. The broadcasting proclamation put an end to state monopoly in radio and opened the way for independent/private FM radio stations to be owned and operated by a variety of institutional entities. Yet, as the government owned radio station, Radio Ethiopia received the first license in 2000 to operate in FM band in Ethiopia and started broadcasting as Addis FM 97.10. This was done to help Ethiopian

Radio and Television Agency (ERTA) stay ahead in the competition with the future FM radio stations. Now there are significant numbers of FM radio stations owned by regional governments.

However, the government slowed down the growth of non state owned radio by making the license application process difficult. They first did so by delaying the establishment of the Ethiopian broadcasting Authority (EBA) which is responsible for allocating frequencies to private and non profit entities until 2004, five years after passing the broadcasting proclamation. Even after EBA was established the private broadcasters had to wait for two years to obtain their radio licenses. This kind of bureaucratic inflexibility was compounded by confusion in the political leaders who had passed a very democratic broadcasting but seemed to lack the political will to implant it.

Eventually, in 2006, the government of Ethiopia led by EPRDF gave up its monopoly of the airwaves and permitted the establishment of private radio stations. The first licenses to an independent FM radio stations were given to Zami Public Connection (FM 90.70) and Adei and Tinsae Kinetibabat promotion (FM 102.10). Without the FDRE constitution that guaranteed fundamental rights to the Ethiopian citizens which include the right to establish organizations, the right to information, the right to freedom of thought and expression and the right to protection from censorship, private FM radio stations would have not been possible.

The liberalization of the radio broadcasting has created more opportunities (though few) for private capital to be injected into media businesses. As a result, the introduction of private FM radios initiated the decline in listenership to stations using AM stations, which on many cases was the government owned state station Ethiopian Radio and the private but party affiliated Radio Fana. In turn, this has resulted in the rejection of the hegemony of the state and its ideological apparati. Radio Ethiopia, the nation wide and government owned broadcaster, no longer has the monopoly, and the private broadcasters have benefitted from freed airwaves.

The disapproval of AM stations as well as radios with AM bands, in favor of FM stations and the dual AM/FM band radio sets captured the changes in the political and economic arena discussed above. The modulation shift from AM to FM also led changes in the consumer behavior of the radio audiences. With the emergence of private FM stations, more and more people started tuning into stations that transmitted matters affecting their localities. Moreover, FM reception is clearer and more reliable than short wave and this makes FM more preferable to AM.

1.9.1.1 Zami FM 90.7

Zami FM 90.70 is owned by Zami public Connection which is part of Zami Multimedia that is owned by a family of Mimi Sibhatu, the famous radio woman who worked for VOA in the United States of America. Zami FM was issued broadcasting license from the Ethiopian Broadcasting Authority on April 11, 2006 and started transmission on October 12, 2007. Zami FM 90.70 is primarily news based radio station, and it also incorporates talk shows and radio magazine formats. Zami FM is based in the capital city and broadcasts to Addis Ababa and its surrounding rural areas covering a radius of 150km. The station is found on Ambassador Theatre building (3rd floor) in the Filwuha area.

Previously, Mimi Sibhatu, the owner of Zami FM, had airtime on the state owned Radio Ethiopia where she used to air programs such as *'Addisitu Ethiopia'* (*the new Ethiopia*) and *'kililochachin'* (*our regions*). She also had airtime on Addis FM 97.10 where she used to air considerable number of programs such as *'yekifele ketemoch Zena'* (sub city news), *Setoch* (Women), *Wetatoch* (the youths), *'yeastenagach meskot'* (host's window), *tawaki sewoch* (*famous people*), *'yegazetegnoch kib terepeza'* (*Journalists Round Table*) and *'Koyita ke Mimi Sibhatu gar'* (*stay with Mimi Sibhatu*). Most of these programs are now aired on Zami FM 90.70. The motto of Zami FM 90.70 is *'The voice, the difference'*. This motto illustrates that Zami FM serves as the voice of the public that makes a difference by giving quality services to the society it aims to serve. Zami FM broadcasts for 18hours a day. The station is financed by advertising, sponsorship and air time sell. This station pays 75 thousand birr annual licensing fee for the Ethiopian Broadcasting Authority (EBA).

1.9.1.2 Sheger FM 102.10

The first company that was granted FM commercial license by EBA was the Adei-Tinsae and Kinetibabat Promotion plc owned by Meaza Birru and Teferi Alemu, prominent radio personality and general manager of the company. Sheger FM was issued license in April 2006 from the Ethiopian Broadcasting Authority (EBA). It was the first ever privately owned commercial radio in Ethiopia that started transmission on October 4, 2007. The station started its first day transmission with the song of Tilahun Gessese, the music legend of Ethiopia.

Previously, Meaza used to run a weekly eight hour entertainment show Called *Chewata* on the state owned Addis FM 97.10 every Saturday. Sheger FM features entertainment, news and talk shows or social issues. The motto of Sheger FM Is “*Sheger yenantewu radiyo*” (*It is about you*). Sheger is based in capital city, Addis Ababa and broadcasts to urban dwellers of the city and its surrounding areas covering a radius of about 150KM. Sheger FM radio stations broadcasts for 18 hours a day. Sheger FM is named after the old name of the capital city, Addis Ababa.

Chapter Two

2. Review of Related Literature and Conceptual Framework

This chapter looks at the comprehensive relationship between development and the mass media in general, and radio in particular. In this section the theoretical framework that is pertinent to the topic of radio and development is discussed to establish the context in which the study is undertaken. It begins with defining the concept of development, and proceeds to examine some of the most critical dimensions of development including democracy, free press and participatory communication. It also compares the top-down development paradigm with the modern dialogical or bottom up approach, and presents some of the most popular theories about mass media effects on the audience, with regard to development. The contribution of the mass media as a tool for social change is also presented under this chapter.

2.1 The Concept of Development

Since the mid 20th century, development has become a term synonymous with growth, modernization and social change (Matterlat, 1998:36). These concepts, which are most often applied to the Third World, have been at the centre of many scholarly studies. However, scholars have not been able to agree on a single definition of development perhaps because of the diverse nature of the concept (Fisher, 2001; Sparks, 2001; Waisboard, 2001). The meaning of development in one part of the world may be different from that of another area. Development for each country has to be seen in terms of that country's own needs, which in turn must be related to its unique circumstances of climatic, historical, cultural and social conditions as well as human and physical resources.

This is because each country is considered peculiar in its own physical environment, culture, natural resources, and general way of life (Fisher, 2001; Servaes et al., 1996). Of course, there are some similarities here and there, but each country remains unique in its own setting. In 1973, when opinions were molding in support of equity, social justice, access and participation, a working committee of the International Broadcast Institute meeting at Cologne on "Communication in Support of Development" defined

development as the improvement of the well being of the individual and the betterment of the quality of his/her life.

Even at the time when the world was still basing all hopes of development on industrialization and economic growth, Inayatullah (1967:101) drew attention to what development meant in reality to developing countries. His aim was to identify the specific roles which development should play, giving it a holistic perspective. Thus, he defined the concept as “change toward patterns of society that allows better realization of human values, that allows a society a greater control over its environments, and over its own political destiny, and that enables its individuals to gain increased control over their own matters.”

In support of Inayatullah, Rogers (1976:345) redefined development as “a widely participatory process of social change and material advancement (including greater equality, freedom and other valued qualities) for the majority of the people through gaining greater control over their environment.” He saw development as a type of social change in which new ideas were introduced into a social system in order to produce higher per capita incomes and improve social organizations.

In other words, development is a widely participatory process of social change in a society, intended to bring about both social and economic advancement, including greater equality freedom and other valued qualities, for the majority of the people through their gaining greater control over their environment. This later quality, control over the environment, is similar to self efficacy, defined as the degree to which an individual believes he/she is able to control over his/her future(Bandura, 1998).

According to Madzingre (2001) development must encompass more than material and financial status of people. In addition to improvement in per capita income and living standard, it also involves adequate changes in institutional and social structures, attitudes, norms, customs and beliefs.

For researchers like Chugn development is the qualitative improvement which includes the fulfillment of basic needs, the reduction of poverty and inequality, gainful employment and participation of the society in it (Chugn, 2003).

Servaes (1996) defines development as a multidimensional process that involves change in social structures, attitudes, institutions, economic growth, reduction of inequality and the eradication of poverty (Servaes et al.,1996:82-83).In olden fashion, development meant the poor countries imitating the “developed West” and ‘abandoning traditional’, ‘barbaric’ or ‘uncivilized’ technologies and cultures in favor of the modern westernized ones(Thusu,2000).Latter scholars coined the term another development ,which calls for satisfaction of needs ,endogenous self reliance ,participatory democracy and life in harmony with the environment-now popularly known as sustainable development(Servaes etal.,1996;Waisboard ,2001).

According to Servaes (1999) development is one of the oldest and most powerful of all western ideas about social progress or lack of it. It can be traced to as far as the works of the 19th century philosophers such as Condorcet, Comte, Durkheim, Saint-Simon, Spencer and even Karl Marx (Servaes, 1999:19).

During the late 1940s and 1950s,development thinkers viewed the problem of underdevelopment or backwardness in the third world’ as something that could be solved by importing the technologies, and mechanical or human skills from the West mainly Europe and the USA to the poor, underdeveloped countries(Matterlat and Matterlat,1998 ;Sparks,2001;Thussu,2000).This approach, which became the dominant paradigm until 1970s, looked at development as a linear top-down process(Matterlat and Matterlat,1998).

So the opinion and knowledge of the local people from areas where such developmental programs were channeled were hardly sought, especially during design or planning stage of such projects. Soon such programs failed or had minimal success.

This prompted the development implementers to realize the need to gather local views because an outside view of a society's development may be very different from an assessment done by the society itself; and different parts of the world were/are endowed with different cultures and natural resources (Servaes, 2001; Thusu, 2000). Development for each country has to be seen in terms of that country's own needs, which in turn must be related to its unique circumstances of climatic, historical, cultural and social conditions as well as human and physical resources. Jan Servaes, in his article, "Rethinking Development Communication: One world, Multiple Cultures," makes the following valid point:

In other words, each society must attempt to delineate its own strategy to development, based on its own ecology and culture. Therefore, it should not attempt to blindly imitate program and strategies of other countries with a totally different historical and cultural background (Servaes, 1990, p.38).

Fisher (2001:52) looks at development as the material and spiritual quality of human life. Most modern day scholars and development agencies agree that for whatever type of development to be achieved, all aspects that affect the welfare of human beings must be taken into consideration (Sparks, 2001). Many development theorists now look at it from the point of view of the universal human rights benchmark, as enshrined in the United Nations (UN) Universal Declaration of Human Rights (UDHR), which was adopted on December 10, 1948 by the UN General Assembly. This covers everything that is good for life of a human being.

Generally, the above definitions given by different scholars show clearly that development is a multifaceted concept. This is why it generally means different things to different people, and in different disciplines. These concepts (angles), from which development is viewed, of course, are not exclusive; they are interwoven. Together, they stress the fact that development is a normative concept in that it assumes that existing conditions are no longer conducive to human dignity and socio economic advancement, and therefore should be changed for the better.

Therefore, though seen from different perspectives, development means one basic thing in all perspectives and to all people - a change for the better in the human, cultural, socioeconomic, and political conditions of the individual and consequently of the society. It is not solely a matter of technology or of gross national product; more importantly, it is a matter of increased knowledge and skills, growth of new consciousness, expansion of human mind, the uplifting of the human spirit, and the fusion of human confidence.

2.2 Development Media Theory

The central focus of development media theory is to foster a partnership between national governments and mass media to promote national development (Musa 1997). Media organizations and professional and government agencies and officials are expected to work closely together to achieve national goals rather than assume an antagonistic relationship.

McQuil (1984) identified the development media theoretical perspective as an alternate model to the four traditional historical models of media and society (authoritarian, libertarian, social responsibility, and soviet or neo authoritarian) which do not accurately describe media system in much of the third world. The primary purpose of media, according to development media theory is to promote economic development, social change and nation building. The view that media are national tools of development is prevalent where governments exert strong control over the mass media.

According to Denis McQuil, the development media theory is appropriate to the media situation in developing countries because such countries have their own specific economic, political and social requirements and it is often felt that the media whether private or public should carry out positive development tasks. McQuil further noted that these media should be subordinate to the needs of developing state so as to encourage development in all sectors. He also says that the media instead of being destructive should be constructive.

2.3. Development Communication Overview

Although the concept of development communication has been with us for a long time, recognition of its importance for socio cultural, economic and political development and utilization of its approaches and methods did not gain public and academic acceptance until the early 1960s. It has been subjected to intellectual skepticism and public doubts and has been misinterpreted and misapplied; recently, questions of its relevance to developed societies have been raised. Development communication is a universal need – a development imperative without which concrete economic and social developments would be difficult to achieve (Moemeka, 1994:3).

Academic interest in the potential role of communication for promoting national development surfaced shortly after the Second World War. Daniel Lerner's book, 'The passing of Traditional Society' (1958) could be considered a milestone for the study of communication in national development. While others had presented research findings on communication and political awareness, it was Lerner who, in a manner that caught the imagination of the academic world, identified participation in mass media as a major factor of modernization along with literacy, urbanization, and political participation (Godwin C.Chu, 1994:37).

In a very concise way, development communication is the application of the processes of communication to the development process. In other words, development communication is the use of the principles and practices of the exchange of ideas to achieve development objectives. It is or should be, therefore, an element of the management process in the overall planning and implementation of development programs.

In every broad sense, development is "the art and science of human communication applied to the speedy transformation of a country (economic growth, modernization, industrialization etc) and the mass of its people (self actualization, fulfillment of human potentials, greater social justice etc) through the identification and utilization of appropriate expertise in development process that will assist in increasing participation of intended beneficiaries at the grassroots level (Rosario Braid, 1979:12).

Because it is communication with a social conscience, development communication is heavily oriented toward the human aspects of development. This means that physical and economic growth are important only in so far as they help to improve the human condition, that is if functionality of physical conditions does not produce dysfunctions in human conditions. Even though, development communication is primarily associated with rural development and the developing societies, it is also concerned with urban and suburban problems, as well as with social problems in developed societies.

In fact, development communication is not merely a matter of transmitting information about how things can be done better by using available resources and facilities. It is much more than the exchange of problem solving information. It also involves the generation of psychic mobility or empathy, raising aspirations and willingness to work hard to meet those aspirations, teaching of new skills, and encouragement of local participation in development activities.

Moreover, it performs the broader function of helping people to restructure their mental framework in interpreting specific events and phenomena and to relate to the broader world beyond their immediate environments. To be effective in doing this, communication activities in development must be interwoven with socio cultural, economic, and political processes. True and effective community development requires the participation of every segment of the nation –rural, urban city, suburban, and every sector –government and private and public business (Andrew Moemeka, 1994, 14-15). There are three important theories in connection with the development communication that need to be addressed.

2.3.1 Modernization

Studies about development were heavily dominated by modernization theory which applied insights from communication models to address the shortcoming of development and modernization in Third World countries. The concept of modernization refers to the fundamental proposition that people in traditional societies should adopt the

characteristics of the modern societies in order to modernize their social, political and economic institutions (Foster-Carter, 1985:13). This theory saw the problem of the Third World countries as emanating from lack of information and traditional cultural practices that hindered development. The remedy to these problems was believed to be communication.

The modernization paradigm dominated intellectual thinking from around 1945 to 1965 (Servaes, 1995:40), and communication played a crucial role within it. Daniel Lerner(1958) and Wilber Schramm (1964) were influential in this regard because their work stressed the role of communication in development(Servaes,2002:15-16).They theorized that communication was the transmission of information from Western World to the Third World. They had strong belief that if traditional societies were exposed to the mass media, they would also be exposed to modern western attitudes which would make them change (Servaes, 2002:15-16; Melkote and Steeves, 2007:71).

Lerner (1958) introduced an evolutionary modernization theory by presenting different stages that had to articulate the process of modernization and the sequence in which those stages had to occur. Development according to Lerner starts with a nucleus of mobile, change accepting personalities followed by interaction of urbanization, literacy, industrialization, higher per capita income and political participation. The major driving force behind these personalities is empathy, a psychological attribute that capacitates individuals to easily adjust to or emulate modern environments and to be future oriented and rational.

In this process, the modern media stimulate, in direct and indirect ways, mobility and economic development; they are motivators and movers for change and modernization (Servaes, 2002:25).The media were thus viewed as agents of modernization in the sense that once urbanization occurred, literacy rate would rise. Consequently, industrial development would accelerate, resulting in the growth of the mass media which would spread literacy (Melkote and Steeves, 2001:116).

Building upon Lerner's theory, Schramm (1964) also supported the idea of introducing empathy in traditional cultures but used a more sympathetic approach. He argued that "the modern mass media supplement and complement as mobility multipliers, the oral channels of traditional society"(Servaes,2002:25).He believed that the mass media could speed up and ease the long slow transformation that was necessary for economic growth and the mobilization of human resources. He stated that they could do this in two ways. At the micro level they could play an educational role to prepare individuals for development by creating a climate of change. At the macro level, leaders could use them in top down communication to disseminate development information (Melkote, 1991: 85-86).

Although Schramm (1964) recognized the importance of oral communication channels of traditional society, the modernization paradigm remained in favor of mass media communication. In the 1950s and 1960s scholars did not only enthusiastically accept the role of mass media in modernization but also ventured into research activity to demonstrate the correlation between exposure to the mass media and modernity (Melkote, 1991:88). In connection with modernization theory there are two important media effects theories that need be discussed here: Diffusion of innovations and the Two-Step Flow hypothesis.

2.3.1.1 Diffusion of Innovations

Everret Rogers (1962&1983) developed the diffusion of innovations theory as another communication model of modernization. He defined modernization as a process of diffusion where individuals move from a traditional way of life to a different, more technically developed and more rapidly changing life. In this model an innovation , which is new idea or practice, is communicated through certain media over time among members of social group with the aim of changing their way of thinking and doing things.

The model sees development as a type of social change in which new ideas are introduced into a social system to improve agriculture, health, education and politics. To

put it in Roger's own words, "development communication is a process by which an idea is transferred from a source to a receiver with the intent to change his/her behavior. Usually the source wants to alter the receiver's knowledge of some idea, create or change his attitude toward the idea, or persuade him to adopt the idea as part of his regular behavior" (Rogers, 1962 in Waisboard 2000:4).

This model worked on the premise that new ideas diffuse over time according to individual's stage. Rogers distinguished five different stages in the diffusion process through which an individual goes in the adoption of innovations: awareness, interest, evaluation, trial and adoption or rejection. The role of mass media is evident in the first stage which is awareness, where the traditional society is exposed to the new ideas or innovations. Rogers proposed that early adopters act as models to emulate and generate a climate of acceptance and appetite for change, and those who are slow to adopt are laggards. This latter category was assumed to describe the vast majority of the population in the Third World (Rogers, 1962 in Waisboard).

Moreover, what these scholars overlooked was the fact it was not only the lack of information which was the sole contributor of underdevelopment in the Third world countries. There were factors which communication alone could not solve. The major failure of the modernization theorists was their concentration on one factor alone with total disregard of other factors like trained human resource, marginalization by the developed nations, and so on.

The modernization paradigm has been criticized for not allowing people's participation at the grass roots level. Usually, problems are identified and solutions offered at top levels of government or development agencies. The top down flow of information occurs from government or development agencies to the local communities because it is considered that grassroots participation is slow, insufficient and that people at grassroots do not know best what is good for them. In recent years, however, many scholars recommended that "people who are objects of policy need to be involved in the definition, design and the execution of the development process" (Melkote,1991).

2.3.1.2 Two- Step Flow Hypothesis

This is one of the most popular media effects theories, and is somehow related to the diffusion of innovation hypothesis. The two- step model emerged in 1940 when Paul Lazarsfeld, Bernard Berelson and Hazel Gaudet conducted the first full-scale investigation of the effects of political mass communication in America. Their aim was to find out whether the mass media had immediate, direct and powerful effects (magic bullet) on the audience and their reaction. As it turned out, the study, which covered 600 voters in Erie County, Ohio, discovered that unlike in the magic bullet theory, the mass media effects were minimal (Sparks, 2001:365). Consequently, Lazarsfeld and his colleagues developed the notion of a two-step flow of media messages, and that the audience has the ability to “select and interpret media messages” (Franklin et al., 2005:266).

Their conclusion was that messages filter through from the mass media to opinion leaders, peers or family, who then play vital roles in decisions that people make after being exposed to media messages. Opinion leaders are members of social groups who are better informed and knowledgeable on certain issues. Matterlat & Matterlat (1998:34) explains what the two steps mean “The first step involves people who are relatively well informed because they are directly exposed to the media; the second step involves those who have less contact with the media, and depend on others for information.”

This hypothesis was later developed by Katz and Lazarsfeld in the 1950s, but with the main conclusion emphasizing the earlier findings that media images do not have a direct impact on the audience. This view of media effects was corroborated by a number of other latter investigations, and came to be dubbed the ‘limited effects paradigm’ of media influence. Just as in diffusion of innovation model, the two-step flow theory helps to explain the role interpersonal communication plays in enhancing media effects. The general conclusion of this line of thought is that mass communication is less likely than personal influence to have a direct effect on social behavior. Mass communication is important in spreading awareness of new possibilities and practices, but at the stage at

which decisions are being made about whether to adopt or not to adopt innovations, personal communication is far more likely to be influential (Servaes, 2002:23-24).

However, Fisher (2001) stresses that media messages and interpersonal influences complement each other in any mass communication campaign. Fisher quotes Professor Kenneth Eapen renowned scholar of “mass communication and national development”, who reinforced the discourse that effective communication is essential to meaningful development:

Mass media may create general awareness and facilitate development of appropriate attitudes. However, their input must be meaningful. Mass media messages cannot be disseminated without human interaction. There is little doubt that people do learn from mass media, but to be translated into action, these learnings require support from various forms of interpersonal communication and on the spot support. If development is to be effective, local goals must tie the mass media in projects to traditional communication channels (Fisher, 2001:54 as cited in Oswich, 2004:19).

Although it offered a “salutary caution against the contemporary assumption of media as an all powerful Leviathan” (Franklin et al., 2005:267), the two –step flow model of media effects is criticized by some scholars for greatly underrating the power of the media. Lazarsfeld et al. did not distinguish between media effects on political opinions and other social spheres; their study focusing solely on politics during the four weeks of US elections in 1940. The study did not look at long term influence of television on attitudes, for instance.

2.3.2 Dependency Theory

The second approach to development is the dependency model (Narula and Pearce, 1986), a critique of modernization/diffusion theories that focus on the domestic environment as presenting a stumbling block to development in the Third World Countries. This theory originally developed in Latin America. The dependency model was informed by Marxist and Critical theories according to which the problems of the Third World countries reflected the general dynamics of capitalist development.

Development problems responded to the unequal distribution of resources created by the global expansion of Western capitalism (Waisboard, 2002:16).

According to dependency theorists, the problems of underdevelopment were not internal to Third World countries as the modernization theorists contend but were determined by external factors and the way the former colonies were integrated into the world economy (Waisboard, 2002:16, Servaes, 2002:34). The dependency theorists hold that “the international sociopolitical system decisively determines the course of development within each nation” (Narula and Pearce, 1986, p.45). They also vigorously stated that the problems of the under developed world were political rather than the result of the lack of information (Hornik, 1988, in Waisboard, 2002:16). What kept the Third World countries underdeveloped were social and economic factors, namely the dominated position that those countries had in the global order. The Third World countries were dependent on the west, particularly on the United States of America.

Asides from external problems, internal structures were also responsible for the problems of underdevelopment. Dependency positions charged development programs for failing to address structures of inequality and targeting individual rather than social factors. Unequal land distribution, lack of credit for peasants, and poor health care services strongly limited the possibilities for an overall improvement in social conditions that could make it possible for people to adopt new attitudes and behaviors.

Moreover, innovations promoted by development programs were adopted by individuals from higher socioeconomic strata living in cities rather than rural and poor populations. In singling out the mass media as having a central role in introducing innovations, modernization theories ignored the issue of media ownership and control (Waisboard, 2002). Urban and powerful interests controlled the media that is supposed to promote development.

The media were not interested in championing social goals or helping underprivileged populations but in transmitting entertainment and trivial information. The relation

between media structure and content was virtually ignored in modernization theories. Only a small percentage of programming was devoted to development issues and in regions such as Latin America, the media were commercially run and their central goal was profit-making not social change.

Waisboard (2002) argues that the solution to under development problems was essentially political, rather than merely informational. What was required was social change in order to transform the general distribution of power and resources. Information and media policies were necessary to deal with communication problems. Solutions to underdevelopment required major changes in media structures that were dominated by commercial principles and foreign interests. Policies needed to promote national and public goals that could put the media in the service of the people rather than as pipelines for capitalist ideologies.

2.3.3 Another Development Theory

Another Development Theory is also known as Multiplicity Theory or Alternative Theory. The concept of another development was first articulated in the industrialized nations of North Europe. The proponents of Another Development Paradigm defined development as need oriented, endogenous, self-reliant, ecologically sound and based on participatory democracy and structural transformation (Servaes, 1996:32, in Peter Mathews, 2004). In other words, for Another Development theorists, development is the issue of welfare, equality and democratic rights and it should be people centered development, and in harmony with the environment to improve the chances of self reliance and a sustainable resources use (Servaes, 1999:78).

According to Todro(1977) Another development theory contends that development must be seen as a multi-dimensional process involving major changes in social structures, popular attitudes and national institutions as well as the acceleration of economic growth, the reduction of inequality and the eradication of absolute poverty(Todro1977:62, in Serveas,2002:76). The central idea is that there is no universal path to development –it must be conceived as an integral, multidimensional and dialectic process that can differ from one society to another.

Accordingly, development in its very essence, must represent the entire gamut of change by which an entire social system, tuned to the diverse basic needs and desires of individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory towards a situation or condition of life regarded as materially and spiritually better. Therefore, development for society means development of the collective personality of society.

Another Development paradigm puts emphasis on reducing inequalities and on improving the condition of the poorest of the poor by meeting their basic needs. Another development theory focuses on community access and participation in development projects. It sees access as the use of media for public service (Servaes, 1996:79) and participation as a process of empowering the people to participate in identifying the problem or designing a development programs (Melkote, 1991:237 as quoted in Peter Mathew 2004). Here individuals are active in development programs and processes, they contribute ideas, take initiatives, articulate their needs and problems and assert their autonomy.

Thus participation requires a higher level of people's involvement in the communication systems especially the media (Peter Mathews, 2004). People have to be involved in the production process, management, and planning of the communication system. Melkote argues that there should be a communication system that "allow for knowledge sharing on a co-equal basis rather than by a top-down transmission of information and persuasion". Melkote (1991) explains the importance to development of such an approach:

Communication on a co-equal basis is ethically correct and practically more relevant and useful. Promising a more democratic forum for communication supports the right to communicate a basic human right recognized by the United Nations Charter affording access to communication channels to all people at the national, local and individual levels. Practically, it is important too. By allowing a symmetrical exchange

of ideas between senders and receivers, it provides access to the store house of useful information and ideas of people at the grassroots (p.252).

Generally, these three development paradigms still do find support among academics, policymakers, and the general public. Today, these paradigms still have their proponents and opponents, and are thus used in specific circles by policy makers, and the public at large.

2.4 Contemporary Paradigm of Global Development

As mentioned earlier in this chapter, development might mean different things, to different people. But of late, global development organizations like the United Nations (UN), the World Bank and the International Monetary Fund, have codified standard indicators of development. For this study, we refer to this as 'contemporary paradigm of development'. The UN Development Program (UNDP) has a Human Development Index (HDI), a composite indicator which it uses to measure and rank the progress in different countries every year-which findings are published in its annual Human Development Report (HDR).

The HDI covers three broad dimensions of human welfare: income, education and health. These are then broken down to numerous significant indicators of human development. They include life expectancy, adult literacy, enrollment in schools, gender equality, infant mortality, maternal mortality, access to information, health services, transport and communication, child rights, democracy and food security. Other elements encompass employment, capital intensive technology, investment, and access to water and electricity (Norris and Zinnbauer, 2002).

Servaes (1999:14) says "In sum, it is safe to say that today scholars, as well as policymakers, look upon development as an ethical-political process of social change. It is therefore safe to conclude that modern theorists see the whole dimension of human life as a yardstick for gauging development."

Media communication is no longer seen as simply top down flow of information exemplified by the delivery of messages through the national press, radio and television to health and agricultural extension services or to mobilize populations behind government development programs. Nor are populations regarded as one mass to be blanketed with the same message, but rather as communities with differing needs and perspectives on the world (Mody, 1991; Melkote, 1991 cited in Pat Norrish).

2.4.1 Democracy and Diversity of Radio Channels

Democracy is defined differently by different scholars. However, there are key elements that determine whether a society is democratic or not. These include the rule of law, respect for human rights, transparency and accountability by local leaders, regular and free elections of leaders, freedom of expression and of the press, justice and equal opportunity for all members of the community (White, 2001). As the UNDP puts it in its annual HDR 2005:

Democracy is a fundamental aspect of human development. It is both intrinsically valuable, and therefore a human development indicator in its own right, and a means towards wider human development goals (UNDP, 2005:20).

It is important to study the relationship between radio and democracy because, as Hendy (2000:139) explains, “radio imbues itself with an aura of democracy.” In a free society, the multiplicity of opinions and expressions through debates, talk shows, phone-in etc on radio is good for the community. This makes radio a free marketplace of ideas through which different views can make audiences learn to be discernible (Hendy, 2000:139). The theory of diversity of channels of communication believes that whenever there are more channels of communication, like a number of radio stations within a community, the audience has the opportunity to absorb various information, through various sources. This is good because only one source or channel can manipulate the population. McQuil (2005) argues that the diversity of channels though not an end by itself is an important attribute of development (McQuil, 2005:91, in Oswich, 2004:16). The president of the World Bank, James Wolfense, put it briefly:

A free press is not a luxury. A free press is the absolute core of equitable development, because if you cannot enfranchise poor people, if they do not

have a right to expression, if there is no searchlight on corruption and equitable practices, you cannot build the public consensus needed to bring about change (Norris & Zinnbauer, 2002:4).

Classical liberal theorists suggest that the free press strengthens the process of democratization, and human rights, and by keeping the governments under constant monitoring and checks. A free press also helps the public to scrutinize those in authority, highlighting policy failures, maladministration, scandals and corruption, and act as “the voice of the disadvantaged” (Norris & Zinnbauer, 2000:4). In this context, radio, like other mass media, can be effective in promoting development and good governance as long as there is press freedom and diversity of access to the media by the public.

As cited in Oswich (2004), Norris and Zinnbauer (2002:2) put forward that mass media will have a positive impact on good governance and human development if they function effectively as a watch dog holding the powerful to account, and “a civic forum facilitating a diversity of voices in public debate.”

2.4.2 Radio and Participatory Communication

Waisboard (2001) as cited in Oswich (2004) defines participatory communication as the process by which people within a particular community “create and share information with one another in order to reach a mutual understanding (Oswich, 2004:20). In the case of radios, it means debates or other active forms of participation in the decision making, production and the trashing out of numerous diverse ideas over radio. This can be on any pertinent issue affecting the community’s welfare.

Hendy (2000:195) quotes German playwright, Bertolt Brecht to have once urged against radio being a channel through which homes passively received information and entertainment: If listeners could transmit as well as receive, he argued, then they would become producers of radio as well as consumers, and it would be a truly public, two way forum of communication. Scholars have particularly singled out the power of the FM radios, which brings the radio station closer to a small, local audience. This is certainly significant for the grassroots masses, which hardly ever had a chance to express their

views on centralized AM radios based in the capital cities (Kivikuru, 2006; Streeten, 2002).

The closer the radio is to the audience, the easier it is for the social and environmental needs of the masses to be considered during program production and feedback – hence dialogical communication which is crucial for development. In fact, some scholars have argued that radio is part of the society itself, and the way radio works in any society reflects the society's context.

2.4.3 Radio as a Tool of Social Change

According to Andrew Moemeka (1994) localities that are development starved or underprivileged, whether in the developed or in the developing world need education in order to develop. By education here we meant the creation of an environment in which awareness is at its height, aspirations rational raised, and willingness to work hard enough to progress becomes the rule rather than the expectation (Moemeka, 1981:9). This education is not for examination and certificates, but for existence and certitude.

Education seen in this light find support in Hickey et al (1969) definition of community education as:

A process that concerns itself with everything that affects the well being of all citizens within a given community (extending its role) from one of the traditional concept of teaching children to one of identifying the needs, problems and wants of the community and then assisting in the development of facilities, programs, staff and leadership towards the end of improving the entire community.

While this type of education can be successfully carried out within communities through face to face communication, the pace of success and expansion of activities are generally faster if mass media communication is added. Even though it is held that interpersonal communication generally is considered more effective in inducing attitude and behavior changes, it is also true that two media are better than one in achieving desired objectives (Rogers et al, 1977:363).

Radio has been used in community education for development for many, many years. The importance of radio as a means of learning and attention has been tremendous and overwhelming. It was also found that the information poor segments of the population were radio have-nots. In Ethiopia, radio should not only be taken as the source of learning but is also creating its own classes of information rich and information poor (UNICEF, 1990:64). Radio as a community oriented medium responds to community's needs and contribute toward development of community.

Since 1960's, UNESCO has been stressing the importance of radio broadcasting in community education, especially in rural and/or slum areas of developing societies. The organization's faith in radio is based on medium's unique characteristics. It is cheap to purchase, and therefore is the one mass medium with which the rural and slum communities are familiar; it is versatile in utilization; and anyone –literate or illiterate – can learn from it (Moemeka, 1994:125).

The part which radio plays in the transmission of information and culture is generally beyond question. The general impression is that the basic role of radio (and other media) is to survey the environment, collect stories about everyday occurrences, transform them into news and information, and transmit these back to society through dissemination. Underlying the performance of this role is the belief that radio, as well as other media of mass communication, has the power to fully control our behavior.

Hence, Sproule (1989) is convinced that the hypodermic needle theory is still largely the underlying basis of the use of mass media communication. Radio must be changed from mere information –disseminating medium to an educational medium in order to make it an effective instrument in the task of community education, which is the first step toward ensuring community development.

Radio's effectiveness depends, however, not only on its intrinsic qualities but more importantly on how it is used and for what purposes. Any use of radio as an educational

medium should be based on the effects that radio is expected to have on listening audiences, on the level of target audiences participation, on the structure of reception possible, and on the level of target audience participation, on the structure of reception possible, and on the amount of learning and social change that is desired or likely to occur. Here it would be important to see the effective approaches used by the media specifically by the radio to educate the audience and persuade them to adopt certain behavior.

2.4.3.1 Entertainment-Education

One reason why the entertainment education strategy is being implemented in much of world is because of its grounding in development theory. Entertainment- education is a communication strategy to disseminate information through the media. As applied in development communication, it was originally developed in Mexico in the mid 1970s and has been used in 75 countries, including India, Nigeria, the Philippines, Turkey, Gambia and Pakistan. Classic examples of this approach have been soap operas in Latin America and India that were intended to provide information about family planning, sexual behavior and health issues. Literacy and agricultural development have also been central themes of several entertainment education efforts.

Entertainment- education is not a theory but a strategy to maximize the reach and effectiveness of development messages through the combination of entertainment and education. The fact that its premises are derived from socio- psychology, human communication theories place entertainment-education in the modernization/diffusion theory trunk. Like diffusion theory, it is concerned with behavior change through the dissemination of information. It is based on Stanford professor Albert Bandura's (1977) social Learning theory, a framework currently dominant in health promotion. Entertainment-education is premised on the idea that individuals learn behavior by observing role models, particularly in the mass media. Imitation and influence are the expected outcomes of interventions. This process depends on the existence of role models in the messages: good models, bad models and those who are in transition from bad to good (Waisboard, 2002:13).

Entertainment –education refers to “the process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience knowledge about an educational issue, create favorable attitudes, and change overt behavior” (Singhal and Rogers, 1999 cited in Waisboard, 2002:13).Its focus is on how entertainment media such as operas, songs, cartoons, comics and theater can be used to transmit information that can result in pro-social behavior. Certainly, the use of entertainment for social purposes is not new as they have been used for centuries.

One of the starting points of entertainment- education is that populations around the world are widely exposed to entertainment media content. The heavy consumption of media messages suggests that the media have an unmatched capacity to tell people how to dress, talk and think. The problem is, as numerous studies document, that entertainment messages are rarely positive. In an attempt to maximize audiences by appealing to the lowest denominator, the media is filled with anti-social messages such as violence, racism, stereotyping, and sexual promiscuity. However, the pervasiveness of the media provides numerous opportunities to communicate messages that can help people in solving a myriad of the problems that they confront.

Another central premise is that education does not necessarily need to be dull but it incorporate entertainment formats that generate pro-social attitudes and behavior. This could solve the problem that audiences find social messages uninteresting and boring, and prefer to consume entertainment media. What characterizes the latter is the intention of the messages to divert rather than to educate and capture audiences’ interest. These characteristics should not be dismissed as superficial and mindless but need to be closely examined to analyze the potential of entertainment to educate the people in an engaging manner (Waisboard, 2002:14).

2.4.3.2 Social Marketing

Social marketing has been one of the approaches that have carried forward the premises of diffusion of innovation and behaviors change models. Since the 1970's, social marketing has been one of the most influential strategies in the field of development communication (Waisboard, 2002:6).

Social marketing is an advertising technique used for selling social messages. Such campaigns can address a variety of development needs, from health issues to environmental issues. It is marketing's response to the need to be socially relevant and socially responsible. It is the reaction of marketing as both discipline and industry to be sensitive to social issues and strive towards the social good.

Social marketing consisted of putting into practice standard techniques in commercial marketing to promote pro-social behavior. It grew out of the disciplines of advertising and marketing in the United States. This means that social marketing imported theories of consumer into development communication from marketing and advertising. The central premise of these disciplines underlies social marketing strategies: the goal of an advertising/marketing campaign is to make the public aware about the existence, the price, and the benefits of specific products.

One of the standard definitions of social marketing is the one given by Andreasen (1994:110) as quoted by Waisboard. He defines social marketing as the adaptation of commercial marketing technologies to programs designed to influence the voluntary behavior of target audience to improve their personal welfare and that of the society of which they are a part. Unlike commercial marketing, which is not concerned with the social consequences of its actions, the social marketing model centers on communication campaigns designed to promote socially beneficial practices or products in a target group. Social marketing has been used in developing countries in many interventions such as condom use, breast feeding, family planning, nutrition, agricultural reforms and immunization programs.

For instance, social marketing's goal is to position a product such as condom by giving information that could help fulfill, rather than create, uncovered demand. It intends to reduce the psychological, social, economic and practical distance between the user and the behavior (Wallack et al, 1993 in Waisboard). The goal would be to make condom affordable, available and attractive (Steson and David 1999). If couples of reproductive age do not want more children but do not use any contraceptive, the task of social marketing is to find out why and what information needs to be provided so they can make informed choices.

Theorists and practitioners identified with participatory communication have been criticizing social marketing saying that it is non participatory strategy because it treats most people as consumers than protagonists. Again they criticizes social marketing for borrowing techniques from western advertising, its concern is primarily with selling products rather than participation. However, the social marketers claim that social marketing is a two way process and that it is genuinely concerned about community participation. They also argue that social marketing allows communities to participate by acting upon health, environmental and other problems; without information, there is no participation and this is what social marketing offers (Waisboard, 2002:10).

2.5. The Social Responsibility Theory

The first formal theory of social responsibility of the press was developed by Seibert, Peterson and Schramm in 1956. This theory makes a clear link for the first time between freedom of the press and social responsibility, meaning an obligation to provide trustworthy and relevant news and information as well as opportunities for diverse voices to be heard in the public arena. This theory stresses responsibility of the media to the society it serves as opposed to freedom per se. The social responsibility theorists take the position that the media need of necessarily to assume both the moral and legal responsibilities for all that they publish for the general good of the society.

Social responsibility was presented as the third theory in their book *Four Theories of the press*, alongside Authoritarian, Libertarian and Soviet theories. One pivotal

characteristics of their view is an emphasis on the media's responsibility to use its powerful position to ensure appropriate delivery of information to audiences, furthermore, if the media fails in carrying out its responsibility, it may be relevant to have a regulatory instance enforce it.

The power and near monopoly position of the media impose on them an obligation to be socially responsible, to see that all sides are fairly presented and that if the media do not take on themselves it may be necessary for some other agency of the public to enforce it (Seibert et al., 1956 as quoted by Melisande Middleton, 2009).

In the theory put forth by Seibert et al the concept of the public interest, albeit inexplicitly, lies at the heart of the definition of social responsibility. This highlights the crucial role of the communication sector in shaping societal processes: the formation of public opinion and civil society movement, social and political development patterns, including more tangible processes such as the unfurling of elections campaigns and their outcome.

The social responsibility theory allows individual ownership of the mass media but such owners and their media are credited with obligations to society i.e. obligations to provide information, to allow a diversity of views, to encourage the best and most professional of journalistic activity- so as to pursue truth and knowledge.

The theories that I have discussed in this chapter primarily development media theory and social responsibility theory serve as the ground of this research project.

Chapter Three

3. Research Methodology

3.1 Research Design

This chapter presents the methods employed in the gathering, analysis and interpretation the data. It also explains the reasons for choosing the two FM radio stations for the study, as well as the selection of the interviews and focus groups participants. In order to widen the scope of the data from the individual interviews and the focus groups, I also collected a full week program schedule from the stations that I think is useful for mapping and comparing the major educational and development programs aired over the week by the stations.

This chapter gives a detailed discussion of the methodology employed to collect data for this paper. I have used entirely qualitative research methodology, using two private FM radios as a case study to investigate their place in the social development. The data collection methods include focus group discussion and interviews. In addition, I requested the contents of each day as outlined in the programs of the radio stations.

3.1.1 Qualitative Study

This study took the form of qualitative research design since qualitative study involves in depth investigation of knowledge (Grix 2004:119).

The Qualitative approach is used since it gives an inside understanding of the phenomenon to be studied. In other words, qualitative research is concerned to unravel from within the internal logic of the behaviors and ways of thinking that are characteristics the culture concerned (Alasuutari 1998:63).

Grix (2004:120) argues that qualitative study involves the interpretation of where by the researcher analyses cases, usually few in number, in their social and cultural context over a period of time. Since qualitative allows the use of a variety of technique of inquiry

(Walsh in Seal, 2004: 28) I used primarily Focus group discussion and interview to generate the data needed for this study.

3.1.1.1 Focus Group Discussion

Originally, I conducted focus group discussion with the listeners of Sheger FM 102.10 and Zami FM 90.70. Focus groups are a free form of discussion by a group of people, led by a moderator, designed to obtain information about some topic (Berger, 2000:122). A topic guide to aid discussion is usually prepared beforehand and the researcher usually chairs the group to ensure that a range of aspects of the topic are explored. In this method, the researcher brings together a small number of subjects usually five to six people to discuss the topic under study.

The group size in the focus group discussion is kept deliberately small, so that its members do not feel intimidated but can express opinions freely. On average, each group discussion lasts between one and two hours.

Like all other methods of scientific study, focus group discussion has both its strengths and weaknesses. The most significant strength is its ability to bring together a number of people; hence the researcher is able to gather a large amount of data within a shorter time than in other methods. This makes focus groups “quick and easy”. But varying participants is not easy, and sometimes it is difficult to guarantee that people turn up on time (Morgan, 1997:13 in Oswich, 2004:26).

The fact that focus groups are driven by researcher’s interests can also be a source of weakness. According to Morgan (1997) the fact that the researcher creates and directs the groups makes them distinctly less naturalistic than participant observation so there is always some residual about the accuracy of what participants say (Morgan, 1997:14 in Oswich 2006:27).The focus group discussion method enables the researcher to ask the participants a variety of questions and explore the answers as they arise.

Data gathered from the focus groups are qualitative because “data from the focus groups do not lend themselves to quantification” (Berger, 1989:91). This is the case because “the main aim of the focus group discussion is not to build consensus, but to find out what each member of the group thinks about the topic under discussion, and to elicit from each member his or her opinions and descriptions of the behaviors of interest” (Berger, 1989:89).

For the purpose of this study, three focus group discussions, each lasting for two hours were conducted in Addis Ababa in Gulelle sub city (Shiromeda area) and Kolfe Karaneo sub city (Asko area) between May 5 and May 15, 2010. The participants of the focus group discussion were the listeners of one of the two stations under study and they were randomly selected. The first and second groups had five people each and the third group had six people. Before I included them in the focus group discussion, I asked the participants whether they are regular listeners of the FM radio stations under study. I chose people who are 20 and above years old; and at the same time the regular listeners of the stations.

As much as possible I included different participants such as shop keepers, civil servants, students, housewives and teachers in the focus group discussion to elicit different ideas from different listeners of the FM radio stations being studied.

An interview guide was prepared for the purpose of the focus group discussions. For understanding and compatibility, the discussions were conducted in Amharic, which every participant understands. All the discussions were tape recorded which was later transcribed and analyzed.

3.1.1.2 Interview

I also conducted interviews with the program managers of Sheger FM and Zami FM to get information about the educational development programs aired on the stations. Respondent interviews are face to face interviews with individuals that the researcher feels can best answer the research questions. These interviews were meant to elicit responses on the role of the stations in the development process, for example, how the

radio station offer people the opportunity to communicate and receive information, how they encourage public participation and access through debates on educational development issues.

These interviews were also meant to assess how the two FM radio stations empower people to have control over the communication process, production of content, control, management, formulation of policy and decision making process, and how they offer people the opportunity to have means of feed back to transmit their reactions and needs. The interviews allowed the interviewer to probe and control the discussion to ensure that it remained within the boundaries of discussion. Respondent interviews were conducted with the station editors and reporters of the two stations.

In this case, I used a purposive non random sampling technique. This involved choosing carefully which editors and reporters were better placed to answer the interview questions based partly on their experience of working with radio. The reporters and the editors I interviewed have been working in the station for more than a year. Their age ranges from 35 to 50. For this study, the interviews lasted about 30 minutes. All the interviews were conducted at the interviewees' own stations, tape recorded and held separately with each reporter or editor.

I also conducted qualitative document analysis of different documents including the stations program schedules. Document analysis refers to an integrated and conceptually informed method, procedure and technique for locating, identifying, retrieving, analyzing documents for their relevance, significance and meaning (David Altheide, 1996:2).

3.2 Analysis of Data

In the analysis of empirical data, I followed the steps set by Lindolf (1995), Morgan (1998) and Rubin (1995). The first step was to code the data from both the focus groups. Coding is a process in which “the researcher creatively scans and samples data texts, looks for commonalities and differences and begins to formulate categories” (Lindolf, 1995:224 in Oswich, 2006:28). Similar concepts, ideas or themes were categorized

together in order to label, separate, compile and organize the data. The dominantly appearing themes and ideas were interoperated as more important, while the seldom appearing patterns were viewed as less important in the study.

Direct quotations from the focus group participants and the interviews and exemplars were deemed to be useful in the analysis especially to advance argument. Here exemplars are incidents, examples, strips and case studies which support the researcher's hypothesis (Lindolf, 1995:229). In this research study, the hypothesis is that private FM radios are promoting educational development messages in order to address socio economic development.

The other phase was the triangulation of data which involves a compare and contrast assessment of more than one form of evidence about an object of inquiry (Lindolf, 1995:239 as quoted by Oswich, 2006). In doing the triangulations, the different data from focus groups and respondent interviews were synchronized, distilled, gleaned for evidence and compressed.

3.3 Criteria for the Selection of the FM radio stations

In the first place, my study focuses on private FM radio stations. Although there are about 20 FM radio stations in Ethiopia, most of them are based in the capital city, Addis Ababa; there are only three private FM radio stations. The private FM radio stations now on air are Sheger FM 102.10, Zami FM 90.70 and Afro FM 105.10, which are based in Addis.

For the purpose of my study I selected Sheger FM and Zami FM that were licensed by the Ethiopian Broadcasting Authority in 2006 and began broadcasting in 4 October 2007 and 12 October 2007 respectively in Addis and its surroundings. Second, these two FM radio stations are so popular among the residents of Addis and its surrounding for their entertainment and educational development messages. The other reason for selecting these radio stations for this study was that I am one of the regular listeners of these two radio stations and I feel that I am closer to them.

3.4 Limitations of the method of the study

For this research paper, I entirely used the qualitative research method of focus group discussion and respondents interview. The use of these two methods definitely cannot elicit certain answers that are provided by the combination of qualitative and quantitative research methods. I failed to use the quantitative method such as content analysis/ survey questionnaires because I had very limited time and fund. Particularly quantitative content analysis would have been the appropriate method of study as it enables the researcher to critically analyze the types of programs aired on these two FM radio stations, for example in a month time, to find out whether they air educational development programs. I did not use this method because of the above stated reasons.

Chapter Four

4. Data Analysis and Discussion

This chapter presents the qualitative interview and the focus group data; and analyzes these according to the dominant themes related to the educational development messages/themes aired on the FM radio stations.

4.1 Category of Educational Development programs

The category of educational development programs here means the different types of programs/ themes aired on the FM radio stations under study which are educational and addressing development themes. The analysis of the educational development themes is based on the importance put on them by the focus group discussion participants and individual interviews, and the development theories discussed in chapter two of this research paper. The programs are presented here in descending order of importance based on the interviewee's judgments and collective insights. It is important here to note that the category was organized on thematic areas which are educative and related to development topic.

4.1.1 News programs

Both the focus group discussion participants and interview respondents, placed news (*Zena/ware*) as one of the foremost themes aired on the FM radio stations. The news editors at both at Sheger FM 102.10 and Zami FM also agreed that the news bulletins aired mainly in the morning and evening ones are among the most listened news programs. Zami FM radio station presents news every day in the morning at 7:00am & 9:00am and at lunch time at 12:00am and in the evening at 6:00pm whereas Sheger FM presents news at 8:00am in the morning, at 12:00am at mid noon and 6:00pm in the evening. The morning and the evening news have the highest number of listeners and this shows that the news program attracts attention.

The news presented on both radio stations lasts for about 30 minutes. The FM radio stations under study do not reflect a uniform approach; there is a considerable variety in their coverage and treatment of the news. The news editor of Zami FM says that people

want to know what is happening around them, in the city, the federal government/ regional council, and outside the country. According to the program and production head of Zami FM, their news bulletins primarily cover the news of the sub cities of Addis Ababa and some national news but do not have international/ foreign news. The station gives priority for local news that is close to the listeners. In an interview the news editor of Zami FM says;

“News makes up a very important part of programming of any radio station, and Zami FM presents a significant proportion of news daily, with an emphasis on local news.”

As to Sheger FM, local, national and international news make the content of the news headlines and bulletins. When it is local/ national news they present it in details, whereas they present the international news in brief. Sheger FM broadcasts more than 2hours of news each day during the course of its 18 hours daily broadcast except Friday (3hours news broadcast). On Friday Sheger FM has special news programs called ‘*liyu ware*’ aired from 6:00pm to 7:00pm and repeated at 9:00pm.

In this news program, local and national news is presented in detail with critical analysis and interpretation. Most of the participants of the focus group discussion said that they often tune to Sheger to listen to the ‘*liyu ware*’ program because they hear latest new events and happenings in the city or other part of the country in this news program. This program has definitely development news relating to business, health, education, gender equality, agriculture, and environment and family values. One regular listener of Sheger FM says ‘If you want to hear new things, you must tune to the *liyu ware* program.’

On Saturdays Sheger FM has recently started a news program that is entirely business oriented. This business news program is called ‘*business Kurse*’ (business breakfast) and it is aired from 8:00am to 9:00am in the morning. In this program the business activities that took place on the week days at national and international are presented in details. The price of agricultural products such as coffee and other important commodities such as

gold and petroleum is the part of the *'business Kurse'*. Business experts are also invited, for example, from the Ethiopian commodity Exchange and Ethiopian Economic Association to discuss and explain the business oriented activities in the country. These experts provide information on the economic and business situations in the country and how it is affected by the international market.

In between their news, the Sheger FM presents *'yeadmachoch guday'* which means listeners' issue, a program that lasts for about two minutes that teaches the listeners and gives them a tip on different issues. For example, a chef is invited over the phone to tell the listeners how to cook food that is nutritional and healthy for their body. A chef tells listeners how to cook different dishes listing the steps and the ingredients that is required for the dish that is prepared.

Sometimes in the *'yeadmachoch guday'*, a medical doctor is invited and tells the audience, for example, about the causes of kidney failure, and advises them to be careful about their kidneys. Many respondents said that this style of presenting the news has made them regular news listeners of Sheger FM radio. They also listen to this radio station because the radio station is known for telling vacancy announcements and other audience oriented programs. One respondent said;

"I am a regular listener of Sheger FM. I like especially the news bulletins in the morning and in the evening. The reporters present the news in an interesting manner; the way they tell the news is different from the other stations I know. They always come up with news that is not heard on the other radio stations in the city. I always prefer them for news".

In between the news programs Sheger FM also plays music so that listeners won't be bored by information and news aired and the music is believed to sustain the listeners. The music played is usually selected by the managing editor and he often selects music with social messages.

Sheger FM gets the international news that it presents, mainly from British Broadcasting Corporation (BBC), Associated Press (AP), and France Agence Press (AFP) sourced from the internet. The station presents news about Africa such as the conflict in Darfur region of Sudan and the political situations in African countries such as Nigeria, South Africa, Egypt and Eritrea. They also have news on the Middle East, particularly the situation between the Israelis and the Palestinians; news on the Ethiopian Jewish living in Israel, news on Ethiopian Diaspora and many others. However, most of the FM radio stations are mainly about local events and issues because that is what the audiences are most interested in according the editors I interviewed.

4.1.2 Cultural Awareness

Both FM radio stations are presenting programs that promote the culture of the society according the interviewees and the focus group participants. Here culture is the deposit of knowledge, beliefs, experiences or shared meanings about symbols, signs, values, attitudes, religion, timing, roles, concepts of universe, and material objects and possessions through individual and group striving (Hyde-Clarks, 2006, McQuil, 2001; Servaes et al, 1996; Sparks as quoted by Oswich, 2006:13). It includes the way we eat, live or dress.

It is also an artistic expression through local music, dance poetry, theater and story telling; language is also part of culture. The stations often invite elderly people who are well versed with the norms, values and traditions of the society to their studios so that they tell the listeners that they should value their culture.

Sheger FM has a program in the morning (6:00am- 8:00am) known as '*yezebot terek*' which means weekdays narration where-by a presenter reads out different historical facts, documents and literary works that encourage the listeners to adhere to their culture and values. This is said to be contributing to 'preservation' of the local cultures, like knowledge of traditional artifacts and certain important cultural practices which would other otherwise be extinct. They also present a program of poetry and local songs that reflect the culture and tradition of the Ethiopian society. Although the young people

always prefer modern pop music, R&B, jazz and other western lyrics, the older generation is always enchanted by local songs which bring back their old days.

However, this does not mean the young generation is totally opposed to local songs, instead they want less of it and more of English music. Both Sheger FM and Zami FM are known for playing popular songs of the famous Ethiopian singers such as Tilahun Gessese, Ali Birra, Aster Awake, and Mohamed Ahimed, Hirut Bekele, Alemayehu Eshete and others whose songs carry strong cultural messages. It is not uncommon to hear songs that urge the Ethiopians to respect and value their cultures.

For example, songs such as '*Bahilen*' by Abonesh Adinow who in this song praises the beautiful culture Ethiopia has. In her song, she depicts that Ethiopia has rich culture which makes her unique and distinct. To promote local artists, both radio stations have scheduled times for local music and local artists to appear in the studios, during which the artists speak about their songs, and accordingly the local musicians go to the studios and talk about how they managed to come up with their songs and deeper meanings of their lyrics. This process helps to inspire other people, especially young ones, who may follow and start performing or composing their own songs.

The FM radios have become the best marketing forum for local singers. The program and production head of Zami FM says that the FM radios bring the musicians to publicity and the radio stations do not ask the singers any charge to play their songs. When they release their new album, the musicians go to the radio stations to ask them play their songs.

The themes of most of the songs played on the FM radio stations under study are mainly on social issues, and therefore a source of education for the public on social values. For example, there is a song known as '*Aremelala*' which means 'solution', played by group of singers on discrimination and stigmatization of people living with HIV/AIDS. The song conveys a message that we should help and care for those who are victims of HIV/AIDS and we do not have to discriminate and stigmatize them. In their song, they

are telling the people that if we support those living with HIV/AIDS, we can reduce the number of people infected with this deadly disease.

There is also a song often played by these FM radio stations known as '*ashkerkir regabileh*' which means 'drive slow', performed by famous musicians in the country tells the people to drive slowly and avoid car accident which is often a cause for loss of lives and materials. There are many songs played by local artists addressing different social issues such as about female genital mutilation, child abuse, early marriage, sanitation, women, peace, reconciliation, national unity, corruption, gender, diversity and other issues.

Moreover, the FM radios under investigation play songs of different nations and nationalities in Ethiopia so that people will have the understanding that Ethiopia is a country of diverse cultures and values. In the earlier days, people in the capital city only knew and heard Amharic music and had no idea about the music played in the peripheral areas of Ethiopia. Now it is common to hear a variety of music played on the FM radios, and people have a good understanding about the music of different nations and nationalities in the country. For example, one often hears music in languages other than Amharic such as Afaan Oromo, Tigrigna, Guragigna, Afar, Somali, Woliyta, Hamer, Kunama, Sidama, Gedeo, Hadiya, Siltie etc. The focus group participants say that they are enjoying the variety of Ethiopian music played by the FM radios in different languages. Indeed, Ethiopia has untapped culture.

In this respect, the local songs reflect the culture of the Ethiopian society and at the same time enhance development because it is believed that these songs can motivate people into doing positive things advocated by the songs.

Both Sheger FM and Zami FM have specific times during which listeners phone in to request for local songs of their choice. One of the focus group participants said "FM radios have done a lot for the sake of development. They are entertaining and educative as well. They always strive to present programs that promote local issues of public

interest. That is why I like listening to them.” In an interview, Sheger FM managing editor said:

“We serve to safeguard, enrich and strengthen the cultural sovereignty of Ethiopia. And at the same time we provide a wide range of programming that reflects Ethiopian attitudes, opinions, ideas, values and artistic creativity by displaying Ethiopian talent in entertainment programming and by offering information and analysis concerning Ethiopia and other countries from Ethiopian point of view. I think Sheger FM is actively contributing to the flow and exchange of cultural expression.”

These private FM radio stations have become popular agents of change shaping the country’s cultural heritage in terms of both globalization and localization. They integrate the country to global socio-cultural and economic networks through their programs. Yet, they also integrate their respective listeners to the fabric of their own cultures and histories as local communities. One of the focus group participants expressed his view saying that indisputably FM radio broadcasts are reinforcing the cultural attachment and cultural appreciation of the people. The youth and other people are now more informed about local traditions and customs than they were a decade ago.

4.1.3 Health Education

It is accepted that radio listeners can be motivated to change their behavior by hearing health education programs on radio. This is because radio has been effective in motivating individuals to use health services and purchase health products such as contraceptives.

It is true that society can only develop when people are healthy, and the media is deemed to have a responsibility to help people live healthily. In this regard, both Zami FM & Sheger FM have programs during which medical doctors appear in the studios to talk about general or specific diseases, their causes, symptoms and how to prevent them and where to seek treatment. In other words, a panel of professional people is invited to discuss a health problem and give advice to listeners.

On Zami FM there is a program called '*Tena yistilign*' ('*be healthy*' in English) that is aimed to shape the public debate about health related issues. The program attempts to maximize the reach and effectiveness of health messages through the combination of entertainment and education. As mentioned earlier, the health program on Zami FM regularly features medical practitioners for the listeners' phone-in where they discuss and answer questions. The production manager of Zami FM says:

"The 'Tena yistilign' program invites guests to participate in panel discussions, with topics ranging from reproductive health to malaria, to tuberculoses (TB) and HIV/AIDS. On this program counselors are also invited into studios and answer questions that often come from the audiences, for example, about sex, love, friendship, HIV/AIDS and marriage issues."

Zami FM is also known for spot announcements which are often run in between longer programs to announce health related messages. The advantages of spot announcements are that the preparation time is short, and they can be delivered live with no production cost for the announcement.

Similarly, Sheger FM has a program on health issues called '*Wanawneger Tena*' (*Health Matters*) aired every Tuesday (8:30am-8:40am). This program addresses knowledge of health and sanitation, nutrition, reproductive health and family planning. The presenters of this program read out news on health related issues, and besides they talk about developments of new knowledge and ideas in the field of health.

Sheger FM presents a program known as '*Betegna*' every Monday from 8:10pm- 8:40pm and every day from 2:30pm-3:00pm in collaboration with National AIDS Information Center with the fund obtained from Jonhopekins University center for AIDS prevention. Here, '*Betegna*' refers to a welcomed guest who often visits one's home-presents a unique insight into what it really means to be HIV positive in Ethiopia. The program showcases the diaries of ordinary people living with HIV who share their everyday experiences and challenges living with HIV. It is a radio diaries program in Ethiopia, and it is a captivating and practical way of addressing the issues of

stigmatization and marginalization that may people living with HIV face and in dealing with the generally low perception of severity and individual and communal susceptibility of HIV/AIDS in Ethiopia.

The ‘*Betegna*’ radio program is a series of self narrated stories of the everyday lives and experiences of people living with HIV/AIDS (PLHA). The people who appear in the ‘*Betegna*’ program often narrate in an interesting manner their live story and how they caught HIV/AIDS and the stigmatization and discrimination they experienced as a result. The life examples of the people who appear on ‘*Betegna*’ program- their joys and sorrows, struggles and agonies- parallel those in real lives and the listeners/audiences confidently draw lessons from the way the people resolve their problems, making such programs valuable in educating the audience about HIV/AIDS. In this program taboo issues are introduced so that discussions about these after the programs can help break the silence about, and the stigma concerning HIV. One of the participants of the focus group discussion said:

“I like Betegna program very much. I like listening to the stories told by the people living with HIV/AIDS. They tell amazing stories which I often find it difficult to accept. I think I have learnt a lot from this program. I wish all the neighbors listen to this program; no doubt it changes their attitudes toward people living with HIV/AIDS.”

It is believed that people love a story and love the opportunity to listen in on the lives of other people, such as ‘*Betegna*’ that comes with stories that engage the listeners’ emotions and that continue over a period of time. It holds the attention of the audience as they wait to find out how the various joys and sorrows of the story interweave and unravel/ engage the listener’s emotions.

These FM radio stations include substantial a mount of information and public debate about HIV/AIDS, which has become a national agenda which considers HIV/AIDS as a big threat to national development. Often medical doctors appear on air to sensitize the

society on the ABC (Abstain, Be faithful & use condom) model of HIV/AIDS prevention as well as on HIV/AIDS counseling, prevention of transmission from mother to child.

As listeners become emotionally involved in the story, their attention is naturally attracted to the message at the same time. This way '*Betegna*' is expected to educate the people and to promote awareness rising on issues of reproductive health and HIV/AIDS. Of course, this program is also aired on Radio Ethiopia, Debub FM, Demtsi Woyane and Amhara Region Radio.

Reproductive health and family planning are also the programs aired on the radios under study. On Sheger FM there is a program on family planning aired every Monday (10:30am-11:00). In order to raise the awareness of the society about reproductive health and family planning, the presenters of the program come up with the different contraceptive methods and give explanation on how to use them effectively. The radio stations also air public service announcements (PSA) to create public awareness on reproductive health and family planning.

A common PSA that is aired on these radio stations is, for example, the one that advertises family planning. In this PSA, a journalist asks a man if he knows about the use of family planning. The man confidently explains the benefit of family planning, for example, using family planning enable one to have few number of children and small families that have better lives than many children and large families but he is among those who are not using the family planning. He has about six children and his family is living in a very poor condition in a very small room. This PSA illustrates that there are people like the man in the PSA who have good knowledge and understanding of the benefit of family planning, but fail to practically use it to determine how many children they will have and the gap between the children they will have so as to live happy lives.

It is common to hear a song played/performed by most popular singers in the country on the FM radios to promote AIDS, sex education and family planning. The lyrics of the songs are expected to encourage people to make wise choices about family planning and

encourage youths to be sexually responsible. The artists articulate and promote the family planning messages helping audiences understand the meaning of the lyrics in the songs. A woman who participated in the focus group discussion says she learnt that family planning helps a mother to regain strength between pregnancies and protects health of a mother and a child. For people who know little about family planning, the programs aired on these radio stations are believed to create awareness among the public.

The FM radio stations under investigation make use of music to broadcast health education. They often air music played by skillful popular musicians on health education in order to draw attention to the song's message. One such music is '*Aremelamela*' which means 'solution', played by group of singers on discrimination and stigmatization of people living with HIV/AIDS (PLHA). The song conveys a message that we should help and care for those who are victims of HIV/AIDS and we do not have to discriminate and stigmatize them. In their song, the musicians are telling the people that if we support those living with HIV/AIDS, we can reduce the number of people infected with this deadly disease.

4.1.4 Gender Issues

Gender issues arise when the prevailing social, economic and cultural circumstances disadvantage one sex- usually women in relation to men. According to the recent census (2007), women make up half of the Ethiopian population. Because of women's marginalized status in our country, a radio program which prioritizes women's concerns can make a positive difference to women's status and welfare within the society. In addition to addressing practical gender needs, radios can be used to shine a light on more strategic needs, such as very sensitive issues around domestic and sexual violence within the society.

Broadcasters are believed to have an important role to play in educating people about gender issues by highlighting the status of women in society through their news coverage and in programs and PSA. In this context, gender related issues are among the programs aired on both Zami FM & Sheger FM. Zami FM airs a radio program directed at women

called 'Timiret' which means 'joint' in English is 30 minutes program that addresses gender issues both from the perspective of women and men. This program is designed to help provide a medium for voices that speak out on gender issues. According to the production head of Zami FM, the station is working towards addressing gender issues and insuring women's participation in an often male dominated country of ours. During the focus group discussion one participant said:

"I often listen to programs such as Timiret that focus on women. The program teaches about how to create awareness about problems that are faced by women and their role in the family and the prevention of diseases. Indeed, without women's participation in leadership and decision making, it is not easy to think of the development of a country."

On Zami FM the women program is thought to provide images that reflect and reinforce the pragmatic gender roles instead of perpetuating socially constructed gender roles. In this program, for example, abused children and women give testimonies about domestic violence, rape and incest on the radio.

'Setnat' which means 'woman' is another gender related program aired on Sheger FM every Monday from 10:00am-10:30am that aims to promote the social, political and economic participation of women so that they can occupy a prominent place in the society and in the development of the country. In addition, the program seeks to support the practice of ensuring the property rights and ownership of women and to mobilize the community's effort in preventing violence against women. In an interview, the managing editor of Sheger FM says:

"There is a social movement in our society today that is seeking to change the roles that most women are expected to adhere to and the relative power and visibility that they are to have in the world of government, education, industry and other traditionally male dominated institutions. In this regard, our station is striving to be the part of that movement."

There is also another program on Sheger FM called 'Addis Habasha' aired on Thursday (8:00pm-9:00pm) that also focuses on women. In this program women who managed to rise from low life to successful life, are invited into the studio to share lives experiences to their audiences. The presenter, who is a woman herself, asks the guests how, for example, they managed to be where they are now.

The programs about women aired on these two radio stations are believed to change the view that is held about women, for example, the traditional image that women are dependent, perform expressive, and socio emotional roles within a family context. The programs focus on the unfair treatment of women in the work place and the gender based violations such as sexual harassment and early marriage. Regarding the programs aired on the two radio stations one young woman, a participant in the focus group discussion said:

“There are important positive changes on the way women and girls see themselves and their own potential. The radio programs are becoming supportive towards women in the struggle against discrimination and cases of violence against women and children. Our life is improving as we know more and feel strong and are able to do more. I believe the radio is very important in this change.”

The contributions of the female half of the world population in every field of development must be stressed by the media (Moffat & others, 1991). So as to meet that objective development funding agencies are working with FM radio stations to address gender issues and to insure women's participation in an often male-dominated country. The women constitute a major work force in agricultural production, small industries, improvement of health and education and other local community improvement programs such as primary education, clean water, cleanliness etc.

Women's involvement opens a space for a more participatory, dialogical, non directive and horizontal communication which enables all in the group to gradually come into

decision making and make a contribution to collective action. On a deeper level, an awareness of gender leads to more profound changes in development communication. Steeve (2003) argues for a more positive role for women in initiating developmental efforts, by recognizing their spiritual, moral, critical and feminist approaches. It is true that societal mindsets can only be shifted through education and the media especially FM radios can help in changing the public attitude.

4.1.5 Environmental Issues

Over the last decade, following the first global summit on the environment, held in Rio de Janeiro, Brazil in 1992, there has been a growing need for human beings to harness the environmental/natural resources for sustainable development (Oswich, 2006;43). Like most other developing countries, Ethiopia today is facing environmental problems of enormous magnitude that adversely affect the lives of its people from all walks of life. Many of these problems have resulted due to lack of understanding and concern about environmental and sustainable development issues. This has led, among other things, to over exploitation of natural resources and badly planned development and industrial projects. These have intensified socio- economic problems as well as created large scale, air, and water and soil pollution.

In connection with these urgent environmental issues, Zami FM and Sheger FM have programs of their own that aims to educate the listeners/audiences to make choices of environmentally appropriate life styles. Zami FM broadcasts a 30 minutes program called ‘*akababiyachin*’ meaning ‘our environment’ that seeks to help citizens to make environmentally sensitive decisions. In this program, different environmental themes/issues such as pollution, soil erosion, deforestation, wild life preservation and global warming are addressed to create awareness and knowledge of important environmental topics and problems. According to the production manager of Zami FM:

“If Ethiopia’s environmental problems are to be effectively tackled, then it is critical to have an informed public that understands and supports environmental initiatives. For that reason, we air a program weekly on

environment in order to increase the awareness among our audiences on environmental issues.”

The other radio under study, Sheger FM with its partners airs a 30 minutes environment program called ‘*yearguade mederek*’ (which means green forum) that aims to raise public awareness on the value of environmental protection. The program sensitizes public on the benefits of tree planting, nature conservation, protection of wetlands, garbage collection and disposal, and a number of other environmental topics. ‘*Yearguade mederek*’ presenters come up with news on global warming and climate change that is threatening our world. For example, they covered in detail the climate summit held in Copenhagen in December 2010 so that public will be aware of how serious the environmental issues are receiving world wide attention.

The program presenters also air the good beginnings of environmental protection attempts in the capital city and encourage others to follow those who are taking the initiatives in keeping the environment clean and ideal for life. This radio program on environment attempts to mobilize citizens to clean up their compounds and work areas and put pressure on their neighbors’ to clean theirs. A regular listener of Sheger FM, who was one of the group discussion participants said:

“The information I got from Sheger FM has enabled me to have a good understanding about the value of environmental protection. The environmental education I hear on the radio, I share it to my friends, and we often have discussions on how to keep our environment clean and suitable for living.”

Sheger FM also has a program called ‘*Koralew*’ that addresses the issues of environment. In this program, the presenters talk about solid waste management in the city. The name of the program ‘*Koralew*’ is the word that people who collect used and unwanted objects use to call for those people who have these objects. The ‘*Koralew*’ people move in the city collecting the used objects which they sell it to ‘*Markato*’ (the largest open market in

the country) where these objects are recycled and made ready for use. The ‘Koralew’ people buy the used and unwanted objects (old clothes, old shoes, utensils, piece of metals, plastics, cans etc) from the owners for cheap price and sell it to those who recycle it. These people are playing their role in creating an environment free of solid wastes. The Koralew program on Sheger FM wants to capitalize on this activity.

In order to ensure people make positive choices about the environmental impacts of their lifestyles, there is a need to create mass scale awareness on environmental and development issues. In this context, FM radios have the potential of being extremely effective medium for environmental communication by recognizing the rapidly deteriorating environmental scenario and promoting environmental awareness among the public.

4.1.6 Marriage and Family values

Ethiopians strongly believe that marriage is the best foundation for personal intimacy, economic stability and child rearing. However, today it is becoming common to see marriage ending in divorce, in most cases involving children. If this trend continues, it will perhaps result in social crisis affecting the family values in Ethiopia. In order to help the society understand marriage and family values role in the development of the society, FM radios are airing programs that address the issues of marriage and family.

In this respect, Zami FM has a 30 minutes program called ‘Gojonagulichha’ (aired on Monday from 1:00pm-2:00pm) that addresses such issues as love and tolerance in marriage, and the cohesion between husband and wife, parents and children. A woman who participated in the group discussion witnessed the impact of marriage education and said:

“I and my husband often fought and we did not understand each other in many cases. But later we heard marriage education and counseling program on FM radios. We learnt a lot from the program. We have also improved our relationships and we now have a peaceful life.”

Zami FM invites marriage counselors to studio so that people call in and ask questions on their relationships and marriage lives. Couples on the verge of divorce, and those who divorced, call in and tell their stories of frustration and disappointment in their relationships. The counselors offer practical suggestions about how to reduce frustration and disappointment and create increasing happiness and intimacy among the married couple. They also tell those who are experiencing a problem in their relationships how to increase a loving relationship.

The ‘*Gojonagulicha*’ program on Zami FM seeks to make a real difference in helping married couples stay together to form a more lasting relationship. In other words, it aims to encourage couples to understand the value of commitment and sacrifices that marriage requires. According to the program editor of Zami FM:

“So many people are frustrated in their marriage. They love their spouse, but when there is tension they do not know what to do to make things better. So our program is there to help married couples understand the value of family harmony and cohesion so that they live healthier, wealthier and happier lives.”

On Sheger FM as well there is a program called ‘*Zemafikir*’ that is about relationships and marriage aired weekly on Thursday (2:00pm-3:00pm). The presenters of ‘*Zemafikir*’ are Tsedeniya G/Marcos, a famous female singer and Haregewoin Assefa, another female artist, and they have many listeners. The program aims to educate the society that marriage is not purely personal fulfillment but also well defined social roles for men and women. At the same time the program addresses the prevailing unwanted pregnancies both by encouraging abstinence and by promoting the proper use of contraceptives such as condoms. The programs on marriage and family values are believed to build a strong society based on family values.

4.1.7 Youth program

The youth constitute considerable number of the Ethiopian population. It is therefore, important to encourage and increase the participation of the youth in the political, economic and social life of the country. In this regard the media has a big role to play in producing and presenting educational, informative and entertaining programs to empower the youth in their thinking, body, mind and health (Abaynesh Birru, 2008).

To address the issues related to the young people, the FM radios under study have programs that focus on the youth. Zami FM airs a youth program called '*Zami lewetatoch*' (*Zami for the youth*) every Saturday (7:00am-9:00am). The program provides the youth with advices related to sexual and reproductive health, drug abuse and violence, offer education and counseling. In this 2hours long radio program, the young presenters of the program talk to the young people/listeners on the radio to equip them with the life skills to support them on making sound decision on matters relating to their lives.

The presenters often discuss sexuality in positive, non judgmental tone, and they provide the young people with information that help them clarify their values, attitudes and behaviors and develop decision making, negotiation and communication skills. The statement by the program manager of Zami FM clarifies the aim of the youth program on Zami FM: “ '*Zami lewetatoch*' seeks to increase awareness, knowledge, self-esteem, combat myths and fears regarding sex, pregnancy, STDs infection and encourage as well as support sustained behavior change.”

By discussing these issues on air and imparting life skills on issues about safe behaviors, '*Zami lewetatoch*' seeks to break the silence surrounding these hitherto taboo topics, there by contributing towards the reduction of HIV infection, drug abuse and risky behaviors and building up self confidence among young people. The young participants in the focus group discussion said that the youth program is teaching them life skills that are necessary to negotiate relationships, continue education, and plan a career or to stay safe from HIV and STDs. Moreover, the program has the aim of providing information to

young boys and girls on topics that are on their minds, and a platform to discuss issues they are too shy or embarrassed to talk with their parents, teachers or even peers.

'*Dagu Addis*' is a radio program targeting youth produced by National AIDS Resource Center (ARC) and John Hopkins Center for Communication Program (CCP) in collaboration with Addis Ababa Education Bureau (AAEB) and is aired on Sheger FM radio every Saturdays from 8:30pm-9:00pm and repeated on Tuesdays from 7:30pm-8:00pm. '*Dagu*' takes its name from the highly Afar information exchange system that is, whenever two or more Afar people coming from different places meet, they would share information with each other about everything that is new to their respective villages.

'*Dagu*' translated as "what is new?" is a very efficient way to convey information. Likewise, '*Dagu Addis*' opens the floor for young people to share their new experiences, adventures and information with their peers. As the tagline of the program goes, "there is nothing that won't be talked about" on '*Dagu*', for example lifestyles, relationships, communication, HIV/AIDS and gender. It is an entertaining radio program that portrays the challenge young people face in practicing healthy behaviors. This radio program explores challenging topics such as sexuality, relationships, peer pressure, reproductive health and HIV/AIDS from the perspective of adolescents and young adults. The participants of the group discussion witnessed the impact of this program saying that it provided a safe and friendly space for the young people to discuss and explore issues that affect their health and well being.

This program encouraged teen agers to talk more freely about teen age sex, reinforced teen agers who already had decided to practice restraint, sensitized younger viewers to the importance of the topic and disseminated information about conception (Kincard et al 1988).It also helped channel the teen age audience's knowledge and attitudes into action. Younger boys and girls discussed premarital sex and unwanted pregnancy positively influencing the knowledge, attitudes and behaviors related to sexual responsibility of the teenagers. With its captivating stories, engaging discussions, and current information, '*Dagu*' provides the youth with the full package to help them stay safe and healthy.

The liberal and witty approach of the young presenters makes young people feel as if they are talking to their best friends. The presenters merge the messages with entertainment with certain subtlety to teach and persuade the young people successfully. It is believed that anything deeply involving, gripping, captivating, and attention grabbing is capable of creating strong after effects. Indeed, people accept matters wholeheartedly when said well in an appealing and entertaining manner as the power of rhetoric language has the power to convince people. The stories often discussed around youth on '*Dagu*' include miscommunication with parents and peers, pregnancy, HIV/AIDS, quitting school, break up, love and infatuation (passion).

On Sheger FM there is another young oriented program called '*One Love*' aired every Tuesday (10:00am-10:15am) and every Thursday (10:00am-10:15am). Sheger FM presents this program in collaboration with Save Your Generation and Ethiopian Health Association (EHA). Like '*Dagu Addis*', '*One Love*' is a program that addresses issues of concern such as reproductive health and HIV/AIDS for the Ethiopian youth. The young presenters of this program present reliable reproductive health information in an entertaining manner and in a way that attracts the attention of young people.

4.1.8 Political Awareness and Democracy

Politics normally provides the hottest news for the media and the public alike. So promotion of political awareness and democracy has become one of the top agendas of the FM radio stations. From the focus group discussions, it emerged that people are generally interested in politics more than anything. For example, during political talk shows, there is much bigger number of listeners than during in other programs.

Zami FM has a political talk show called '*Koyita ke Mimi Sibhatu gar*' (stay with Mimi Sibhatu) that is aired from 9:00am-11:00am every Mondays, Wednesdays and Fridays. This program aims to create a sphere of democratic participation and members of the public are able to participate in the political shows. This political talk show facilitates political competition through offering opportunities for government leaders, political groups and civil society organization to speak directly with and mobilize public support.

In other words, opposition politicians and civil society groups have an opportunity to challenge the government over the same issues, articulate alternative political agenda and demand for accountability.

In this program, politicians and political experts are invited into the studio to discuss issues selected by the host, Mimi Sibhatu. The invited people talk about political issues ranging from government policies, to political rights and the roles of the citizens in unity and nation building. During this live program, the invited local or national politicians either explain recent anomalies in the government, or a new policy or action. The host Mimi Sibhatu is known for challenging the invited guests so that they give sufficient explanation on the topic under discussion. The listeners have the chance to participate in this political talk show by calling the station and asking questions that would be addressed by the participants of the talk show program. This talk show on Zami aims to raise the political awareness of the public. The program manager of Zami FM says:

“ZAMI is working to help the democratic process in our country. We believe that FM radios are effective instruments for promoting grassroots democracy by airing local issues, providing an alternative source of information to official channels, and reflecting ethnic and linguistic diversity. Moreover, our station has no political affiliation with any party; we are non partisan and editorially independent. In the political talk show, we provide selective space to all types of politicians. We invite them for talk programs where we set agenda.”

This can be interpreted that the political talk show is providing a platform for representatives of different political parties to elaborate their views and their stand in on going political discourse and negotiations. By and large, the political talk show on Zami FM radio has turned into a civic form through which citizens acquire information about public affairs, attempt to exert influence upward on political leaders, question, and challenge and demand accountability from official power holders, engage in public discourse and debate on collective public problems and policy or simply let off steam.

Similarly, Sheger FM addresses the issues of politics and democracy in programs such as ‘*Sheger Café*’ aired every Thursday from 3:00am-5:00am. This program addresses different issues ranging from business to culture, education to politics. The host Meaza Birru invites guests into studio and converses with them about democracy and governance that initiates political debate among the public. According to the news room manager at Sheger FM people call in to participate in the discussion and others send them questions on email so that the invited guests answer the questions and give explanations.

During the election campaign, both radio stations aired the political campaign of different political parties including the ruling party. They did this according to the time allocated to the political parties by the Ethiopian Broadcasting Authority (EBA). This can be taken as the important role FM radio stations play in the political debate and discourse in the country. This shows that the diversity of the radio landscape encourages the strengthening of democracy and the raising of the collective consciousness. It is only this way democracy can flourish.

During the focus group discussion, the participants said that they have gained some democratic insights from political talk shows. They believed that political talk shows would contribute to the ongoing democratic process in the country. Some of the participants said the political shows have enabled them, for example, during the election campaign, to identify the political party they would vote for.

4.1.9 Other programs

There are other programs which are educational and development oriented aired on the radio stations under study. For example on Sheger FM there is a 30 minute program called ‘*Yenigat Weg*’ aired every Thursday from 8:30am-9:00am. The program is presented in collaboration with Hewot Ethiopia and Hope Foundation and focuses on child abuse. ‘*Yenigat Weg*’ tries to shine light on the problems children face and to raise public awareness on this issue. The presenters of this program find out children who encountered challenges and make them speak by themselves what they have faced. Very

recently, in the *Yenigat Weg* program, the presenters talked about those old people (age 40 and above) who deceive children (whose age below 15) by offering them money for their sexual desire (lust). These people are usually people who have family and children. They are called sugar daddy (for men) and sugar mammy (for women). Sheger FM has another program called '*Kiyete Askual*' that addresses education, schools and teachers. It is aired on Thursday from 7:00pm-7:30pm. The program aims to bring to the listeners what is going on in the world of education.

On Zami FM there is a program called '*Dirshachin*' aired fortnightly on Thursday from 1:00pm-2:00pm. This program focuses on people with disability and it aims to reduce the stigmatization and discrimination against people who are with disability. The presenter of the program is a woman with disability, and she usually comes with the stories of people with disability that have succeeded in their lives. Indeed, people with disability can do what others can do if things are facilitated for them. She also reads out the legal rights of people with disability enshrined in international and national documents. Many people with disability call in to share their experiences and stories. The program is a platform for these people to express their opinions and views and to enable them contribute to the development of their country.

'*Medinachin*' is another program on Zami FM that aims to deal with the urban related issues in the capital city. In this program social and economic issues affecting the dwellers of the city are addressed. Zami has also a program that focuses on reading habit called '*Tekuadash*'. This program encourages the public to develop their reading habits as reading helps one to improve his/her thinking ability.

Sheger FM has messages for the listening public that urge them to love their country Ethiopia and work together for Ethiopian national unity. They also advocate peaceful coexistence of the Ethiopian people. They call up on their listeners to respect each others' view and live together harmoniously. Indeed, without peace, mutuality and understanding, it is not possible to think of education or development.

4.2 Form and Degree of Public Participation

Both radio stations place great value in listener participations. Thus, these FM radio stations encourage the members of the audience to interact with the radio stations. The interaction can take place in different stages, including at the time a radio stations is coming up with a program idea; when the program is on air, at the time the radio journalists are sourcing for information or seeking comment from the public; and during reactions to programs which have been broadcast. The listeners of these radio stations give feedback/comments through various means and channels. These have included phone-ins, SMS messages, email messages and personal visits.

4.2.1 *Phone-ins*

The availability of mobile telephone networks has enabled the audiences to call in and give comments on the radio programs they have listened. The audiences/listeners call the stations and interact with the program hosts and guests. According to the participants of the focus group discussion, making phone calls to the stations is a common way of participation, especially during the live programs- presentations and talk shows. There are different kinds of phone callers, for example, those who call in at the time a program is going live in the studios, and are put on air directly to the audience to express their views or opinions. This is the most interactive form of participation because the host of the program can even ask follow up questions when the caller is still on air. This type of phone in is popular in talk shows.

The other type of phone calls mentioned is that where the callers want to contribute to a program, but for some reason does not want to go live on air, so they request to speak off air. Such people want to conceal their voices and names, especially when their statements or the topics are controversial. There are those who call the radio stations to give tips for news or problems in the society that they want the radios to follow up or address. There are people who call either to correct wrong information or refute allegations leveled against them in the news bulletins, talk shows or other programs. In all cases, the audiences become producers of the program. The program manager of Zami says that the

feedback they get from the public has enabled them to improve their programs to meet the interest of the public.

4.2.2 SMS Message

SMS texting (the use of Short Message Service) via mobile phone is another means that the audiences use to communicate with the FM radio stations. As SMS is cheaper, many people prefer to use it to give their feedback (comments) on particular program they have listened to. During political talk shows, the listeners send their comments to the stations via SMS texting. Some of the focus group participants said they use SMS to forward their comments and opinions to the radio stations. However, the presenters of the program often find it difficult to read all the SMS messages as many messages are received from the listeners.

4.2.3 Email Message

There are audiences/listeners who also give their responses through email messages. Two participants of the focus group discussion said they use email to give feedback as they have access to the internet. Others do not have internet access, but instead they said they use their cellular phones to call the stations to give feedback.

4.2.4 Personal Visits

Some audiences directly go to the radio stations in person to give feedback or to ask questions or to inform them issues that need to be addressed. The people who are visiting these stations are few in number, but they have become so important in influencing the radio stations to address the issues of ordinary and marginalized people. The radio stations also send out reporters to find out what the audience has informed them and present it to the public.

Chapter Five

5. Conclusion

From the findings and analysis in the previous chapter, it is possible to conclude that the private/commercial radios are playing significant roles in educating the public and addressing social development themes. From the analysis of the focus group discussion and the interview data and the program schedules of both radio stations under study, it is possible to conclude that the private FM radios give considerable amount of time to education and social development issues.

Most of the programs examined based on the interviews and the program schedules of the stations conform to the parameters of development. Here it is important to make it clear that by development we should not only think of agricultural, health and nutritional programs. Even the fact that the FM radio stations have broadened the peoples' horizon of access to information is in itself an aspect of development.

The diversity of information channels in the different FM stations brings with it different types of information sources to the public. It is good for the public to be exposed to different kinds of information. The existence of multiple channels of communication provides the audiences/listeners with an alternative from where to get and compare information. At the same time, the diversity gives the public a chance to express itself on different forums.

As the FM radio stations have signals clearer than AM radio stations such as Radio Ethiopia and Radio Fana, the public prefer to tune into FM radio stations. The spread of mobile phones has enabled the listeners to tune to the FM radio stations of their choice that means whether they are at work place or in school compound or in a taxi they easily follow the different programs aired by the FM radios. The participants of the focus group discussion say that the different programs such as health education, cultural awareness, environmental issues, gender issues, and family values which are aired on these FM stations have contributed to changing the people's attitudes and perceptions.

According to the analysis of the interview data and program schedules of these FM radio stations, the FM radio stations use entertainment productions to disseminate educational and pro social messages so as to entertain and educate the public at the same time. The study found out that the private FM radio stations combine entertainment with education to address social and development issues. In fact the entertainment education communication strategy provides a means to overcome the limitations of entertainment degradation and boredom of education types of programs. Accordingly, these radio stations have created programs that are entertaining, educational, socially responsible and commercially profitable.

Scholars such as Poitow (1994) assert that entertainment is appropriate for disseminating pro-social messages that provide education and advance social development goals. Definitely, entertainment programs are passionate; they can stir strong audiences about social issue or educational issue. They earn high audiences ratings, are more attractive to commercial sponsors and thus are often profitable. In sum, entertainment represents a practical way of carrying educational-development messages. Large audiences can be reached at reasonable costs with pro social messages.

The result of the interviews and the focus group discussion shows that the FM radio stations, in some of their programs involve listeners/audiences in their programming, providing a platform for local ideas and opinions and responding quickly and effectively to the public interest. The FM radio stations have now provided the opportunity for the public to participate in the production of the programs particularly in programs which are educational and development oriented. The audiences now can easily make a phone call; send text message or email message, or just walk up to the radio stations to comment about, or express an opinion about any pertinent issue or problem in his or her locality. The radio stations have been able to take into considerations the views and demands of the audiences, as well as giving prominence to local content and thus the theory of radio and community participation is relevant here.

The FM radios are playing a significant role in promoting family values and the participants of the focus group discussion witnessed those family programs such as *Gojonagulich* has thought them how to live with one's husband or wife and children harmoniously and peacefully.

Through FM radios, the audiences are able to stay in touch with political developments and government policies. The political talk shows, phone-ins and news programs are imperative steps in promoting democratic awareness among the public. The political talk shows such as *Koyita ke Mimi Sibhatu* and *Sheger Café* have provided the forum for the public to talk about issues and problems that affect their lives.

It was evident from the participants of the focus group discussion that more than ever before they are aware of about their right such as participation in elections of competent leaders and demanding for political accountability and transparency from both the local and national levels.

From the findings of the study, the private FM radios are also promoting local music, literary activities (written in Amharic) and other cultural elements helping the society to conserve and preserve their language and culture. They have been working to reflect and promote local identity, character and culture by focusing principally on local content. They air local contents that constitute locally produced drama, poetry, story telling and songs in local languages by local people to promote local themes and values that is the base for social development.

In most cases the educational development programs are produced by sponsorship coming from NGOs, development partners and institutions whose agendas are connected with social development. Among the development partners working with the FM radio stations under study are Hewot Ethiopia, Population Media Center, National AIDS Resource Center, Hope Foundation, Packard Foundation, and John Hopkins University etc.

The FM radios are contributing to the expressions of social, cultural and political movements in all their diversity, as well as to the promotion of all initiatives for peace, friendship among people, democracy and development. The message that goes on Sheger FM in between different programs, for example, aims to promote friendship, patriotism, national unity and integration which are believed to be the prerequisites for social development and progress.

According to the interviewees and discussants, it is now common to hear many more and different types of voices over the FM radios than was customary for the case of state owned Radio Ethiopia. These stations have come up with some program formats that allow listeners to call the stations and interact with program hosts and their guests. Now listeners give feedback through various channels and these have included phone calls, text messaging, email messages and personal visits. Many listeners are able to call the stations from their cellular phones to give their feedback and comments. Apart from feedback on broadcast content, FM radios stations have been accessed as a medium of expression by the audiences who feel that the radio can voice their grievances or help them find solution to their personal problems.

The other finding of this study is that NGOs and development partners have been using these radio stations to highlight the development issues they work on or care about. Programs produced by such organizations or jointly with these radio stations have been broadcast on a variety of educational development themes over the last two years.

Educational development themes such as environmental issues, education, human rights, peace, gender issues, reproductive health and family planning, rights of the disabled, science and technology, women's empowerment have been the focus of such programs. The news aired on these FM radio stations include local, national and international; political, economic, and social developments. In addition, they have provided what can be called everyday 'life information'. This includes business information, weather forecasts, vacancy announcements, and PSA and cinema programs. Moreover, they have

provided live information about special events such as elections, ethnic and national celebrations.

The study found out that the FM radios have been assisting the dissemination of expert and social knowledge on topics of interest to general listeners as well as NGOs and other entities engaged in social transformation in Ethiopia. This has been done through programs designed to cater to various themes about contraceptives and careers, health, hobbies, languages, literature and music, movies, theatre and politics. This study has also shown that the various educational and development themes and social analysis have been disseminated /aired through many popular programming formats such as talk shows, chat shows, commentaries, magazine reports, radio drama news, phone ins and music and special thematic programs.

Of course there are some weaknesses for which the FM radios are accused very often. Some say that because of their profit motives, they feed the audience on too many advertisements, music and DJ jokes. In fact, these privately owned radio stations rely on local and nationally significant businesses for ads revenue. Apart from ads, they also relay on sponsored programs to produce specific thematic programs. The companies that have invested in the radio sector claim that they are not earning profits and they are even running at a loss.

It is evident that within the 18hours of broadcasting, music and ads programs dominate the air time because these radio stations need money to sustain their operation. Thus, we need to understand the situations under which these FM radios operate. Since they are privately owned FM radio stations, they have to air advertisements (ads) to get money that they need to run the station, to pay the staff and to pay their annual licensing fee to the Ethiopian Broadcasting Authority (EBA). For example, each radio station pays 75,000 ET Birr annually to EBA to renew their licenses.

Generally, the findings of the study show that t both the radio editors/reporters as well as the listeners of the FM radio stations have similar perception about the role of FM radios in enhancing social development issues.

The study has generated a number of insights on the role and contributions of private FM radios to social development based on development media theory and social responsibility theory. The study attempted to investigate to what extent the FM radios cater their air time to social development themes and how the audiences perceive the role of FM radios in enhancing social development issues. This research is a single drop of water that forms a part of an ocean. That means a number of areas have remained untouched in the study even if I have strived to include as many concepts as possible.

Finally, as a researcher I would like to locate some areas where further research can be possible. It is possible to conduct a comparative study of the private FM radios and state owned Radio Ethiopia to find out the perception of the audience about the two broadcasting stations. It is also possible to study the impact of commercialization on private FM radios. The other area on which further research can be conducted is the negative impact of FM (private) radios on the audiences.

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Appendix A

Interview Guide for the Focus Group Discussion Participants

1. Do you listen to FM radios?
2. How often do you listen to the radio?
3. What times of the day do you normally listen to radios?
4. What days of the week do you normally listen to radios?
5. How many radio stations do you listen to in a week?
6. Which radio stations do you listen to the most?
7. Are there specific days in the week when you listen more to the radio than other days?
8. What type of program(s) do you listen most? Why?
9. Are you satisfied with the programs of the FM radios?
10. Do you think the radio programs reflect your interest?
11. What benefits do you think you get from the radios?
12. Do you think the public have gained from the coming up of FM radios?
13. Have the radios changed your life/ behavior in any way?
14. Are there any subjects that you would want the radios or give more time to?
15. Have you ever contributed your views to the radios? How?
16. In what ways do you keep contact with the radios?
17. Do you think the radio stations take the public interest into consideration?

Appendix B

Interview Guide for Editors and Reporters

1. Why did you start this radio station?
2. What is your editorial policy?
3. What do you think is the main role of radio station for the society?
4. How do you see the role of radio in education and development?
5. Does your radio station air public affairs programs (one with development themes)?
6. Do you consider the interest of the public when you produce and your programs?
7. What is your coverage area (in km)?
8. How many hours do you broadcast per day?
9. Are there programs that you give more time?
10. Who are your major sources of information?
11. How do you finance your station?
12. Do the listeners contribute to the production of your programs? In what ways?
13. What do you think is the benefit that the public is getting from your radio?

Appendix C

Participants of the Focus Group Discussion (1)

No	Name	Sex	Age	Occupation	Residence
1	Desalegn Belayneh	Male	38	Weaver	Shiromeda/ Gulalle
2	Askalech Gaga	Female	31	Housewife	Shiromeda/Gulalle
3	Tewoderos Abayneh	Male	28	Unemployed	Shiromeda/Gulalle
4	Kokeb Tadesse	Male	39	Carpenter	Shiromeda/Gulalle
5	Tigist Hunlign	Female	22	College student	Shiromeda/Gulalle

Participants of Focus Group Discussion (2)

No	Name	Sex	Age	Occupation	Residence
1	Girma Banja	Male	32	weaver	Shiromeda/Gulalle
2	Godana Lola	Male	35	Self employed	Shiromeda/Gulalle
3	Adanech Dinato	Female	28	Shopkeeper	Shiromeda/Gulalle
4	Meaza Birhanu	Female	23	Student	Shiromeda/Gulalle
5	Tesfaye Dima	Male	25	barber	Shiromeda/Gulalle

Participants of Focus Group Discussion (3)

No	Name	Sex	Age	Occupation	Residence
1	Solomon Kejela	Male	28	Carpenter	Asko/Kolfe Karaneo
2	Yeshi Kebede	Female	33	businesswoman	Asko/Kolfe Karaneo
3	Zenebe Tilahun	Male	29	Taxi driver	Asko/Kolfe Karaneo
4	Dirriba Tadesse	Male	27	Teacher	Asko/Kolfe Karaneo
5	Hana Gizaw	Female	24	Hair Dresser	Asko/Kolfe Karaneo
6	Chaltu Mekonnin	Female	27	Shop keeper	Asko/Kolfe Karaneo

Participants of Focus Group Discussion (4)

No	Name	Sex	Age	Occupation	Residence
1	Tadele Namarra	Male	40	Civil servant	Asko/Kolfe Karaneo
2	Haimanot Negash	Female	37	tailor	Asko/Kolfe Karaneo
3	Mebiratu Hawas	Male	33	welder	Asko/Kolfe Karaneo
4	Yenenesh Girma	Female	24	cashier	Asko/Kolfe Karaneo
5	Lelisa Garuma	Male	26	Shop keeper	Asko/Kolfe Karaneo
6	Leila Kedir	Female	28	Student	Asko/Kolfe Karaneo

Appendix D

Schedule of educational and development Programs Schedules on Zami FM 90.70

Day	Program	Time of transmission
Monday	Ilatu Betarik (this day in history)	6:00am- 6:15am
	Ilatu Betebaberut Mengistat (UN today)	6:30am- 6:45am
	News (Zena)	7:00am-7:30am
	Fiteshegna (investigation)	7:30am-8:30am
	Koyita ke Mimi Sibhatu gar (Stay with Mimi Sibhatu)	9:00am-11:00am
	News (Zena)	12:00am-12:30am
	Gojonagulicha (Marriage)	1:00pm-2:00pm
	Timiret (Woman's program)	4:00pm-5:00pm
Tuesday	Ilatu Betarik (this day in history)	6:00am- 6:15am
	Ilatu Betebaberut Mengistat (UN today)	6:30am- 6:45am
	News (Zena)	7:00am-7:30am
	Fiteshegna (investigation)	7:30am-8:30am
	News	12:00am-12:30am
	News	6:00pm-6:30pm
Wednesday	Ilatu Betarik (this day in history)	6:00am- 6:15am
	Ilatu Betebaberut Mengistat (UN today)	6:30am- 6:45am
	News (Zena)	7:00am-7:30am
	Fiteshegna (investigation)	7:30am-8:30am
	Koyita ke Mimi Sibhatu gar (Stay with Mimi Sibhatu)	9:00am-11:00am
	Gazetegnotch be tarepeza zuria (Round table discussion of Journalists)	11:00am-1:00pm
	Ilatu Betarik (this day in history)	6:00am- 6:15am

Thursday	Ilatu Betebaberut Mengistat (UN today)	6:30am- 6:45am
	News (Zena)	7:00am-7:30am
	Fiteshegna (investigation	7:30am-8:30am
	News (Zena)	12:00am-12:30am
	Medinachin (our City)	1:00pm-2:00pm
	Dirshachin	4:00pm-5:00pm
Friday	Ilatu Betarik (this day in history)	6:00am- 6:15am
	Ilatu Betebaberut Mengistat (UN today)	6:30am- 6:45am
	News (Zena)	7:00am-7:30am
	Fiteshegna (investigation	7:30am-8:30am
	News (Zena)	12:00am-12:30am
	Koyita ke Mimi Sibhatu gar (Stay with Mimi Sibhatu)	9:00am-11:00am
	Tekuadash	1:00pm-2:00pm
	News	6:00pm-6:30pm
Saturday	News	7:00am-7:30am
	Zami Lewetatoch (Zami for Youth)	7:30am- 9:00am
	Tena Yistilign (Your Health)	11:00am-1:00pm
	News	12:00am-12:30am
	News	6:00pm-6:30pm
Sunday	News	7:00am-7:30am
	Mizan (Balance)	10:00am-11:00am
	Gazetegnotch be tarepeza zuria (Round table discussion of Journalists)	11:00am-1:00pm
	News	12:00am-12:30am
	News	6:00pm-6:30pm
	Gazetegnotch be tarepeza zuria (Round table discussion of Journalists)	9:00pm-11:00pm

Appendix E

Schedule of Educational & Development Programs aired on Sheger FM 102.10

Day	Program	Time of Transmission
Monday	Tereka	7:00am-7:30am
	News (ware)	8:00am/12:00am/6:00pm/9:00pm
	Arebehig	9:00am-10:00am
	Setnat	10:00am-10:30am
	Family Planning	10:30am-11:00am
Tuesday	Tereka	7:00am-7:30am
	News (ware)	8:00am/12:00am/6:00pm/9:00pm
	Wanawu neger Tena	8:30am-8:40am
Wednesday	News (ware)	8:00am/12:00am/6:00pm/9:00pm
	Kebet eska ketema	9:00am-10:00am
	Music with traditional instruments	10:00am-10:30am
Thursday	News (ware)	8:00am/12:00am/6:00pm/9:00pm
	Andeandeneroch	9:00am-11:00am
	One Love	10:00am-10:15am
	Zema fikir	2:00pm-3:00pm
	Sheger Café	3:00pm-4:00pm
	Kiyete Askual	7:00pm-7:30pm
	Addis Habasha	8:00pm-9:00pm
Friday	News (Ware)	8:00am/12:00am/6:00pm/9:00pm
	Yenigat Wag/ Setnat	8:30am-9:00am
	Sheger Shelf	9:00am-10:00am
	Automotive Journal	1:00pm 1:00pm-2:30pm

	Betegna	2:30pm-3:00pm
	Koreyalew	3:00pm-3:20pm
	Kendegnochu	5:00pm-6:00pm
	Arebehig	8:00pm-9:00pm
	Tereka	10:00pm-10:30pm
Saturday	Business Kurse	8:00am-9:00am
	Koralew	9:00am-9:20am
	Science & Technology	11:00am-11:50am
	Dagu Addis	8: 8:30pm-9:00pm
Sunday	Sheger Café	8:00am-10:00am
	Temer Leboche	1:00pm-1:25pm
	Yechaweta Engida	7:00pm-9:00pm

Appendix F

List of Licensed and operational FM Radio Stations in Ethiopia

No	Name of the Radio Station	Ownership	Location
1	Addis FM 97.10	State/ ERTA	Addis Ababa
2	FM 96.30	State	Addis Ababa
3	Fana FM 98.10	Private	Addis Ababa/Jimma /Gonder
4	Diredawa FM 106.10	State/Diredawa	Diredawa
5	Harar FM 101.40	Community/Harari	Harar
6	Debub FM 100.90	State/Debub	Hawassa
7	Bahirdar FM 96.90	State/Bahir Dar	Bahirdar
8	Mekelle FM	State/Tigray	Mekelle
9	FM Finfinnee92.30	State/Oromiyaa	Adaamaa
10	Zami FM 90.70	Private/Commercial	Addis Ababa
11	Sheger FM 102.10	Private/Commercial	Addis Ababa
12	Afro FM 105.30	Private/Commercial	Addis Ababa
13	FM 94.70	State/AAEB	Addis Ababa
14	FM 93.10	State	Addis Ababa
15	Jimma University FM	Community	Jimma
16	Kore FM	Community	Yirga Alem

Appendix G

List of AM Radio Stations in Ethiopia

No	Name of the Station	Ownership	Location
1	Radio Ethiopia/National Service and International service/Short Wave	Government	Addis Ababa
2	Radio Ethiopia/ National Service/ Medium Wave	Government	Addis/Mattu/Harar/Arbaminch/Dessie/Gonder
3	Radio Fana/National Service/Medium Wave	Private/Party affiliated	Addis Ababa
4	Demtsi Woyane/Medium Wave/Short Wave	Tigray Regional State	Mekelle
5	Amhara Radio/Medium Wave/Short Wave	Amhara Regional State	Bahir Dar
6	Radio Oromiyaa/Medium Wave/Short Wave	Oromiyaa Regional State	Adama
7	Educational Radio	Educational Media Agency	LagaDadi/Dessie/Bahirdar/DebreMarkos /Robe /Gimbi/Alemaya/Mekelle/Wolayta/Yirga Alem/Soddo/Godie/Gore

