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**ADDIS ABABA UNIVERSITY**

**SCHOOL OF JOURNALISM AND COMMUNICATION**

**MEDIA COVERAGE OF ETHNIC CULTURAL PRACTICE:  
THE CASE OF IRRECHA AND CHAMBALALA ON OBN**

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**APRIL, 2024  
ADDIS ABABA, ETHIOPIA**

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This is to certify that the thesis prepared by Asha Fito, entitled "Media coverage of ethnic cultural practice : " The case of Irrecha and Chambalala on OBN" submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Journalism and Communication.

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I, as the designated advisee of the university, confirm my endorsement for the submission of this thesis for evaluation. The content of this thesis is entirely my own creation, and I have duly credited all sources of data utilized in the research. Furthermore, the entire document has undergone plagiarism checks successfully meeting all required examinations.

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# Table of Contents

<b>Contents</b>	<b>Pages</b>
Acknowledgement .....	i
Table of Contents.....	ii
List of Tables .....	v
Abstract.....	vii
<b>CHAPTER ONE</b> .....	<b>1</b>
<b>INTRODUCTION</b> .....	<b>1</b>
1.1 Back ground of the study .....	1
1.2. Statement of the Problem.....	6
1.3 .Objectives of the Study .....	8
1.3.1.General Objective .....	8
1.3.2. Specific Oobjectives .....	8
1.4. Research Questions .....	8
1.5. Scope of the study .....	9
1.6. Significance of the Study .....	9
17. Limitation of the Study .....	9
1.8. Definition of Key Terms .....	9
1.9. Irrecha.....	10
1.9.1. The Meaning and concept of Irrecha .....	10
1.9.2. Irreecha Celebration.....	11
1.10.Fiche Chambalaalla.....	12
1.10.1 Fichchee Chambalaalla Celebration .....	12
1.10.2 Fiche Chambalaalla date .....	13
1.10.3 Activities in Fitche Chambalalla.....	15
<b>CHAPTER TWO</b> .....	<b>17</b>
<b>2. REVIEW OF RELATED LITERATURE &amp; THEORETICAL FRAMEWORK</b> .....	<b>17</b>
2.1 INTRODUCTION.....	17
2.2. Defining Culture.....	17
2.3. Media and Cultural Festivals.....	19

2.4. Elements of Culture.....	20
2.4.1. Symbols.....	21
2.4.2. Gestures.....	21
2.4.3. Language.....	22
2.4.4 .Values .....	22
2.4.5. Norms.....	24
2.5. Why We Study Culture .....	25
2.6. Role of Media for daily life.....	27
2.7. Theoretical Framework .....	28
<b>CHAPTER THREE .....</b>	<b>29</b>
<b>3. RESEARCH METHDOLOGY .....</b>	<b>29</b>
3.1. INTRODUCTION.....	29
3.2. Description of the study area.....	29
3.3. Data Source .....	30
3.4. Population and Sampling .....	30
3.5. Instruments/tools .....	31
3.5.1 Interviews.....	31
3.5.2. Questionnaires.....	31
3.6. Data Collection procedure.....	32
3.7. Techniques of data analysis.....	32
3.7.1 Ethical consideration.....	33
<b>CHAPTER FOUR.....</b>	<b>34</b>
<b>4. PRESENTATION OF ANALYSIS AND INTERPRETATION OF DATA.....</b>	<b>34</b>
4.1. Demographic Information .....	34
4.2. Interview Response .....	65
4.3. Culture to OBN .....	66
4.4. OBN Approach toward Cultural Reporting .....	66
4.5. Ethiopian cultural values from cultural values of nations and nationalities .....	68
4.6. Cooperation with the Ministry of Culture and Tourism.....	70

<b>CHAPTERFIVE</b> .....	73
<b>5 SUMMARY, CONCLUSION AND RECOMENDATIONS</b> .....	73
5.1. Summary-Conclusion.....	73
5.2. Recommendations .....	75
Reference .....	73
Appendix.....	81

## List of Tables

Table 1 News makes related with Irreecha festival.....	35
Table 2 Medium give more coverage.....	36
Table 3 Media organization make programs related with Irreecha festival .....	37
Table 4 More coverage Among Media .....	38
Table 5 Media teaches the audiences that Irreecha festival is a thanks giving day .....	39
Table 6 Media highlight on Irreecha festival's role.....	40
Table 7 Show programs that Irreecha festival is a blessing of elders .....	41
Table 8 Media organization's role in promoting the international observance of the Irreecha festival .....	41
Table 9 Media production type related with Irreecha festival .....	42
Table 10 Given attention of media on coverage of Irreecha festival in Addis Ababa .....	43
Table 11 Given attention of media on coverage of Irreecha festival in Bishoftu .....	44
Table 12 Assigning camera man ,photographer and reporter.....	45
Table 13 Journalists get the chance to report the Irreecha festival. ....	45
Table 14 Reason that journalists get the chance to report the Irreecha festival. ....	46
Table 15 Benefits working with stake holders. ....	47
Table 16 Special programs dedicated to Irreecha .....	48
Table 17 Media organization's cultural contribution to Irreecha .....	48
Table 18.challenges to produce news and programs related with Irreecha festival.....	49
Table 1 media organization make news related with Fichee-Chambalala festival. ....	50
Table.2. Medium that give more coverage.....	50
Table.3 Media organization make news related with Fichee-Chambalala festival.....	51
Table.4 Emerging media trends?.....	52
Table 5 Significant of Fichee-Chambalala for Sidama people .....	52
Table 6.Fichee-Chambalala's role .....	53
Table 7.Preparation of food and hairdressing in Fichee-Chambalala .....	54
Table 8.Challenges in media covering norms and values on Fichee-Chambalala festival. ....	55
Table 9 Media organization's role in making the Fichee-Chambalala festival globally observable. ....	56
Table 10 Fichee-Chambalala festival-related productions.....	56

Table 11	Media organization to cover the festival day of Fichee-Chambalaalla. ....	57
Table 12	Assigning of cameramen, photographers, and reporters to cover the Fichee-Chambalaalla festival. ....	58
Table 13	The opportunity to report on the Fichee-Chambalaalla festival. ....	59
Table 14	Reason for not getting a chance to report Fichee-Chambalaalla festival. ....	60
Table 15	Media managers give attention to the coverage of Fichee-Chambalaalla festival. ....	61
Table 16	Cultural form receives more focus in your media organization related to Fichee-Chambalaalla. ....	62
Table 17	Media presents, educates, and promotes the cultural values & norms of Fichee-Chambalaalla. ....	63
Table 18	Challenges to produce news and programs related to Fichee-Chambalaalla festival. ....	64

## **Abstract**

*This research extensively delves into the complex notion of culture, highlighting its multifaceted character, including thought patterns, behaviors, and material aspects that shape the way of life of a people. Focusing on Ethiopia, a country renowned for its rich diversity of cultures, languages, and ethnicities, the study aims to thoroughly examine how the media, particularly the Oromia Broadcasting Network (OBN), covers and advocates for the cultural festivals of Irreecha and Fichee-Chambalaalla. The objectives involve scrutinizing OBN's representation of ethnic cultural practices, identifying the portrayal of ethnic cultural values within the media organization, and exploring the challenges encountered by the media in covering and promoting these cultural events. Research questions delve into the strategies employed by the media to promote these festivals, prevailing trends in their coverage, the media's role in fostering understanding at national and international levels, and how media representations reflect the cultural values of the Oromo and Sidama people.*

# CHAPTER ONE

## 1. INTRODUCTION

### 1.1 Background of the study

From the inconsistent behavior of the field scholars have defined and redefined culture, communication and media and the interplay among them. Our daily life is highly related with the media. People have trust on the media because it has the power to hold attention and plays a vital role in shaping personality, values and beliefs. Especially television since it is a medium with lots of choices. The most obvious power of television in modern society relates to its ability to capture and retain attention. In effect, television removes the viewer's consciousness from the immediate social and physical environment and often for highly extended periods of time (McDonald, 2004:70). Television has also contributed to fostering what some call "hyper-reality," a sense that the reality of television seems to be more real to viewers than actual reality.

The media as McDonald (2004), noted are effective tools to shape our world views. He argues that, "Our images and knowledge of social reality are formed and shaped by the images and information that the media delivers to us." Its unflinching daily flow of audiovisual content penetrates virtually every media platform all over the world. Amongst the extensive content of television production is arts and culture programming (Song, 2014: 6). The same thing is observed in Ethiopia. Ethiopia is a multi-cultural and multi ethnic country. The number of television stations in Ethiopia is ever growing. However, many believe that Ethiopian media basically focus on the upper layer component of culture like language, dressing, songs instead of promoting the core values. (Addisalem T., 2019) There are different government and private media institutions in Ethiopia. Now a day broadcast the print media are increasingly flourishing across the country. However, the perception and practice of cultural values in Ethiopian media is at its infancy rate and needs more efforts. OBN's experience in reporting cultural aspects is event based and do not touch the core values of the culture as Ethiopian cultural values are wide in scope and deep in history. The coverage given to culture and culture related issues does not deserve its long history and depth.

It's important to ferret out the perception and practice of Ethiopian media more specifically OBN personnel's practice and perception in promoting cultural values. the real perception practice of OBN to promote cultural value.

Culture is a multifaceted concept encompassing the mental frameworks, behaviors, and tangible items that collectively shape the way of life of a community (Macionis, 2012:54). It encompasses the accumulated reservoir of understanding, encounters, convictions, principles, attitudes, significances, structures, spiritual beliefs, perceptions of time, roles, spatial associations, cosmological concepts, and material possessions acquired over generations through both individual and collective endeavors. It represents the body of knowledge shared by a relatively large populace. Culture constitutes the amalgamation of acquired behaviors within a community, generally regarded as that community's heritage and passed down from one generation to the next. It constitutes a collective programming that sets apart the members of one group or classification from another. Various scholars offer differing interpretations of the term "culture."

According to Benhabib,S(2010)culture describes all humans living style, eating, dressing, music and perspective, why we behave and how we behave; what we wear and eat; our beliefs and religion; our festivals and politics and medical practice. Generally, it is the whole world we live in.

As many scholars mentioned the culture has many types, to mention some: Material culture which is a component of culture that consists the physical or tangible such as clothing, shelter, and art that members of a society make, use, and share. Nonmaterial culture a component of culture that consists of the intangible human creations of society such as attitudes, beliefs and values that influence people's behavior.

Ethiopia is a country of pluralistic society, having at least eighty nations and nationalities having their own cultures, norms, values, etc. which can be considered as are source for country' s heritage. Ethiopian language, culture, customs and Etiquette, from the vast ethnic cultures this study focuses on Irrecha and Fiche Chambalaalla(Commisceo-Global,2022)

Ethiopia is a country with a number of tangible and intangible heritages and resources. The cultural and spiritual festivals of various nations, nationalities and peoples of Ethiopia are eye-catching and magnificent celebrations.

Irreecha (also named *Irreessa* or *Dhibaayyuu*), is thanks giving holiday celebrated by the Oromo ethnic group. The Oromo people celebrate Irreecha to thank Waaqa (God) for the blessings and mercies they have received throughout the previous year. The Irreecha festival is celebrated every year at the beginning of Birraa (Spring), new season after the dark and rainy winter season. It is attended by hundreds of thousands of people. The thanks giving is celebrated at sacred lakes across Oromia and Hora Harsadi, Bishoftu, Oromia as a whole. Once at the lake, festival-goers immerse freshly cut green grass and the flowers they are carrying and sprinkle themselves and place in water. The festival celebration begun in Addis Ababa the capital of Ethiopia for the first time in 2019G.Cin150 years. The celebration continued in 2020 and around only 5,000 people attended the festival due to political tension and COVID-19 pandemic. Moreover, Irreecha is also celebrated around the world where Diaspora Oromos live especially in North America and Europe(TrunehRabuma,2019).

The Oromo people celebrate Irreecha not only to thank Waaqa(God)but also to welcome the new season of plentiful harvests after the dark and rainy winter season associated with nature and creatures. At Irreecha festivals, friends, family, and relatives gather and celebrate with joy and happiness. Irreecha festivals bring people closer to each other and make bonds.

### **Fichee-Chambalala**

According to (ARCCH, 2014) Fichee-Chambalala is a "New Year festival "celebrated among the Sidama people. According to the oral tradition, Fichee commemorates a Sidama woman who visited her parents and relatives once a year after her marriage, bringing *buurisame*, a meal prepared from false banana"Inset"", milk and butter, which was shared with neighbors.

Fichee has since become a unifying symbol of the Sidama people. Each year, astrologers determine the correct date for the festival, which is then announced to the clans. Communal events take place throughout the festival, including traditional songs and dances. Every member participates irrespective of age, gender and social status.

On the first day, children go from house to house to greet their neighbors, who serve them *buurisame*. During the festival, clan leaders advise the Sidama people to work hard, respect and support the elders, and abstain from cutting down indigenous trees, begging, indolence, false testimony and theft. The festival therefore enhances equity, good governance, social cohesion, peaceful co-existence and integration among Sidama clans and the diverse ethnic groups in Ethiopia. Parents transmit the tradition to their children orally and through participation events during the celebration. Women in particular, transfer knowledge and skills associated with hairdressing and preparation of *buurisame* to their daughters and other girls in their respective villages.

The festival includes other communal events, concluding with clan leaders reminding the community about virtues like working hard. Transmitted by families and participation in the festival, the practice encourages peaceful co-existence and good governance (Authority for Research and Conservation of Cultural Heritage, 2014).

Every community possesses distinctive social, cultural and traditional values. These values, sometimes, will have universal values and acceptance as their core ideas would have binding perceptual patterns and represent a large extent of groups; a part from their culture-specific values for that specific group.

The Sidama People New Year festival, which is celebrated among the people of Sidama is one among the others in this regard. The holiday aside from its cultural values, it serves as a means to propagate peace and love, integrity and solidarity as well as environmental preservation and development. During the festival, clan leaders advise the Sidama people to work hard, respect and support the elders, and abstain from cutting down indigenous trees, begging, indolence, false testimony and theft. Each year, astrologers determine the correct date for the festival, which is then announced to the clans. Communal events take place throughout the festival, including traditional songs and dances. Parents transmit the tradition to their children orally and through participation in events during the celebration. Women in particular, transfer knowledge and skills associated with hair dressing and preparation of *buurisame* to their daughters and other girls in their respective support the elders, and abstain from cutting down indigenous trees, begging, indolence, false testimony and theft. The festival therefore enhances equity, good governance, social cohesion, peaceful co-existence and integration among Sidama clans

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Fichee-Chambalaalla is a New Year festival celebrated by the Sidama people. It is named after a woman who every year would bring her relatives a dish to share with the neighbors. Nowadays, children visit their neighbors who serve them the dish "buurisame", made with "Inset" . The festival includes other communal events, concluding with clan leaders reminding the community about virtues like working hard. Transmitted by families and participation in the festival, the practice encourages peaceful co-existence and good governance (Authority for Research and Conservation of Cultural Heritage, 2014).

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## **1.2. Statement of the Problem**

Madzingira, N. (2001), defined that culture is static, dynamic, homogenous- heterogeneous and as most contested zone of struggle. Culture is defined as learned dynamic and complex system of perception that guides behavior and manifest itself in internal and external representations.

People use communication consciously or unconsciously to share their culture and way of life. Because of its behavior many scholars in the field of communications and cultural studies take communication as an element of culture, it has often been said that communication and culture are inseparable. As Smith (1966), wrote in his preface to *Communication and Culture*, culture is a code we learn and share, and learning and sharing require communication. Communication requires coding and symbols that must be learned and shared. Keeping as quoted in Broman (1999), explained Culture as it refers to learned and accumulated experience. A culture refers to those socially transmitted patterns for behavior characteristic of a particular social group.

The most crucial elements of culture are values and beliefs. Values are culture standard foractuating what is good and what is bad in the society. In this modern day, we are bounded by mass media and the increasing number of media is highly influencing peoples“ life (Samovar and Porter, 2001).

The mass media should not merely be accepted as only informant; each person should become aware of how they influence the shaping of their own being and environment in which they live.

According to Vani, M. and Raghavan, V., (2014), the media are important forces in our society. They provide information and entertainment and at the same time have persuasive powers and that are capable of affecting radical changes.

For this reason, the role of media in the development and promotion of culture, moral and community life cannot be overestimated. Culture links individuals to their society providing shared contested values and media help circulate those values.

The media are the cultural products to large number of people. Gbotokuma, Z. (1996), they underlined that process of designing and delivering cultural message and stories to large and diverse audience through media Values are deeply embedded and critical for transmitting and teaching cultural beliefs.

Media determinism maintains that mass media change everything else in society. Some scholars even argue that media technology alone, in spite of the content of media drives social changes, which are called technology determinism. For example, McQuail, D. (2005) put forward his famous statement that the medium is the message, by which he implied that media determines culture, and that it is the form of media rather than the content that really matters. Some other theorists also attach great importance to the dominant role of media in mass culture and mass society.

Krekovic, as quoted in Mebrahten (2011), contends that the mass media should serve as agents of change for the social betterment by raising public awareness. Indeed, it is now possible to see how new ways of creating and distributing symbols have made it possible throughout history for people to change existing cultural practices, and through these changes in the way people socialize to transform societies (p35). Ethiopian culture is multiethnic, multilingual and multifaceted, and reflects diversity in culture and respect for traditional customs. According to Tedla.E (1995), such cultural experiences and heritages are found and encoded in various forms symbols, rituals, design, artifacts, music, dance, proverbs, riddles, poetry, architecture, technology, science and oral traditions.

However, for various purposes documenting, analyzing and utilizing such cultural heritages is not easy. Many cultures in Ethiopia have been transmitted from generation to generation almost entirely orally.. Beliefs are the tenet or convictions that people hold to be true. Individuals in society have specific beliefs but they also share collective values (Tedla.E, 1995). Over has become a potential force to be reckoned with in the promotion of socio cultural values and norm in any civilized society.

This paper discussed the the emphasis given by the media to disseminate information nationally. As media become crucial to promote local traditions, cultures, heritage for others, to know learn and replicate with a population of more than one 110 million, each part of Ethiopia have their own cultures, language, religion, music, food, norms, customs which differ from region to region in the country. And this study will assess the coverage of all these practices in the coverage of news and programs of Irrecha and Fitcha- chambalala.

According to my research, the attention given by OBN in covering festival like Irrecha and Fitché- chambalala is relatively better than the previous years. But in creating awareness on the norms and values of Irrecha and Fitché- chambalala, limitations are observed. Therefore, studying the trend and practice of media coverage in promoting Irrecha and Fitché- chembellala is essential for its betterment. The finding helps the media to work more so as to make Irrecha and Fiche chambala festivals observable trans-nationally around the world.

### **1.3 .Objectives of the Study**

#### **1.3.1.General Objective**

The main goal of this study is to examine how OBN covers and promotes the cultural festivals of Irrecha and Fichee-Chambalaalla

#### **1.3.2. Specific Oobjectives**

The specific objectives of this study are:-

- To examine the extent OBN's coverage concerning ethnic cultural practices.
- To identify the practice of Ethnic cultural values in OBN.
- To find out the challenges of the media in covering and promoting ethnic cultural practices.

### **1.4. Research Questions**

1. What are the predominant methods employed by the media in promoting the cultural festivals of Irrecha and Fichee-Chambalaalla.
2. How does the media cover the cultural festivals of Irrecha and Fichee-Chambalaalla?
3. What role does the media play in fostering a deeper understanding of the cultural significance of Irrecha and Fichee-Chambalaalla at both national and international levels?
4. How do the media representations of Irrecha and Fichee-Chambalaalla festivals reflect the cultural values and traditions of the Oromo and Sidama people?

## **1.5. Scope of the study**

This study delimited with to examine how the media covers and promotes the cultural festivals of Irreecha and Fichee-Chambalaalla. And further the study focuses on OBN channel Afan Oromo Broadcasting Network (OBN)television news which is transmitted with Oromifa language. The methodological scope would be qualitative approach due to the nature of the study area, and also the time frame would from up to it's scope is mainly about the perception and practice of media in promoting cultural values. Therefore, no other media institution is included in the study. The respondents are journalists from OBN only.

## **1.6. Significance of the Study**

The study explored how media houses specifically OBN Medias promote ethnic cultural practice values. It also helps to create public awareness about the benefit of media cultural advocacy in maintaining it. The study also used as a base for other researchers. It suggests possible solutions for those who it may concern. Besides, the research is expected to provide valuable information to other broadcasting medias.

## **17. Limitation of the Study**

The research didn't give chance to another medium which are found in OBN. The scope of the research was limited only for one year. In addition to that the focus of the research was only in news which were broadcasted for one year. In addition, it was a challenge for the researcher to find sources for interview and took longer time complete the paper.

## **1.8. Definition of Key Terms**

The following words and phrases found in the research carry meanings as defined below.

- Irreecha: Season of Peace and Thanksgiving.
- Chambalala : is a New Year festival celebrated among the Sidama people.
- Ethnicity: is a shared culture and a way of life, including history ,language ,religion, and culture
- Cultural Practices: shared perceptions of how people routinely behave in a culture.
- Buurisame :a meal prepared from false banana, milk, and butter, which is shared with neighbors.

## **1.9. Irrecha**

### **1.9.1. The Meaning and concept of Irrecha**

Oromos have developed their own culture, identity, religious culture, and ritual performances. The Oromo believed that there is and there will always be, only one God, or Waaqa tokko. It is unique universal creator and master. They see his manifestations in the great forces of nature, without mistaking them for him. However, comprehensive understanding of the Oromo culture, politics and other living social heritages can be attained through close examination of the Gada system (Gemechu, 2013).

It is a celebration where people get together and perform their prayers at river or mountain areas. This Irrecha ritual ceremony contains in itself religious cultural and philosophical world view which admires the miraculous spiritual powers of Waaqaa and relates the living secret of generation (Ibid).

The ever greenness and productivity of plants, their generation of life and the replacement of the old by the new, death and revival of fruits is likened and related to the wisdom of Waaqa. While the ceremony is ongoing, the fathers of Oromo religion and the people, keeping fresh grass and flowers, perform their prayers and thank their God going to mountains, to sea or to riverbank(Ibid).

They move to the top of mountains or bank of seas or rivers not to worship the mountains or rivers and seas. Rather to distract themselves from any noise and to worship their God (Waaqa) with concentration. And they go to lakes and rivers because they believe that green is holy, water is life and the places are peaceful where the spirit of God is found. In the Oromo culture, the rainy season is considered as the symbol of darkness.

At the beginning of September, the darkness is gone, rivers run shallower and cleaner, and the mud is gone. As sun shine rules the land, the Oromo people of Ethiopia go out to celebrate this great natural cycle with the spirit of worshiping God (Waaqa),(Gemechu,2013).Therefore, Irrecha is, Thanks giving holiday of the Oromo people in Ethiopia. The Oromo people celebrate Irrechaa to thank Waaqaa (God) for the blessings and mercies they have received throughout the previous year.

### **1.9.2. Irreecha Celebration**

The thanks giving is celebrated at the sacred ground of Oromia including under Oda tree. The Irreechaa festival is celebrated every year at the beginning of Birraa (the sunny new season after the dark, rainy summer season).

According to Chala Sorri 2013E.C, a person who is departed due to heavy rain and flood meets during Irreecha saying "baga Dukkana Ganna Nagayaan Baate" which is to mean welcome to bright from the dark season with all difficulties and challenges. Irreecha is a day when the elderly people give blessings to the people and thank "Waaqaa". During irreecha people give freshly cut grass and flowers to each other as a sign of wishing a bright future. and this is the day where culture is vastly displayed such as dressing style, hair cut different songs sung, horse riding, how to greet Irreecha is celebrated not only in Oromia but also, around the world where and the day cultural utensils are shown

The Oromo people consider the rainy season of June to September as the time of difficulty. The heavy rain brings with it lots of things like swelling rivers and floods that may drown people, cattle, crop, and flood homes. Also, family relationship will severe during rain as they can't visit each other because of swelling rivers. In addition, the rainy season could be a time of hunger for some because of the fact that previous harvest collected in January is running short and new harvest is not ripe yet. Because of this, some families may endure food shortages during the rainy season (Gemechu, 2013).

In Birra (the season after summer in Oromo land), this shortage ends as many food crops especially maize is ripe and families can eat their successfully. Other crops like potato, barley, etc. will also be ripe in Birra. Some disease types like malaria also break out during rainy time. Because of this, the Oromo see the wet season as a difficult season. However, that does not mean the Oromo people hate rain or summer season at all. Even when there is shortage of rain, they pray to Waaqaa (God) for rain since it is a cultural belief (ibid).

According to this belief, all is accomplished by the will of Waaqaa and is indicative to the life after death religious philosophy. Nevertheless, the Oromo Waaqeffanaa does not believe in deity. But it is a belief in monotheistic power i.e. Waaqa.

This thanksgiving culture and pray would be accomplished at different places and time governed by its own system. It is portrayed by its own ritual practices. In this aspect of

Waaqeffannaa culture, the Qaalluus(the spiritual leaders)and the AbbaaMalkaas(lineal chiefs of the areas)are at the top hierarchies. In the Qaalluu religio-ethics, the Qaalluus give instructions and directives of t he where about and the time of the implementation of the ritual (ibid).

The Oromo people celebrate Irreecha not only to thank Waaqaa(God).They also celebrate it to welcome the new season of plentiful harvests after the dark and rainy winter season associated with nature and creature. On Irreechaa festivals, friends, family, and relatives come together and celebrate with joy and happiness. Irreechaa festivals bring people closer to each other

## **1.10.Fiche Chambalaalla**

### **1.10.1 Fichchee Chambalaalla Celebration**

Fichee-Chambalaalla is a New Year festival celebrated among the Sidama people. According to the oral tradition, Fichee commemorates a Sidama woman who visited her parents and relatives once a year after her marriage, bringing *buurisame*, a meal prepared from false banana, milk and butter, which was shared with neighbors. Fichee has since become a unifying symbol of the Sidama people. Each year, astrologers determine the correct date for the festival, which is then announced to the clans. Communal events take place throughout the festival, including traditional songs and dances. Every member participates irrespective of age, gender and social status. On the first day, children go from house to house to greet their neighbors, who serve them *buurisame*<sup>1</sup>.

During the festival, clan leaders advise the Sidama people to work hard, respect and support the elders, and abstain from cutting down indigenous trees, begging, indolence, false testimony and theft. The festival therefore enhances equity, good governance, social cohesion, peaceful co-existence and integration among Sidama clans and the diverse ethnic groups in Ethiopia. Parents transmit the tradition to their children orally and through participation in events during the celebration. Women in particular, transfer knowledge and skills associated with hairdressing and preparation of *buurisame* to their daughters and other girls in their respective villages.

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<sup>1</sup> <https://ich.unesco.org/en/RL/fichee-chambalaalla-new-year-festival-of-the-sidama-people-01054>

Parents transmit the tradition to their children orally and through participation in events during the celebration. Women in particular, transfer knowledge and skills associated with hairdressing and preparation of *buurisame* to their daughters and other girls in their respective villages.

### **1.10.2 Fiche Chambalaalla date**

The Fiche New Year date is not pre-determined one or it is not fixed. It is only determined according to the observations of the ‘ayyaantos’ of the relative movement of the stars in relation to the moon. When fixing the date of Fiche, the ‘ayyaantos’ work in consultation with other important social groups such as the womas, and songos. The date is not arbitrarily determined depending solely on the observations of some members of Ayyantos, but the observations made by them in different parts of Sidama areas are carefully assessed and compared.

Other important social organizations are also involved in the determination of the day of Fichee. After the ablest observations ‘Ayyantos’ and, as agreement has been reached to that effect, the New year date is fixed. Thereafter, the ‘Mootes’ and clan leaders in what is known as ‘Lallawa’- announcement-declare and publicize the actual date of Fichchee. Lallawa is usually made before one week is left for Fichee, and by use of it at market places the leaders promulgate various issues such as how should the public celebrate the anniversary, notice is also given about the nature of the year (usually good or bad measured in terms of peace or war, good harvest or bad harvest, drought or rain, etc), and order the people to celebrate and behave in certain culturally acceptable manner.

As the day for Fichee approaches, different members of the Sidama society on the basis of age, Sex and social division of labor undertake different preparatory works for the festival. The country elders fast for over a month in which they pray for better New Year manifested by peace and social. harmony, better rain and harvest, healthy society and fertility. Youngsters wait until the day by making different preparations on their side with such issues as handling of beauties, helping families, playing and staying with their peers (darawo) and etc. for their specific sex and age contexts and humbly wait for the arrival of the colorful Fichee-chambalala day.

Prior to some days, and before the date of New Year, young boys and girls (and indeed, adults) prepare for and play different games, dances such as faaro (boys and girls together even face to

face), here (only girls) and qeexaala(general)chants in the public areas or usually market areas in which they express their happiness, admiring the beauty of their culture and their country, the people and their fellows.

Different culturally valued instruments such as siqqo and halaga, swears and swords, the shield (made of Hippopotamus skin usually possesses by elders) are all beautifully employed in the ceremony of qeexaala. Horse riding and racing, in which the heroes and socially reputed individuals wearing daguncho (tiger skins dried) and billiqqicho (like ear ring worn by heroic individuals) add a spectacular beauty on the days of Qeexaala. After safoteqeexaala (pre-regular qeexaalaphase), The Fichee arrives. In the Fichee date, people of all ages, and especially the elders, should not go anywhere away from home or neighborhood.

Children and cattle should also be returned to homesteads instances where they were away from home. And it is also culturally not allowed to conduct any labor works on the Fichchee-Chambalalla day. People should legitimately conform to acceptable social norms in which every member of Sidama community should finalize or postpone his or her tasks ahead of the arrival of the Fichee day. It is natural that any harm should never be inflicted, dispute should.

Cattle and children should never be hit as prescribed by the Sidama traditional seera system and norm. Always, it is conventional that Fichee event commences at night. Every member of a hamlet or Ollaa should gather at the elder's home (oldest among the elders in the area) and celebrate Fichchee together and returns to his home later and celebrate with his family. This should never be taken home and that the family member(usually father) is far away from home. Celebrating and gathering at the home of elders signifies the fundamental social status the elder hood entails in Sidama society as elders play very crucial role in social life of the Sidama and are seen as symbols. and ultimate guardians of peace and values of the society.

During Fichchee night, a famous Sidama spicy cultural 'Burisame' with milk is served. The members of the family sit together in a circular shape surrounding 'Shaafeta texilte' (a special material made of clay in which Burisame is placed). As the food is provided, the oldest one among the elders, or the father, raises a pinch of Burisame from atop and throws it into east, west, and east. Then, they bless the heavenly God for this new year, and by bringing their hands forward, in a fascinating moment, touching shaafe tables, the Fichchees saying, 'Fichchee Jeeji! Jeeji!(Happy New Year and long live for all the God's creatures) and the

people also reply ‘EeFichcheeJeeji! (Yes long live Fichchee!). Then after, the household dines ‘bur same’ happily together.

The day next to Fichchee night is known as Chambalalla. It is a second important event in the course of Sidama New Year anniversary. The first one is usurau undergone along with elders fasting and safote qeexaala. In Chambal all day, numerous cultural events are conducted and some of them are briefly herein order. On this date, it is conventional that the cattle should be kept in a special pasture area kept without grazing for several months for the purpose of this date.

The belief among the Sidamas is that the New Year is not only for the people but it is also New Year for the cattle and, indeed, for the God’s creatures. So, they should never be harmed or pain should never be inflicted, nor should they be slaughtered or killed. Cattle are one of the highly valued elements in Sidama cultural order.

Accordingly, in the Fichee night and the following day, meat is not allowed. Instances where meat is present in household’s home, it must be kept outside as the day is considered as one of happiness for cattle and cows as well. People are expected not to cut trees that day and every community member is required to prepare firewood for weeks before the arrival of the Fichee date. The sons (even married) are culturally obliged to make fire wood for the elders and their respective fathers; and with the same logic, the wife of the son should lend help for the mother-in-laws.

### **1.10.3 Activities in Fitch Chambalalla**

In the Chambalalla date, people go to gudumaale (usually sacred squares or market places) and participate in the various games, dances and qeexala chants. In the qeexala dance, the people diligently express their happiness; gratefulness; aspirations; pray for better year, peace and prosperity; declare their discontents with the rulers or judge other contemporary happenings; denounce the wrong happenings and inefficient leadership; or bless and promote the good deeds and doers.

In this day, children enjoy a special privilege. They gather together from villages, move in groups and visit door to door by saying ‘Ayidde Chambalalla’ which means ‘happy new year to you and the people inside’; and the mother inside replies in the affirmative ‘Iille!Iille! Which

also means ‘happy new year to you all! And come in!’. After that, the children are served with Burisamewith milk and pass the day with happiness and satisfaction which also put a lasting memory in the minds of the young people about the goodness of Fichchee.

In addition to that, Fichchee date is symbolized with peace and reconciliation of disputes, and prevalence of social harmony. So, disputes and all its forms are not allowed nor promoted. As it is a new year where new hopes, new dreams and inspirations are directed, hoped for and aimed to be prevailed, older grievances and desire for revenge are reconciled according to famous Sidama dispute resolution mechanism; quarrels are set aside or ignored at all.

People are morally forced to undergo reconciliation in the event of New Year, and if disregarded, there is a belief that the natural calamities would follow and the New Year could not be good one. This way, Fichchee embodies core cultural and politico-administrative and democratic values. It served very fundamental roles and helped in the fostering and maintaining of peace and communal harmony, cooperation, communal life and as a unifying social value of all ages and all groups encompassed in a Sidama cultural society milk and pass the day with happiness and satisfaction which also put a lasting memory in the minds of the young people about the goodness of Fichchee.

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## CHAPTER TWO

### 2. REVIEW OF RELATED LITERATURE

#### 2.1 INTRODUCTION

In this section of the paper attempt was made to highlight relevant literature to the study. Definition of culture, media and public culture, elements of culture, why study culture, and promoting local culture through media.

#### 2.2. Defining Culture

There are about two or three hundred and even more definitions for culture. With respect to the definition of culture, Edward (1956) says that culture is a system of behaviors and modes that depend on unconsciousness. Rocher (1972, 2004), an anthropologist, believes that “Culture is a connection of ideas and feelings accepted by the majority of people in a society” (p. 142).

Culture with a computer metaphor, culture is the software of our minds. We need shared software in order to communicate. So, culture is about what we share with those around us. These rules do not specify any details, but they specify the basic structure of the social landscape.

That's a succinct definition of culture! It encompasses a wide range of elements that shape human societies and individuals within them. Culture is indeed transmitted within social groups through various means, including language, customs, rituals, and education. Taylor's characterization underscores the comprehensive nature of culture, highlighting its influence on virtually every aspect of human life. Kroeber and Kluckhohn (1952), consider civilization and culture the same and they believe the two terms have been used synonymously. For them, they both indicate different levels of the same subject. Civilization indicates the great development of a civilized society; culture indicates the same subject too (ibid).

Each society has its own special culture either simple or complex. If culture is taken seriously, it seems that people require not only sufficient food but also well-cooked food. Good enough (1996) claims that culture is a systematic association of people that have a certain way of life. So, culture is the only difference between human and animals.

According to the United Nations Educational, Scientific and Cultural Organization UNESCO (2002), culture is defined as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it includes, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs. Edward Taylor British anthropologist was the first to define culture in a scientific way in his book primitive culture (1871). He defines it as everything people have, think, do and share as a member of one community. Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society (Taylor 1871;23). Linton (1945), shares the idea of Taylor, that culture is the sum total of knowledge, attitudes and all activities that take place in a particular society.

According to numerous anthropologists such as Franz Boas, culture can be defined as the collection of learned behaviors and beliefs that characterize a specific group of people. Culture is also perceived as pervasive, influencing everyone to some degree. Despite efforts to distance oneself from one's own culture, it is deemed impossible. Various scholars from different disciplines offer their interpretations and redefinitions of culture, yet they all agree on the inseparable link between culture and human beings.

In contrast, McQuail (2005) views culture as a process, encompassing shared attributes of a human group such as their physical environment, tools, religion, customs, practices, or their entire way of life. Additionally, culture can refer to texts and symbolic artifacts imbued with specific meanings by and for individuals with particular cultural affiliations.

Keeton, B. (2013) provides another perspective on culture, defining it as a historically transmitted pattern of meaning manifested in symbols. It is a system of inherited conceptions expressed in symbolic form through which individuals communicate, perpetuate, and evolve their understanding and attitude toward life.

As per Woodward (2013), culture encompasses numerous elements and aspects, which can be broadly categorized into material and nonmaterial culture. Material culture refers to tangible objects that people create and imbue with significance. Examples include clothing, food, tools, and architecture, which are readily identifiable as physical artifacts. Natural objects and materials such as rocks, dirt, and trees are not typically considered part of material culture. Nevertheless, the

way individuals perceive and utilize natural objects holds importance within cultural contexts.

### **2.3. Media and Cultural Festivals**

Media and culture are interconnected levels of understanding. Various cultures influence media contents, meanwhile media platforms and contents impact cultural and day-to-day practices. Culture encompasses norms, beliefs, behaviors, values, traditions, languages, myths, ways of life and so forth. Media narratives and discourses are created within different forms of texts and images that are complexly related to the cultural perceptions and practices of both those who produce and consume them (Hall, E. T. 1976).

The media wields significant influence over individuals' daily cultural practices, including their health-related decisions and cultural values. Beyond merely providing information, the media also contributes to empowering and promoting cultural values. In Ethiopia, the preservation and promotion of cultural values are prioritized at the national level through government and non-government efforts. These values are reflected in various public arenas, including educational institutions from primary to higher secondary levels. While at times this emphasis on cultural values may seem excessive, it underscores the profound recognition of culture as a living tradition and the commitment to actively engage with it. Hence, the media's role in maintaining and furthering endemic cultural values is crucial. However, the media can also play both constructive and destructive roles. Misuse of media can potentially impact the social norms of a society negatively. One way to understand the impact of the media on our lives is to explore the cultural context in which the media operate. Often, culture is narrowly associated with art, the unique forms of creative expression that give pleasure and set standards about what is true, good, and beautiful. Culture, however, can be viewed more broadly as the ways in which people live and represent themselves at particular historical times. This idea of culture encompasses fashion, sports, architecture, education, religion, and science, as well as mass media (Dominick,R.(2013).It is to culture that we owe our unification and unity as a people and state. It is what keeps us together and it is what gives us the will to guard and preserve our sovereign being (Dorji 2006:11).

The absence of a robust literary tradition not only undermines academic credibility but also leads to a superficial society. This argument gains traction when we observe how countries with rich literary legacies often shape the development of literary canons and are respected as

cultured and civilized. Conversely, the mass media, particularly through powerful television platforms, inundates audiences with materials that prioritize sensuality, consumerism, and market-driven values, posing a challenge to the cultural content provided by public service media in Ethiopia. This risk is exacerbated when insufficient attention is paid to the news and programs broadcasted daily. Addisalem T.(2019).

Moreover, in today's media landscape, the future of our culture appears uncertain as children increasingly idolize figures they see in movies and music videos. This trend is compounded by young parents naming their children after their favorite celebrities, and children spending more time on computers playing games than engaging in cultural activities with their parents. However, the most effective way for children to learn about culture is through the oral tradition, with stories passed down by elderly members of the community holding significant impact, even if some may be myths. *Journal of Children and Media*, Volume 18, Issue 3 (2024)

## **2.4. Elements of Culture**

In early time culture was defined as the symbols, language, beliefs, values, and artifacts that are part of any society. This suggests that there are two basic components of culture. The first one is ideas and symbols, and the second one is artifacts (material objects). The first type, called non- material culture also known as symbolic culture, includes the values, beliefs, symbols, and language that define a society. The second type, called material culture, which includes all the society's physical objects, such as its tools and technology, clothing, eating utensils, and means of transportation .Anteneh T.(2012).

There are different types of culture in the world and each has its own exceptionality and attractiveness. But all culture shares common elements.

According to Miller, .G.(2005),culture is the way of thinking ,the way of acting ,and the material objects that together form people's way of life. He listed five common components of Culture. The major elements of culture are Symbol, Language, Values and beliefs, Norms, Ideal Culture and Real culture.

### **2.4.1. Symbols**

Symbol is one of the elements of culture. It is type of non-verbal communication. A historically transmitted pattern of meaning embodied in a symbol, a system of inherited conceptions expressed in symbolic form by means which men communicate (Geertz, 1973: 89). Every culture is occupied with symbols, or things that stand for something else and that often arouse various reactions and emotions. Some symbols are types of nonverbal communication, while other symbols are in fact material objects.

### **2.4.2. Gestures**

A gesture is a form of non-verbal communication or non-vocal communication in which visible bodily actions communicate messages, either in place of, or in combination with, spoken words. Gestures include movement of the hands, face, or other parts of the body. Gestures include movement of the hands, face, or other body parts. Gestures differ from physical non-verbal communication that does not communicate specific messages, such as purely expressive displays, or displays of joint attention. Gestures allow individuals to communicate a variety of feelings and thoughts, from contempt and hostility to approval and affection, often together with body language. in addition to spoken words.

The most familiar categories of gestures are the so-called emblems or quotable gestures. These are conventional, culture-specific gestures that can be used as replacement for words. Gestures includes those gestures used spontaneously when we speak.

Many animals, as well as humans, use gestures to initiate a mating ritual. This may include elaborate dances and other movements. Gestures play a major role in many aspects of human life. Gestures are a key part of everyday conversations such as chatting, describing a route, or negotiating. prices on a market.

A gesture refers to movements of hands, arms, or other parts of the body. However, the same gesture can mean one thing in one society and something quite different in other society. Leslie White in 'The Evolution of Culture'(1959), states that all peoples in all times and places have possessed, but no other species has developed culture.

According to White and other anthropologists, there as on for this is the specific ability of humans to use symbols, to create and to live in a symbolic world different from the world of nature and the worlds that other animals may create for themselves.

### **2.4.3.Language**

Language is a set of symbols used to assign and communicate meaning. It is the most highly developed symbolic system, and the most common form in which cultural meanings are expressed. It is almost impossible to distinguish from culture. Language is highly related with culture; many scholars believe that learning a new language means learning a new culture. In his book 'the relation of language and culture Hoble explains how society, culture and language are related. Human beings do not live in the objective world alone or alone in the world of social activity as ordinarily understood but are very much at the mercy of the particular language which has become the medium of expression for their society (Hoble, E. 1972). Many societies include a large number of people who speak different languages. All cultures have a spoken language although there are no developed forms of writing. People who speak the same language often share the same culture.

### **2.4.4 .Values**

Values are basic beliefs that guide or motivate attitudes or actions. They help us to determine what is significant to us. Values describe the personal qualities. We choose to embody to guide our actions; the sort of person we want to be; the manner in which we treat ourselves and others, and our interaction with the world around us. They provide the general guidelines for conduct<sup>2</sup>.

Values are the motive behind purposeful action. They are the ends to which we act and come in many forms. Personal values are personal beliefs about right and wrong and may or may not be Considered moral. Cultural values are values accepted by religions or societies and reflect what is important in each context (ibid).

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<sup>2</sup><https://www.ethicssage.com/2018/08/what-are-values.html>

In any society there are things that are taken as standers of what are acceptable or unacceptable, right or wrong. These standards reflect the belief of that society and the things that the society gives value. Values culturally defined standards of desirability, goodness, beauty and many other things that serve as broad guide lines for social living. Specific statements that people hold. to be true (Gbotokuma, 1996).

Values are very important elements for a given society. It gives a direction to lead a proper task. Values are collective ideas about what is right or wrong, good or bad. and desirable or undesirable in a particular culture" Williams (2010.p.43). According to him, values do not dictate which behaviors are appropriate and which ones are not, but they provide us with the criteria by which we evaluate people, objects, and events and we use values to justify our behavior. Values are standards used to assess what is right and important and they are commanding in nature. There are organizational and societal values. Like as society organizations also set different values that would help them to function appropriately.

Values could be culture specific and culture universal. Universal values are realistic and generally acknowledged. They are independent of any religious belief and specific culture. Whereas the culture specific values are dependent on a particular culture. There are different types of values such as trust, peace, patriotism, hospitality, safety, responsibility, helpfulness, modesty, tolerance, equality, democracy, respect for human dignity, honesty, rationality, loyalty, sacrifice, politeness, fairness, and so on.

Different scholars agree that values have multiple purposes. Values strengthen the stability of social order by regulating individuals thinking and behaving. Values provide a guideline and direct human behavior in different ways. Williams, (2010 )states the purpose of values as follows:

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To bring stabilities and uniformities in group interaction values are important. Within a culture or in a universal manner values could be shared. And because of this nature values plays an important role to bring social unity. Shared values are essential for the maintenance of societal wellbeing and of course social values have an element which is concerned about the others well-being. <sup>2</sup><https://www.ethicssage.com/2018/08/what-are-values.html>

Personal values can be influenced by culture, tradition, and a combination of internal and external factors. They are relatively permanent and are more central to the core of a person. Most of our core values are learned early in life from family, friends, neighborhood school, the mass print, visual media and other sources within the society.

#### **2.4.5. Norms**

Norms are rules or expectations that society collectively enforces. They are acquired through socialization and maintained through both positive and negative sanctions. Norms can be prescriptive, promoting desirable behavior (e.g., "be honest"), or proscriptive, discouraging undesirable behavior (e.g., "do not cheat"). Additionally, the term "norms" is sometimes used to describe patterns of behavior and internalized values within a society.

Norms are expected behaviors. Norms are basically model practices. Norm makes life very smooth. Different literatures indicate that it is absolutely impossible to imagine a society without norms. Everybody should respect the norms of the society so as to live within a society in a very acceptable way. Everyone is dependent on his or her own society. Unless people are faithful for their own societal norms they can be considered as deviant. Deviant behavior in return threatens social stability. Even though, norms are varying with culture, age, sex, and so on, humans share some norms in common. And these shared norms are considered as universal norms.

Norms are informal rules that govern how individuals must behave as members of a specific society. As social beings, people learn the appropriate times and places to speak, use certain objects, employ specific language, engage in particular discussions, or wear particular attire, as well as when such behaviors are inappropriate (Oyeneye and Shoremi, 1985).

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Values can differ from culture to culture and even person to person. They play a significant role in the integration and fulfillment of man's basic desire stably and consistently appropriate for his living. They are generic experiences in social action made up of both individual and social responses and attitudes. Values help to build up societies, integrate social relations .They mold the ideal dimensions of personality and depth of culture. They influence people's behavior and serve as criteria for evaluating the actions of others. <sup>2</sup><https://www.ethicssage.com/2018/08/what-are-values.html>

## 2.5. Why We Study Culture

Ignorance of culture leads to highly unwanted outcomes such as, lost business ,interethnic tension, or inability to participate in either the comic or the transcendent moments in human experience. These are of the potential consequence that one might face due to failure improperly understanding a certain culture.

The mass media plays a very important role in shaping public opinion about the culture and national identity of a country. The mass media, including newspapers, television, radio, and digital platforms, have a major impact on the way society perceives, understands, and responds to aspects of culture and national identity.

The mass media influences public opinion about national culture and identity. The mass media has the power to select and depict certain stories related to national culture and identity. The choice of stories, images, and language used can shape people's views about culture and national identity. Positive or negative representations can influence public perceptions and sentiments about certain cultural elements. The mass media helps shape norms and values in society by exposing people to various aspects of culture and national identity. What the media promotes as important or desirable can be a factor in shaping the social norms and values shared by society. The mass media acts as a source of information for the community. Through news, documentaries, and educational programs, the media convey knowledge about culture and national identity. People can learn about history, traditions, art, and other cultural elements through the media.

The mass media can influence people's lifestyles by displaying certain cultural trends. For example, fashions of dress, food, music, and hobbies popularized by the media can influence people's behavior and preferences, which in turn influence their cultural identity. The mass media also provide space for discussion and debate on issues of culture and national identity. Through opinion columns, interviews, and discussion programs, the media enable different viewpoints to be expressed, which can help people understand the diversity and complexity of cultures and national identities.

The news, editorials, and opinions presented by the mass media can influence how people shape their views on issues of culture and national identity. Opinions expressed by experts, community leaders, and opinion leaders in the media can influence public opinion. The mass media can encourage community participation in cultural activities and activities that strengthen national identity. Announcements of cultural events, festivals, and other social activities can encourage people to get involved and feel more connected to their culture.

However, it is important to remember that the mass media are not neutral and can be influenced by various factors, such as political, commercial, and social interests. Therefore, media consumers need to be critical in evaluating the information they receive to gain a deeper understanding of culture and national identity. Onis,(2023).

Culture impacts us all in unbelievably multidimensional ways. Keet, B. (2013). He points out that culture raises the level of people's thinking, contributes positively to their social and psychological well-being, stimulates their awareness, and has a civilizing impact. While the defining characteristics of each culture are unique, all cultures share certain common functions. According to Jusoff, K. (2009), the particularly function from the communication perspective are: linking individuals to one another, providing the basis for a common identity; and creating a context for interaction and negotiation among members. There are many benefits that we can get from studying culture. Culture study permits to understand how the different cultures came about. It also gives an overview of how people's behaviors differ from one place to another. Any change can affect the world we live in some way. Learning about other cultures helps to understand different perspectives within the world in which we live. It helps terminate negative stereotypes and personal biases about different groups. For example, people from diverse cultures contribute language skills, new knowledge, and different experiences.

Culture provides important social and economic benefits. With improved learning and health, increased tolerance, and opportunities to come together with others, culture enhances our quality of life and increases overall well-being for both individuals and communities. The objective of cultural studies is to understand culture in all its complex forms, and analyzing the social and political context in which culture displays itself. Cultural study is a site of both study/analysis and political criticism. It examines the socially transmitted beliefs, values,

institutions, behaviors, traditions and way of life of a group of people. It also includes other cultural features and products., such as language, literature, music, arts and artifacts, and foods. It also benefits students to understand how different societies are structured, managed and governed. This in turn helps students to understand their place in the world. Interacting with people from different cultures helps you view life from a different perspective. When you learn about different cultures, you establish new ways of thinking and approaching and solving problems.

Awareness of our own culture is important because it can keep us from projecting our value son to others. Students who learn about different cultures during their education feel more comfortable and safer with these differences later in life. This allows them to interact in a wide range of social groups and feel more confident in themselves. Diverse cultural perspectives can inspire creativity and drive innovation. Local market knowledge and in sight makes a business more competitive and profitable. Cultural sensitivity, insight, and local knowledge means higher quality, targeted marketing. <https://medium.com/@oniaulia>.

## **2.6. Role of Media for daily life.**

People spend much of their time engaging in some form of media. They interact with different forms of media contents. The media play an important role in our day-to-day life. It is affecting our lives greatly and its effect could be positive or negative. Media is a great source of communication. People start their days with news and the news informs them what is happening in their surrounding and throughout the world. According to Brown (2008) through its different content either it could be news, entertainment or educational segment, the media play a significant role in shaping our understanding and behavior about how the world works and how we should take part.

The information coming from the media may or may not be genuine, but information is still a power; it supplies people with ideas on how to act and form one's.

Regardless of age, sex, academic status and other criteria media has a power to influence. Different researchers also noted this fact. Smith-Speck and Roy (2008) also states that individuals who are illiterate can also be highly influenced by media advertising to purchase certain products, or develop certain lifestyle values.<sup>3</sup> In general terms it is possible to say people who live around the globe are heavily affected by media messages.

Recently the scenario of our world shows that there is a huge expansion of media and cultural products which are available to all. People have all the choices and they can consume various media products such as advertising, television, film, music, and book, magazine and others. This indicates that recently there is a huge range of opportunity to get media and cultural products and this is due to the advancement of mass communication technology. The various form of media like, internet, satellite, digital television, radio ,printing, films and soon simplifies the global reach of such cultural products. Therefore, media plays an important role for the development of culture.

## **2.7.Theoretical Framework**

This section discusses about the theoretical framework, which are related with the issue raised. The theoretical frameworks demonstrate an understanding of theories and concepts that are relevant to the topic of the research paper and that relate to the broader areas of knowledge being considered. It also connects the researcher to the existing knowledge.

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. It provides for a particular perspective, or lens, through which to examine a topic(Mc Quail, 2000). Many theories are available in media and cultural studies. However, the researcher believed that Social Learning Theory is more applicable for this research.

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<sup>3</sup><https://www.ipl.org/essay/Role-Of-Media-In-Social-Media-P3M7R8HESJF6>

## **CHAPTER THREE**

### **3. RESEARCH METHDODOLOGY**

#### **3.1. INTRODUCTION**

As it has been stated earlier, this study is conducted to investigate the trend and practice of media coverage in promoting Irrrecha and Feche Chembellala. The research used quantitative data Purposive analysis. To give the research humanistic view in-depth individual interviews were also conducted.

This chapter discussed data sources, population, and sampling, and data gatherings tools. It also discusses the data analysis procedures that the research employed. The research tools which are used are explained in this chapter.

#### **3.2. Description of the Organization**

The Oromia Broadcasting Network (OBN) is an Ethiopian public service broadcaster with a vision to be the most chosen and trusted Media in the country and prominent one in Africa. The Oromia Broadcasting Network was previously founded as “Oromia mass media organization” according to the declaration number 113/1998 and later renamed as “Oromia Radio and television organization” by declaration number 164/2003. Then after the name of the organization is changed in to OBN which means Oromia Broadcasting Network in 2010.

The station was intentionally founded to promote freedom of expression, facilitate access to current and updated information, and foster national consensus on economic, political, and social activities to enhance democracy. It also aims to develop the culture, history, and language of Afan Oromo. The organization has upgraded its facilities by installing a second HD studio and transitioning from SD to HD, as well as constructing a video wall studio to improve picture quality and reduce costs. The studio meets high standards, enabling comprehensive coverage of recent and ongoing events, and offers the option of transmitting information in various languages. The station is located in a secure and comfortable area.

### **3.3. Data Source**

The researcher used both primary and secondary data. Related with primary data, the researcher gathered data from Oromia Broadcasting Network journalists. Journalists responded to the questionnaire regarding the role of their media in covering festivals like Irreecha and Fiche Chambalaalla. They are selected using random sampling, making sure that they represent at least one third from their respective organizations.

Culture experts from Ministry of Tourism and Culture, and from Oromia Tourism and Culture Bureau also share their response on the focus group discussions. Culture scholars from different universities also gave their observation on the role of media.

The researcher will also use secondary sources of data. Related with the secondary sources, the researcher used related materials from thesis, books, articles, internet, and other sources that are important for the study.

### **3.4. Population and Sampling**

Population can be defined as a comprehensive group of individuals, institutions, and objects with common characteristics that are the interest of a researcher. Related with questionnaire from the total number of journalists who work on television, radio and social media, in OBN samples were selected with random sampling. Based on those 40 journalists from OTB and another 40 journalists from OBN responded to the questionnaire.

On the other hand ,related within depth interviews with experts from MOCT and OTB. According to Kohari (2004),purposive sampling method includes deliberate selection of particular units of the universe for constituting a sample which represents the universe. Furthermore, Oliver (2012), states that purposive sampling is a form of non-probability sampling in which decisions concerning the individuals to be included in the sample are taken by the researcher, based upon a variety of criteria which may include specialist knowledge of the research issue, or capacity and willingness to participate in the research. Some types of research design necessitate researchers taking a decision about the individual participants who would be most likely to contribute appropriate data, both in terms of significance and depth. . Generally, the total number of respondents used in this research were 80.

## **3.5. Instruments/tools**

### **3.5.1 Interviews**

The researcher aimed to investigate the influence of OBN in promoting Ethiopian ethnic cultural practices through media coverage. To achieve this, semi-structured interviews were conducted with a total of 40 participants, 15 of whom held positions related to cultural affairs within OBN. Each interview had a duration of 5 to 10 minutes, and a comprehensive set of eight interview questions was designed to align with the study's specific objectives. The interviews were carried out over a three-day period, with face-to-face discussions involving five individuals per day.

The responses gathered from the interviews were deemed authentic and in line with the thematic approach, effectively addressing the research issues at hand. To distill the extensive textual data into a concise and meaningful summary, the thematic approach was employed. This approach respected the perspectives of the participants while also acknowledging the researcher's interpretations. Subsequently, the interview findings were systematically categorized into distinct themes derived from the data, providing a comprehensive understanding of the insights obtained from the interviews.

### **3.5.2. Questionnaires**

A questionnaire is a research instrument consisting of a series of questions for the purpose of gathering information from respondents. Questionnaires can be thought of as a kind of written interview. They can be carried out face to face, by telephone, computer or post. It provides a relatively cheap, quick and efficient way of obtaining large amounts of information from a large sample of people. Therefore, a large sample size can be obtained which should be representative of the population, which a researcher can then generalize from. A research questionnaire is typically a mix of close-ended questions and open-ended questions. The respondent provides information which can be easily converted into qualitative data. The first section asks respondents to give demographic information about themselves which are important for the study. The second section is about the coverage of OBN media in the festival of Irreecha and Fiche-chambalaalla. The questions in this part are presented on a Like scale, a common way of measuring attitude in social science (Rea and Parker, 1997). Journalists from

OBN were asked about the coverage of Irreecha and Fiche-chambalaalla on their respected media.

Using questionnaire has advantages first of all, the questions are standardized. All respondents were asked exactly the same questions in the same order. This means a questionnaire can be replicated easily to check for reliability. Therefore, a second researcher can use the questionnaire to check that the results are consistent.

The researcher gave similar questionnaires to journalists of OBN. The questionnaires incorporated both open and closed-ended type of questions. The closed ended questions are aimed to get factual information and the open-ended type of questions were used when an extended opinion and explanation of individuals were wanted.

A total of 80 journalists were selected using random sampling and responded the questionnaire and got their views and knowledge regarding the coverage of Irreecha and Fiche Chambalaalla festival coverage on their media organization.

### **3.6. Data Collection**

The researcher employed questionnaire as research instrument to collect primary data from OBN journalists. Structured questionnaires were distributed to sample respondents containing different parts of questions in which the first section intends to obtain general information, this condition tends to obtain additional information.

### **3.7. Techniques of data analysis**

The qualitative and quantitative data were analyzed. The qualitative data is analyzed using direct interpretation of the participants' words in the interviews based on "the narrative text of qualitative research approach" (Merriam, 1998).

Triangulation helps to produce a better and deeper understanding on the issue. Deacon et.al.(1999, p.29-30) said triangulation enables the researcher to "check the full range of available sources to build up the most accurate and comprehensive account possible". The results of the two data collecting tools (questionnaire and in-depth interview) is analyzed in combination so as to get a better understanding on the coverage of the media on Irreecha and Fiche-chembalaalla.

The researcher in collaboration with used Statistical Package for Social Science(SPSS)to analyze data collected using content analysis.

### **3.7.1 Ethical consideration**

The researcher respected the privacy of the informants, who participated in in-depth interviews. To respect the privacy and dignity of the respondents, all of them will be interviewed with their full consent and in convenient places where their privacy will be well kept. The researcher briefed the aim and content of the questionnaire to the respondents. The respondents also be aware that the aim of the research is for academic purposes.

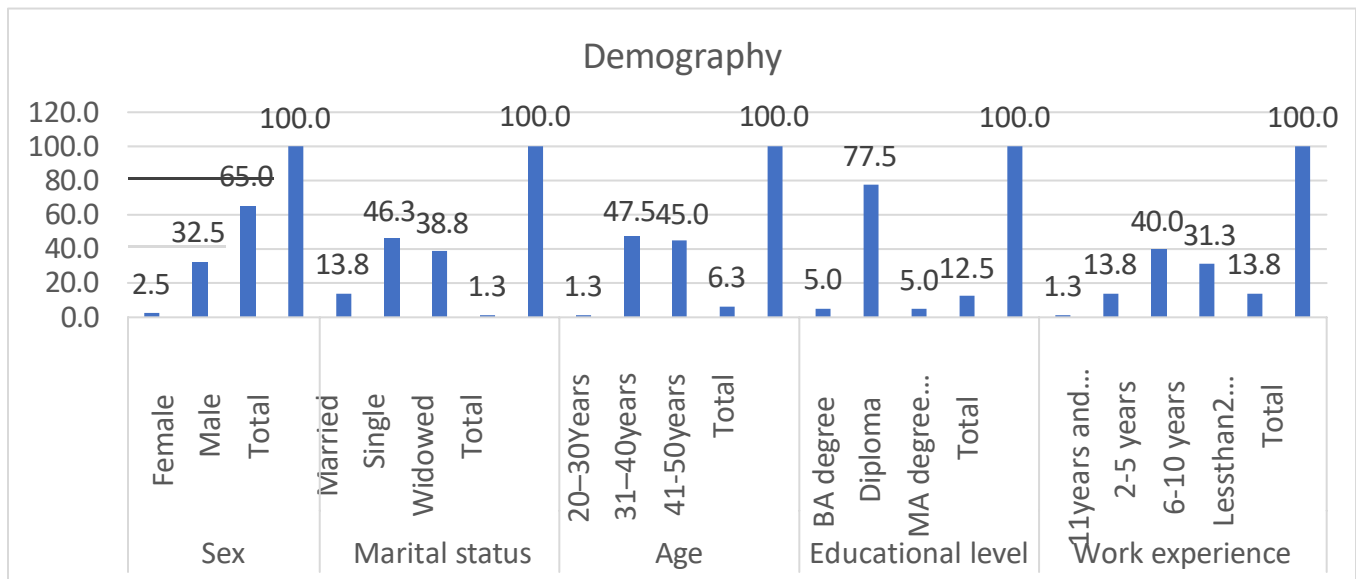
## CHAPTER FOUR

### 4. PRESENTATION OF ANALYSIS AND INTERPRETATION OF DATA

#### INTRODUCTION

This chapter discusses the process of showcasing, examining, and making sense of data collected via questionnaires distributed to Oromia Broadcasting Network (OBN) and interview for Oromia culture and Tourism Bureau. The chapter is divided into three sections. The first section addresses qualification, service, and position while the second section addresses analysis of the major finding under consideration. The third section the interview result analysis. In line with this, the information gathered from institute heads, cultural expertise and 80 staff of OBN.

**Figure 1 Information of demography**



#### 4.1. Demographic Information

The data provides insights in to the characteristics of the respondents in terms of sex, marital status, age, educational level, and work experience. Based on the analysis of the provided data, the following key findings can be summarized: The majority of the respondents (65%)

identified as male, while 32.5% identified as female. This indicates a higher participation rate from males in the survey.

The highest percentage of respondents (77.5%) had a Bachelor's degree. A smaller percentage of respondents (12.5%) had a Master's degree or higher. Only 5% of the respondents had a Diploma as their highest educational qualification. The data indicates a relatively high level of education among the participants, with a significant proportion holding Bachelor's degrees. The highest percentage of respondents (40%) had 2-5 years of work experience. 31.3% of the respondents had 6-10 years of work experience. 13.8% of the respondents had both less than 2 years and 11 years and above of work experience. The data indicates a diverse range of work experience among the participants, with a significant proportion having 2-10 years of experience.

The most common marital status among the participants was married (46.3%). A significant portion of respondents (38.8%) were single, while only 1.3% were widowed. The majority of the respondents fell into the age range of 20-30 years (47.5%) and 31-40 years (45%). A smaller percentage of respondents (6.3%) were in the age range of 41-50 years. The data suggests a relatively younger age distribution among the participants, with a higher representation of individuals in their 20s and 30s.

**Table 1 News related with Irreecha festival**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Does your media organization make news related with Irreecha festival?			1.3
	No	1	1.3
	Not sure	4	5
	Yes	74	92.5
	Total	80	100

Based on the data collected, it is evident that the Irreecha festival is a significant cultural and thanksgiving holiday celebrated by the Oromo people in Ethiopia. The festival marks the end of the winter and the beginning of the spring season, and it is a time for the Oromo people to express gratitude to Waaqa (God) for the blessings and mercies received throughout the previous year.

The data provided indicates that 92.5% of respondents confirmed that the media organization covers news related to the Irreecha festival, which is celebrated in September..Additionally,5%of respondents were not sure.and1.3% responded with "No."Overall, the research results confirm that the Irreecha festival is a significant cultural event celebrated by the Oromo people, and it has garnered attention from the media due to its cultural, historical, and social significance

**Table 2 Medium give more coverage**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
If your answer to question number 1 is “Yes”, which medium give more coverage? (You can circle more than one)		2	2.5
	Facebook	5	6.3
	Radio	20	25.0
	Television	53	66.3
	Total	80	100.0

According to the data in table 2, The data suggests that television has the highest percentage, accounting for 66.3% of the total media coverage. This indicates that television is the dominant medium in terms of media coverage Facebook accounts for6.3%of the total media coverage. This suggests that Face book has a relatively smaller share compared too the media organizations. The table indicates that radio represents 25% of the total media coverage. This implies that radio has a significant presence in the media landscape

Based on this analysis, it can be concluded that television has the highest percentage of media coverage among the listed organizations, followed by radio and Facebook. However, it is important to note that the given data does not provide any specific context or additional information about the media coverage, or the criteria used to calculate the percentage.

**Table 3 Media organization make programs related with Irreecha festival**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Does your media organization make programs related with Irreecha festival ?			1.3
	No	4	5.0
	Not sure	5	6.3
	Yes	70	87.5
	Total	80	100.0

The given data presents in table 3 showing the responses to a question about whether the media organization makes programs related to the Irreecha festival. According to the data, 87.5% of the respondents answered "Yes" to the question, indicating that the media organization does make programs related to the Irreecha festival. This suggest that the media organization active.

Not sure: The table shows that 6.3% of the respondents were "not sure about coverags and produces content related to the festival. whether the media organization makes programs related to the Irreecha festival. This indicates a small percentage of uncertainty or lack of knowledge among the respondents.

The data suggests that only 5% of respondents answered "No" to the question, indicating that the media organization does not produce programs related to the Irreecha festival. However, this percentage is relatively small compared to the affirmative responses.

From the analysis provided, it can be inferred that a majority of respondents (87.5%) believe that media organizations actively cover the Irreecha Festival. This conclusion is drawn from the variety of programs and types of coverage associated with the festival, suggesting significant interest and engagement from media outlets in documenting and reporting on the event.

Additionally, there is a minor degree of uncertainty (6.3%), with a small minority of respondents (5%) expressing the belief that the media organization does not cover the festival.

**Table 4 More coverage Among Media**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
If your answer to question number 3 is “Yes”, which medium give more coverage? (You can circle more than one)		4	5.0
	Facebook	4	5.0
	Radio	21	26.3
	Television	51	63.7
	Total	80	100.0

The data suggests that only a small portion (5%) of respondents indicated that the media organization does not produce programs related to the Irreecha festival. This percentage is notably lower compared to the affirmative responses.

Based on the analysis provided, it appears that the majority of respondents (87.5%) believe that media organizations actively cover the Irreecha Festival. This conclusion stems from the diverse range of programs and coverage types associated with the festival, indicating substantial interest and involvement from media outlets in documenting and reporting on the event.

Moreover, there is a slight degree of uncertainty (6.3%), with a minority of respondents (5%) expressing doubt regarding the media organization's coverage of the festival.

**Table 5 Media teaches the audiences that Irreecha festival is a thanks giving day**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Does your media teach the audiences that the Irreecha festival is a thanks giving day?			2.5
	No	1	1.3
	Not sure	11	13.8
	Yes	66	82.5
	Total	80	100.0

Based on the analysis of the provided search results, in table 5 it can be concluded that the majority of the sources(66outof80)indicate that the Irreecha festival is indeed thanks giving Day The festival is described as a time for the Oromo people to express gratitude to Waaqa (God) for the blessings and mercies they have received throughout the previous year.

it can be concluded that the majority of sources (66 out of 80) affirm that the Irreecha festival is indeed a day of thanksgiving. The festival holds great significance for the Oromo people and is regarded as a ritual of gratitude observed by millions of Oromos in Ethiopia and worldwide. It is deeply rooted in the Oromo religion of Waaqeffannaa, which centers around the belief in a singular supernatural being known as Waaqa (God). During Irreecha, families gather to express their appreciation to Waaqa for bringing an end to the winter famine, welcoming the arrival of spring, and celebrating the bountiful harvest.

**Table 6 Media highlight on Irreecha festival's role**

Variable	Response	Frequency	Percent
Does your media organization program show that the Irreecha festival has a role to bring national unity and identity?			
	No	1	1.3
	Not sure	13	16.3
	Yes	66	82.5
	Total	80	100.0

The analysis of table 6 search results reveals that there is some uncertainty surrounding the role of the Irreecha festival in promoting national unity and identity. While the majority of sources (66 out of 80) indicate that the festival does contribute to national unity and identity, 13 sources express uncertainty, and only 1 source explicitly denies its role.

It is important to acknowledge that different sources may have diverse perspectives and interpretations regarding the festival's impact on national unity and identity. Some sources emphasize how the festival fosters unity and reinforces a shared cultural identity, while others may focus on different aspects or present alternative view points.

In conclusion, while a significant number of sources suggest that the Irreecha festival plays a part in promoting national unity and identity, it is crucial to consider multiple perspectives and interpretations to gain a comprehensive understanding of its significance in this context.

**Table 7 Show programs that Irreecha festival is a blessing of elders**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Does the program show that the Irreecha festival is a blessing of elders?	No	2	2.5
	Not sure	17	21.3
	Yes	58	72.5
	Total	80	100.0

Based on the response frequency data provided in table 7 below, it is evident that the majority of respondents, accounting for 72.5% of the total, answered "Yes" to the question. This indicates a significant level of agreement among the participants. It suggests that a substantial portion of the respondents had a positive or affirmative stance regarding the question at hand. On the other hand, 21.3% of the respondents expressed uncertainty by selecting "Not sure." This suggests that a considerable number of participants were unsure or lacked a definitive opinion on the matter. It is possible that they may have needed more information or clarification before forming a conclusive response.

In contrast, only 2.5% of the respondents chose "No" as their answer. This indicates a relatively small fraction of participants who disagreed or held a negative viewpoint regarding the question. It is important to note that this percentage is significantly lower compared to the percentage of respondents who answered "Yes." These response frequencies provide valuable insights into the opinions and attitudes of the participants. The majority of respondents expressing agreement suggests a general consensus or shared perspective on the question.

However, the presence of respondents who were unsure or disagreed highlights the diversity of opinions within the group. Overall, this analysis of the response frequency data indicates that a significant portion of the participants were in agreement with the question, while a smaller percentage remained unsure, and a very small fraction disagreed.

**Table 8 media organization's role in promoting the international observance of the Irreecha festival**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
How do you rate the role played by your media organization to make Irreecha festival observable transnational by different people around the world?	High	28	35.0
	Low	1	1.3
	Unable to decide	7	8.8
	Very high	43	53.8
	Total	80	100.0

Based on the response frequency data provided... in Table 8, it can be concluded that the media organization's... Role in making the Irreecha festival observable transnational has been highly rated out of the 80 respondents, 43 individuals (53.8%) rated the media organization's role as "Very high." Additionally, 28 respondents (35.0%) rated it as "High." Only one respondent (1.3%) rated it as "Low," and 7 respondents (8.8%) were unable to decide.

These response frequencies indicate that a significant majority of the participants recognized and appreciated the media organization's efforts in promoting the international observance of the Irreecha festival. The high rating suggest that the media organization has played a crucial role in making the festival visible and accessible to people around the world.

**Table 9 Media production type related with Irreecha festival**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
In your media organization, which are produced related with Irreecha festival?	Documentary	8	10.0
	News	47	58.8
	Program	23	28.7
	Spot	1	1.3
	Total	80	100.0

The majority of respondents, 58.8%, indicated that the media organization's role was in the form of news coverage. This suggests that the media organization played a significant role in disseminating information about the festival through news channels. Additionally, 28.7% of the respondents mentioned that the media organization's role was in the form of programs. This indicates that the media organization likely produced specific programs or segments dedicated to showcasing the Irreecha festival, further contributing to its international visibility.

A smaller percentage of respondents, 10%, mentioned that the media organization's role was in the form of documentaries. This suggests that the media organization may have produced in-depth documentaries that provided a comprehensive exploration of the festival, its cultural significance, and its global impact. Only 1.3% of the respondents mentioned that the media organization's role was in the form of spots. While this percentage is relatively low, it is worth noting that spots can still play a role in promoting the festival by featuring short advertisements or promotional segments.

Overall, the response frequencies indicate that the media organization's role in making the Irreecha festival observable transnational was highly rated, with news coverage being the most prominent form of contribution. The combination of news coverage, programs, documentaries, and spots likely played a significant role in raising awareness and making the festival accessible to a global audience.

**Table 10 Attention of media on coverage of Irreecha festival in Addis Ababa**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
How do you rate the attention given by your media organization so as to cover the Irreecha festival in Addis Ababa?	High	33	41.3
	Low	2	2.5
	Unable to decide	2	2.5
	Very high	43	53.8
	Total	80	100.0

Based on the response in table 10 frequency data provided, it can be concluded that the media organization's role in making the Irreecha festival observable transnationally has been highly rated. Out of the 80 respondents, 43 individuals (53.8%) rated the media organization's role as "Very high," while 33 respondents (41.3%) rated it as "High." "Only two respondents (2.5%)rated it as "Low," and two respondents (2.5%)were unable to decide.

These response frequencies indicate that a significant majority of the participants recognized and appreciated the media organization's efforts in promoting the international observance of the Irreecha festival. The high and very high ratings suggest that the media organization has played a crucial role in making the festival visible and accessible to people around the world.

It is important to note that without further context or specific details about the media organization's activities, it is challenging to provide a comprehensive analysis of their role. However, the positive ratings... received indicate that the media organization has made a significant impact in raising awareness and facilitating the global observance of the Irreecha festival.

**Table 11** Given attention of media to coverage of Irreecha festival in Bishoftu

Variable	Response	Frequency	Percent
How do you rate the attention given by your media organizations so as to cover...r the Irreecha festival in Bishoftu?	High	28	35.0
	Low	2	2.5
	Unable to decide	6	7.5
	Very high	43	53.8
	Total	80	100.0

Based on the response frequency of the data provided in table 11, it can be concluded that the majority of respondents rated the variable "High" or "Very high" in terms of their perception or evaluation. Out of the 80 respondents, 28 individuals (35%) rated it as "High," while 43 respondents (53.8%) rated it as "Very high." Only two respondents (2.5%) rated it as "Low," and six respondents (7.5%) were unable to decide. These response frequencies indicate that a significant majority of the participants had a positive perception or evaluation of the variable.

The high and very high ratings suggest that the variable was highly regarded or considered to be of great importance by the respondents.

It is important to note that without further context or specific details about the variable being evaluated, it is challenging to provide a comprehensive analysis. However, the positive ratings received indicate that the variable was generally well-received or highly valued by the participants..

**Table 12 Aassigning camera man ,photographer and reporter**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
How do you rate the attention given by your media organization to cover Irreecha festival by assigning camera man, photographer, and reporter?	High	31	38.8
	Low	3	3.8
	Un able to decide	3	3.8
	Very high	43	53.8
	Total	80	100.0

The provided frequency distribution indicates that the "Very high" category constitutes the majority of responses, representing 53.8% of the total. Following closely behind is the "High" category, accounting for 38.8% of the responses. In contrast, both the "Low" and "Unable to decide" categories have a smaller representation, each comprising 3.8% of the total responses.

This analysis offers an overview of the frequency distribution of responses, highlighting the substantial prevalence of "Very high" responses. The skewed distribution of the responses is reminiscent of actual data sets that follow skewed distributions, as described in a Science Direct Topics article. The article explains that highly skewed distributions, such as the one observed in the response frequency data, lack symmetry, and often feature a very high bar representing the majority of the data. This aligns with the dominance of the "Very high" category in the provided frequency distribution.

**Table13 Journalists get the chance to report the Irreecha festival.**

Variable	Response	Frequency	Percent
As a journalist, did you get the chance to... report the Irreecha festival?			
	No	13	16.3
	Not sure	5	6.3
	Yes	57	71.3
	Total	80	100.0

The data provided in Table 13 indicates that the majority of responses fall into the... "Yes" category, accounting for 71.3% of the total responses. The "No" category follows with 16.3%, while the "Not sure" category has the smallest representation at 6.3%.

This analysis offers an overview of the frequency distribution of responses, highlighting the significant prevalence of "Yes" responses. The prevalence of "Yes" responses aligns with the findings of a survey question with 3 response options, where 80% of respondents replied "Yes," as indicated in a relevant search result snippet.

The prevalence of "Yes" responses in the data suggests a strong inclination towards a positive response within the surveyed population. This aligns with the best practices for survey design, as outlined in a Google Surveys Help article, which emphasizes the importance of providing an opt - out answer choice to maintain response quality. Additionally, the statistical test considerations discussed in a statistical testing article further support the significance of the "Yes" responses in the provided data.

**Table14 Reason for not getting a chance to report the Irreecha festival.**

Variable	Response	Frequency	Percent
If you answer to question number12is "no", tell us your reason	Lack of awareness	12	52.5
	Lack of interest	10	15.0
	Lack of opportunity	11	12.5
	Language problem	5	13.8
	Total	80	100.0

The data presented underscores that the majority of responses attribute the cause to "Lack of awareness," which constitutes 52.5% of the total responses. Following this, "Lack of interest" represents 15.0%, "Lack of opportunity" comprises 12.5%, and "Language problem" constitutes 13.8% of the responses.

The prevalence of "Lack of awareness" as the primary cause aligns with the findings of a relevant search result snippet, which emphasizes the importance of awareness in addressing community needs and resources. The snippet underscores the significance of identifying issues or problems to... be changed, setting or reaffirming goals, and creating an action plan based on a thorough understanding of the factors affecting an initiative. This aligns with the prevalent attribution of issues to "Lack of awareness" in the provided data.

Furthermore, the prominence of "Lack of awareness" in the responses highlights the critical role of education and outreach in addressing challenges within a community or organization. This aligns with the principles of community development and organizational change management, as highlighted in various scholarly articles and resources.

**Table 15 Benefits working with stake holders.**

Variable	Response	Frequency	Percent
The trend of your media organization to work in collaboration with different stake holders to cover Irreecha festivals? (like Ministry of Culture and Tourism, Regional Tourism Bureau)	High	28	35.0
	Low	2	2.5
	Unable to decide	5	6.3
	Very high	44	55.0
	Total	80	100.0

The provided data table 15 indicates the frequency distribution of responses, showing that "High" frequency accounts for 35.0%, "Low" for 2.5%, "Unable to decide" for 6.3%, and "Very high" for 55.0% of the total responses. This distribution suggests a significant prevalence of "Very high" responses, indicating a dominant trend in the dataset.

The analysis of this research results reveals various contexts related to frequency response, including... s The analysis of this research results reveals various contexts related to frequency response, including... of this re The analysis of this research results reveals various contexts

related to frequency response, including... search The analysis of this research results reveals various contexts related to frequency response, including... practical frequency response analysis for engineers, mean calculation methods, GCMS tune reports, frequency response of RC circuits, reactance in capacitors and inductors, and frequency response analyzers. While these contexts provide valuable insights into frequency response analysis in different domains, they may not directly relate to the specific frequency distribution provided.

**Table16 Special programs dedicated to Irreecha**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Which form of culture get more focus on your media organization related with Irreecha festival (give rank from 1 to 6) [Row 1]	Cultural cloth	8	10.0
	Cultural food	1	1.3
	Cultural songs	36	45.0
	Dance	9	11.3
	Fine Arts	6	7.5
	Folklore	13	16.3
	Total	80	100.0

The focus on cultural songs table16, which accounts for 45.0% of the coverage, signifies the paramount importance of music in the festival. This highlights the deep-rooted significance of traditional Oromo music in conveying the spirit and essence of the event.

Furthermore, the attention given to folklore at 16.3% and dance at 11.3% underscores the commitment to showcasing the traditional storytelling and vibrant dance performances that are central to the festival. By featuring these elements, our coverage aims to capture the essence of Oromo cultural traditions and convey the sense of community and heritage that the festival embodies.

Moreover, the inclusion of cultural cloth at 10.0% reflects our dedication to highlighting the traditional attire and symbols of cultural identity that hold immense value during the Irreecha festival. This serves to honor and preserve the rich heritage of the Oromo people through visual representation.

Additionally, the coverage of fine arts at 7.5% and cultural food at 1.3% further contributes to the comprehensive portrayal of the festival, encompassing visual arts and culinary traditions that are integral to the cultural tapestry of the Oromo community.

**Table 17 Media organization's cultural contribution to Irreecha**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
How do you rate the role of your media organization in presenting, educating and promoting cultural values and norms of Irreecha to the society?	High	44	55.0
	Low	2	2.5
	Unable to decide	6	7.5
	Very high	27	33.8
	Total	80	100.0

- The data in table 17 provided offers a breakdown of responses to a specific question or statement, categorized as High, Low, Unable to decide, and Very high. It reveals that the majority of respondents, accounting for 55.0%, categorized their responses as "High," indicating a significant level of agreement or positive sentiment. Additionally, 33.8% of the responses fell into the category of "Very high," further emphasizing a strong positive perception. Conversely, only 2.5% of the responses were classified as "Low," indicating a minim allevel of agreement or positive sentiment. Furthermore, 7.5% of the respondents were unable to decide, suggesting a degree of uncertainty or neutrality in their responses.

This breakdown provides valuable insights into the prevailing sentiments and perceptions related to the subject matter, indicating a predominantly positive or high sentiment among the respondents.

**Table 18. challenges to produce news and programs related with Irreecha festival**

Variable		Frequency	Percent
What are the Challenges to produce news and programs Related with Irreecha festival?	Coordination	5	6.33
	Information gap concerning irreecha	11	13.92
	Information to get data	6	7.59
	Know how about the irreecha festival.	9	11.39
	Lack of expertise on the fields is the Challenges	4	5.06
	Lack of human resource and facilities	2	2.53
	Lack of interviewee	6	7.59
	Lack of resource	8	10.13
	Lack of time	12	15.19
	language and specific to regional Government	3	3.80
	language barrier	2	2.53
	People with useful information about Festival are so busy during the time.	3	3.80
	Political affiliation	2	2.53
	Scholars related with these issues are Not Available	6	7.59
	Total	80	100.0

The data presents various challenges encountered in producing news and programs related to the Irreecha festival. These challenges include coordination, information gaps, lack of expertise, human resource and facilities, language barriers, time constraints, and the unavailability of scholars and interviewees. Additionally, some respondents mentioned political affiliations and the busy schedules. These are results from context about the significance of the Irreecha festival to the Oromo people, its cultural and religious importance, and the challenges faced in its celebration. This information underscores the cultural and social relevance of the festival and the complexities involved in accurately portraying its significance through news and programs of individuals with valuable festival-related information as further obstacles.

## Fichee Chambalalaa

Table 1 mediaorganizationmakenewsrelatedwithFichee-Chambalaallafestival.

Variable	Response	Frequency	Percent
Does your media organization make news related with Fichee-Chambalaalla festival?	No	1	1.3
	Not sure	5	6.3
	Yes	74	92.5
	Total	80	100.0

The provided data illustrates the distribution of responses to a specific question offering "No," "Not Sure," and "Yes" as response options. The breakdown is as follows: No: 1 response, representing 1.3% of the total. **Not sure:** 5 responses, accounting for 6.3% of the total. Yes: 74 responses, constituting 92.5% of the total. This breakdown clearly shows that the vast majority of respondents, chose "Yes," indicating a strong affirmative sentiment. Moreover, 6.3% of respondents were "Not sure," while only 1.3% responded with "No."

This analysis of the response distribution provides valuable insights into the prevailing sentiments and perceptions on the subject, suggesting a high level of agreement or positive sentiment among The majority of respondents

**Table.2.Mmedium that give more coverage.**

Variable	Response	Frequency	Percent
If your answer to question number 1 is "Yes", which medium give more coverage? (You can circle more than one)	Face book	1	1.3
	Radio	22	27.5
	Television	55	68.8
	Total	80	100.0

The data provided in Table 2 illustrates the distribution of responses regarding preferred sources for accessing information, with, at 68.8%, favored accessing information through "Television," followed by "Radio" at 27.5%. Only 1.3% of the "Face book" "Radio," and

"Television" as the options. The breakdown is as follows: Facebook: 1 response, accounting for 1.3% of the total, Radio: 22 responses, representing 27.5% of the total, Television: 55 responses,. This breakdown indicates that the majority of respondents, at 68.8%, favored accessing information through "Television," followed by "Radio" at 27.5%. Only 1.3% of the respondents expressed a preference for "Facebook."

The analysis of this response distribution offers insights into the favored channels for accessing information, with television emerging as the most preferred source, followed by radio. This information provides valuable insights into the media consumption habits and preferences of the

**Table 3 Media organization make news related with Fichee-Chambalala festival.**

Variable	Response	Frequency	Percent
Does your media organization make news related with Fichee- Chambalala festival?			
	No	4	5.0
	Not Sure	5	6.3
	Yes	70	87.5
	Total	80	100.0

The data includes the accounts and percentages of "Yes," "Not Sure," and "No" responses, totaling 80. Specifically, 80 responses (52.5%) support "Yes," 100 (25%) express no clear opinion, and 70 (87.5%) do not support "No." This breakdown offers insight into the distribution of responses and their relative percentages. Statistical tests, such as the chi-square test, can be used to assess the independence of the responses and determine the significance of the observed frequencies.

In conclusion, the response frequency data provides valuable insights into the distribution of opinions on the given statement. Further statistical analysis can help in understanding the significance of the observed response frequencies and their implications.

**Table.4 Emerging media trends?**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
If your answer to question number 3 is “Yes”, which medium Gladly:  Gives more coverage? (You can circle more than one)	Facebook	2	2.5
	Radio	24	30.0
	Television	49	61.3
	YouTube	1	1.3
	Total	80	100.0

The data provided offers insights into the distribution of responses across different media platforms. Television received the highest percentage of responses at 61.3%, followed by radio at 30.0%, with minimal coverage for Facebook and YouTube. This indicates a clear preference for television and radio among the respondents.

Statistical analysis of this data could involve evaluating the independence of the responses and determining if the observed frequencies differ significantly from the expected frequencies. Various statistical tests, such as chi-square tests, can be utilized for this purpose. By conducting Such analysis, it is possible to gain a deeper understanding of the preferences and coverage of different media platforms based on the responses received.

The search results provided by You.com offer additional insights into frequency distributions, statistical surveys, and data collection methods, which can further inform the statistical analysis and interpretation of the response frequency data.

**Table 5 Significant of Fichee-Chambalaalla for Sidama people**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Does your media teaches the audiences that Fichee-Chambalaalla- festival is a unifying symbol of Sidama People?	No	1	1.3
	Not sure	16	20.0
	Yes	61	76.3
	Total	80	100.0

The data presents a compelling distribution of responses, indicating a strong inclination towards affirmative answers among the respondents. 76.3% "Yes" Responses, the fact that 76.3% of the respondents answered "yes" suggests a significant majority in favor of an affirmative position. This substantial percentage indicates a clear preference for a positive response to the given question, signifying that a large proportion of the participants are in agreement or alignment with the topic at hand. 20.0% "Not Sure" Responses, The relatively low percentage of 20.0% for "not sure" responses indicates that a smaller but still substantial portion of the respondents expressed uncertainty or indecision regarding the question. While not as prevalent as the affirmative responses, the "not sure" category represents a notable segment of the participants who did not commit to a definitive stance.

The minimal percentage of 1.3% for "no" responses signify a very small minority of the respondents who explicitly expressed a negative stance. This indicates that the dissenting The viewpoint is significantly less prevalent among the participants, highlighting a clear preference for affirmative responses in the dataset. The combined distribution of responses underscores a Clear tendency for respondents to lean towards a positive or affirmative stance when presented with the given question. The substantial majority of "yes" responses, coupled with the relatively low percentages of "not sure" and "no" responses, collectively reflect a prevailing inclination towards positive viewpoints among the respondents.

**Table 6 Fichee-Chambalala's role**

Variable	Frequency	Percent	
Which role of Fichee-Chambalala focused on Was your Program?	2	2.5	
	Abstain from indigenous trees cutting Down	1	1.3
	Bringing good governance	6	7.5
	Enhancing equity	14	17.5
	Integration among diverse ethnic Group of Ethiopia	27	33.8
	Peaceful-existence	9	11.3
	Respecting elders	10	12.5
	Social cohesion	11	13.8
	Total	80	100.0

The data provided illustrates the distribution of responses to various aspects related to societal values or behaviors. "Integration among diverse ethnic groups of Ethiopia" received the highest

percentage of responses at 33.8%, indicating that it is perceived as a significant aspect in the context of societal values or behaviors.

"Enhancing equity" and "Respecting elders" were also noteworthy, garnering 17.5% and 12.5% of the responses respectively, reflecting their perceived importance within the community.

The least emphasized aspect was "Abstain from cutting down indigenous trees" with only 1.3% of the responses, suggesting that it may not be as prominent in the current discourse on societal values or behaviors.

Overall, the data highlights a strong emphasis on the importance of integration among diverse ethnic groups, enhancing equity, and respecting elders within the community, while indicating a lesser focus on abstaining from cutting down indigenous trees..

**Table 7 Preparation of food and hairdressing in Fichee-Chambalaalla**

Variable	Response	Frequency	Percent
Does the programs cover the transfer of knowledge and skills related with preparation of food and Hair dressing in Fichee-Chambalaalla?	No	2	2.5
	Not sure	17	21.3
	Yes	61	76.3
	Total	80	100.0

The survey results indicate to food preparation and hairdressing in Fichee-Chambalaalla. The majority of respondents (76.3%) expressed that the programs do cover the transfer of such knowledge and skills, while a small percentage (2.5%) responded negatively. Additionally, a significant portion (21.3%) expressed uncertainty about the coverage a notable distribution of responses regarding the coverage of knowledge and skills related.

This data suggests a strong inclination towards the inclusion of food preparation and hairdressing skills. within the programs in Fichee-Chambalaalla. However, it's important to note that a considerable number of respondents expressed uncertainty, indicating the need for further investigation into the nature and scope of the programs in question.

To gain deeper insights, it would be beneficial to delve into the specific details of the programs, including their curriculum and the methods used to impart these skills. Understanding the

perspectives of both the program administrators and the participants could provide valuable context for interpreting these survey responses.

In conclusion, while the majority of respondents indicated the inclusion of food preparation and hairdressing skills in the programs, the significant percentage of uncertainty highlights the complexity of this issue and the need for a comprehensive understanding of the programs in Fichee-Chambalaalla.

**Table 8.Challenges in media covering norms and values on Fichee-Chambalaalla festival.**

Variable	Response	Frequency	Percent
How do you rate the coverage of your media organization in the norms and values of Fichee-Chambalaalla festival?	High	30	2.5
	Low	5	37.5
	Unable to decide	7	6.3
	Very high	36	8.8
	Total	80	100.0

The survey results regarding the coverage of your media organization in the norms and values of the Fichee-Chambalaalla festival are as follows: The responses indicate a significant divergence in opinions, with a substantial portion (37.5%) rating the coverage as "High" and a considerable number (45%) rating it as "Very high." However, a small percentage(6.3%)rate the cover age as "Low," and a notable portion (8.8%) expressed uncertainty, being unable to decide.

These results suggest a varied perception of the media organization's coverage of the festival's norms and values. The majority of respondents perceive the coverage to be positive, with a significant number attributing a "Very high" rating. However, the presence of respondents who rated the coverage as "Low" and expressed uncertainty highlights the complexity of evaluating the media organization's portrayal of the festival's cultural norms and values.

Further exploration into the specific aspects of the media coverage and the perspectives of both the audience and the media organization could provide valuable insights into the reasons behind these diverse perceptions. This analysis provides an overview of the survey responses and emphasizes the need for a nuanced understanding of the media organization's portrayal of the Fichee-Chambalaalla festival's norms and values.

**Table 9 Media organization's role in making the Fichee-Chambalaalla festival globally observable.**

Variable	Response	Frequency	Percent
How do you rate the role played by your media organization to make Fichee-Chambalaalla festival observable transnational by different people around the world?	High	31	38.8
	Low	6	7.5
	Unable to decide	10	12.5
	Very high	31	38.8
	Very low	2	2.5
	Total	80	100.0

The combined percentage of high and very high ratings (77.6%) suggests that a substantial portion of respondents acknowledges a positive contribution from their media organization in making the Fichee-Chambalaalla festival observable globally. The 7.5% low rating indicates a minority opinion that the media organization's efforts have been insufficient, highlighting potential areas for improvement or addressing concerns raised by this group.

The 12.5% unable to decide category may indicate a need for further investigation into why some respondents are uncertain about the role of their media organization. Additional qualitative data or follow-up questions may be beneficial to explore the reasons behind this uncertainty.

In general, the analysis provides a comprehensive understanding of the perceived effectiveness of the media organization in promoting the Fichee-Chambalaalla festival on a global scale, offering insights into areas of strength and potential areas for improvement.

**Table10 Fichee-Chambalalla festival-related productions**

Variable	Response	Frequency	Percent
In your media organization, which are produced related with Fichee-Chambalaalla festival?	Documentary	1	1.3
	News	63	78.8
	Program	15	18.8
	Total	80	100.0

Fichee-Chambalaalla festival-related productions in the media organization provide insights into the strategic content focus. The overwhelming emphasis on news coverage, comprising 78.8% of the productions, suggests a commitment to delivering timely and relevant information about the festival. This focus aligns with the media organization's intent to keep the audience well-informed about current events, developments, and highlights associated with the Fichee-Chambalaalla festival. In addition to news coverage, the data reveals a secondary focus on program-related content, accounting for 18.8%. This category likely includes more in-depth or feature-oriented productions, providing a broader and more comprehensive exploration of the festival beyond the immediate news updates. This diversification in content suggests an effort to cater to audiences seeking a deeper understanding and engagement with the cultural, social, and artistic aspects of the Fichee-Chambalaalla festival.

Notably, documentaries contribute minimally at 1.3%, indicating a lower emphasis on long-form, comprehensive storytelling about the festival. While documentaries offer a more immersive and detailed narrative, the media organization appears to prioritize other formats, possibly due to considerations such as production resources, audience preferences, or the perceived demand for shorter, more digestible content. In general, the distribution of content production underscores the media organization's strategic approach to prioritize news coverage as the primary means of engaging their audience with timely updates on the Fichee-Chambalaalla festival.

**Table 11 Media organization to cover the festival day of Fichee-Chambalaalla.**

Variable	Response	Frequency	Percent
How do you rate the attention given by your media organization so as to cover the festival day of Fichee- Chambalaalla?	High	29	36.3
	Low	7	8.8
	Unable to decide	6	7.5
	Very high	36	45.0
	Very low	1	1.3
	Total	80	100.0

The analysis of responses regarding the attention given by the media organization to cover the festival day of Fichee-Chambalaalla indicates that a substantial majority (81.3%) rated the attention as either "High" (36.3%) or "Very high" (45.0%). Only a small fraction (8.8%) rated

it as "Low," with a minimal percentage(1.3%)indicating "Very low" attention. Additionally, 7.5% were unable to decide. Overall, the data reflects a positive perception of the media organization's commitment to covering the festival day, with a significant emphasis on high levels of attention and engagement.

Finally, the responses affirm a positive evaluation of the media organization's dedication to covering the festival day of Fichee-Chambalaalla. The majority of participants, constituting81.3%, expressedsatisfactionwiththeattentiongiven,withanotable45.0%ratingitas"Veryhigh."This underscores the organization's strong commitment to effectively capturing and broadcasting the essence of the festival day. The minimal percentage indicating "Low" attention (8.8%) and the negligible "Very low" attention response (1.3%) suggest that the media organization is generally perceivedasactivelyandmeaningfullyengagingwiththeevent.Despiteasmallproportionbeing unable to decide (7.5%), the overall trend reflects a positive consensus regarding the media organization 's coverage efforts, emphasizing their dedication and effectiveness in showcasing the Fichee-Chambalaalla festival day

**Table12 Assigning of cameramen, photographers, and reporters to cover the Fichee-Chambalaalla festival**

Variable	Response	Frequency	Percent
Does your media organization cover Fichee-Chambalaalla festival by assigning cameraman, photographer, and reporter?	No	3	3.8
	Not sure	12	15.0
	Yes	61	76.3
	Total	80	100.0

The analysis of responses regarding the media organization's approach to covering the Fichee-Chambalaalla festival reveals that a significant majority (76.3%) affirmed that their organization covers the festival by assigning a dedicated team of cameramen, photographers, and reporters. A small portion (3.8%) indicated that their organization does not cover the festival in this manner. Notably, 15.0% expressed uncertainty or were unsure about the coverage strategy. Overall, the data suggests predominant and positive rending deploying a specialized team for comprehensive coverage, with a notable portion still requiring clarification or confirmation on the coverage approach.

The data indicates a positive inclination among the majority of respondents (76.3%) towards the media organization's practice of deploying a dedicated team of cameramen, photographers, and reporters for covering the Fichee-Chambalaalla festival. This suggests a commitment to comprehensive and multi-dimensional coverage. However it's note worthy that a small percentage (3.8%) expressed that their organization does not follow this approach, indicating potential variations in coverage strategies within the sample.

**Table13 The opportunity to report on the Fichee-Chambalaalla festival.**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
As journalist did you get the chance to report the Fichee- Chambalaalla festival?	No	14	17.5
	Not sure	8	10.0
	Yes	47	58.8
	Total	80	100.0

The analysis of responses regarding journalists' opportunities to report on the Fichee-Chambalaalla festival reveals that a majority (58.8%) affirmatively answered that they have had the chance to report on the festival .A significant portion(17.5%)stated that bthey have not had this opportunity, and 10.0% expressed uncertainty or were unsure.

The data indicates that a notable proportion of journalists have actively participated in reporting on the Fichee-Chambalaalla festival. However, the presence of respondents unsure about their reporting opportunities suggests a need for clearer communication or awareness within the journalism community regarding such opportunities. Overall, the findings highlight both engagement and potential areas for improvement in facilitating journalists' involvement in covering the festival

**Table 14 Reason for not getting a chance to report Fichee-Chambalaalla festival.**

Variable	Response	Frequency	Percent
If your answer to question number 13 is "no", tell us your reason			
	Lack of awareness	7	8.8
	Lack of interest	11	13.8
	Lack of opportunity	22	27.5
	Language problem	3	3.8
	Total	80	100.0

The analysis of responses regarding the reasons for journalists who answered "no" to the opportunity of reporting on the Fichee-Chambalaalla festival reveals several factors contributing to their non-participation. (8.8%): A small percentage cited a lack of awareness as a reason for not reporting on the festival. This indicates a potential need for improved communication channels or initiatives to ensure journalists are informed about opportunities to cover the event. (13.8%): A notable portion expressed a lack of interest as the reason for not participating.

This suggests varying level of engagement and enthusiasm among journalists, and efforts may be required to enhance interest or showcase the significance of the Fichee-Chambalaalla festival as a subject of coverage.

(27.5%) A substantial proportion highlighted a lack of opportunity as the main barrier (%). This could stem from organizational constraints, limited resources, or other factors inhibiting journalists from... participating. Addressing these barriers may enhance journalists' access to opportunities for covering the festival. (3.8%): A small percentage mentioned language problems as a hindrance. This points to a potential need for language support or accommodations to facilitate broader journalist participation.

Overall, the data suggests a combination of awareness, interest, opportunity, and language-related factors. challenges influencing journalists' decisions not to report on the Fichee-Chambalaalla festival. Addressing these specific challenges could contribute to increased journalist engagement and coverage of the event in the future.

**Table15 Media managers give attention to the coverage of Fichee-Chambalaalla festival.**

Variable	Response	Frequency	Percent
Dos your media managers give attention to the coverage of Fichee-Chambalaalla festival.?	High	28	35.0
	Low	6	7.5
	Unable to decide	9	11.3
	Very high	32	40.0
	Total	80	100.0

The analysis of responses regarding media managers' attention to the coverage of the Fichee-Chambalaalla festival shows diverse perceptions within media organizations. (40.0%): A significant portion of respondents indicated that media managers give very high attention to the coverage of the Fichee-Chambalaalla festival. This suggests a strong commitment from media management to prioritize and extensively cover this particular event. (35.0%): Another substantial proportion reported high attention from media managers, further emphasizing a positive trend in terms of managerial commitment to covering the Fichee-Chambalaalla festival. (11.3%): A notable percentage of respondents were unable to decide or provide a clear assessment of media managers'... attention to the Fichee-Chambalaalla festival coverage. This may indicate a lack of transparency or clear communication within some media organizations regarding managerial priorities for this festival.(7.5%): A minority indicated low attention from media managers to the coverage of the Fichee-Chambalaalla festival. This raises questions about the factors influencing this perception and potential areas for improvement.

In general, the data suggests a predominant positive trend, with a majority perceiving either high or very high attention from media managers towards the coverage of the Fichee-Chambalaalla festival. However, the presence of those unable to decide indicates a need for clearer communication or awareness regarding managerial priorities within some media organizations.

**Table16 Cultural form receives more focus in your media organization related to Fichee-Chambalaalla**

Variable	response	Frequency	Percent
Which form of culture gets more focus on... your media organization related with Fichee- Chambalaalla (rank 1-6)	Cultural cloth	2	2.5
	Cultural food	9	11.3
	Folklore	9	11.3
	Traditional dance	12	15.0
	Traditional songs	41	51.2
	Total	80	100.0

The analysis of responses regarding the cultural forms that receive more focus in media organizations related to Fichee-Chambalaalla indicates a notable emphasis on traditional songs.

**Traditional Songs (51.2%):** A significant majority of respondents, over half, highlighted that traditional songs receive the most focus in their media organizations related to Fichee-Chambalaalla. This suggests a recognition of the cultural significance and prominence of traditional music in the coverage of the festival. **Traditional Dance (15.0%):** Traditional dance follows, with a notable but comparatively smaller percentage of respondents indicating its focus in media organizations. This suggests a multifaceted approach, recognizing the importance of both... music and dance in capturing the cultural essence of the festival. **Cultural Food and Folklore (11.3% each):** An equal percentage of respondents noted a focus on cultural food and folklore. While these elements contribute to the overall cultural experience, their slightly lower representation suggests a potential area for enhancement or diversification in media coverage. **Cultural Cloth (2.5%):** A minimal percentage highlighted a focus on cultural cloth. This indicates that, compared to other cultural elements, traditional attire may receive less attention in media coverage of the Fichee-Chambalaalla festival. Overall, the data highlights a strong emphasis on traditional songs in media coverage, with dance, food, folklore, and cultural cloth playing varying, but less prominent roles.

**Table 17 Media presents, educates, and promotes the cultural values& norms of Fichee-Chambalaalla.**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
How do you rate the role of your media organization in presenting, educating, and... promoting cultural values and norms of Fichee- Chambalaalla to the society?	High	40	50.0
	Low	5	6.3
	Unable to decide	9	11.3
	Very high	22	27.5
	<b>Total</b>	<b>80</b>	<b>100.0</b>

The analysis of responses regarding the media organization's role in presenting, educating, and promoting the cultural values and norms of Fichee-Chambalaalla to society indicates diverse perceptions. A significant portion of respondents, constituting 27.5%, rated their media organization's role as "Very high." This suggests a substantial recognition of the organization's effectiveness in presenting and promoting the cultural aspects of the Fichee-Chambalaalla festival. The majority of respondents, half of the total, rated their media organization's role as... "High." This indicates a prevalent positive perception of the media organization's efforts in showcasing and educating about the cultural values and norms associated with the festival.

A notable percentage of respondents (11.3%) were unable to decide or provide a clear assessment. of their media organization's role. This may indicate a need for more explicit communication or awareness within the organization regarding its cultural promotion initiatives. A small but noteworthy percentage rated their media organization's role as "Low." Exploring the reasons behind this perception could provide insights into potential areas for improvement or adjustment in cultural content coverage. Overall, the data indicates a predominantly positive assessment of media organizations' roles in presenting, educating, and promoting the cultural values and norms of Fichee-Chambalaalla. The presence of respondents unable to decide emphasizes the importance of clear communication within media organizations about their cultural promotion initiatives.

**Table18 Challenges to produce news and programs related-with-Fichee-Chambalaalla festival.**

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
What are the challenges to produce news and programs related-with-Fichee-Chambalaalla festival?			
	difference in language the media owned by regional state which is out of the festival's celebratory region	8	12.31
	getting an expert on the issues related to the holiday	12	18.4
	lack of human resources and facilities	7	10.77
	Lack of information	5	7.67
	Lack of knowledge	6	9.23
	Language barrier	7	10.77
	No challenge	11	16.92
	Over prorogation of the event make It a challenge	4	6.15
	We can't get elders of Sidama in a simple way.	5	7.67
	<b>Total</b>	<b>65</b>	<b>100.0</b>

The data provided appears to be responses to a question about the challenges in producing news and programs related to the Fichee-Chambalaalla festival. The responses are varied and indicate different perspectives. Language Barrier: A notable challenge mentioned is the difference in language, particularly when the media is owned by a regional state outside the festival's celebrity region. Other responses point to language problems, both in terms of information gaps and potential difficulties in getting elders of Sidama involved.

Expertise and Resources: Some respondents highlight challenges related to expertise, indicating the difficulty in finding experts on issues related to the holiday.

Lack of human resources and facilities is also identified as a challenge, suggesting potential limitations in manpower and infrastructure.

**Information Gap:** The lack of information is explicitly mentioned as a challenge, along with a reference to an information gap.

**Miscellaneous Challenges:** Several responses indicate the presence of challenges without specifying the nature of these challenges. For instance, challenges are attributed to over-prorogation of the event or the simple absence of challenges. **Diverse Perspectives:** It's interesting to note that a few respondents claim there are no challenges, while others acknowledge challenges such as language or information gaps.

In summary, the challenges identified range from language barriers and lack of expertise to issues... related to resources and information gaps. The data suggests a need for targeted efforts in addressing language issues, improving information dissemination, and possibly enhancing resources and expertise for more effective coverage of the Fichee-Chambalaalla festival

## **4.2. Interview Response**

The research focused on examining the role of the Oromia Broadcasting Network (OBN) in promoting Ethiopian ethnic cultural practices through media coverage. The methodology employed semi-structured interviews with a total of 20 participants, 15 of whom were individuals holding positions relevant to cultural affairs within OBN. The interviews were carefully designed with a set of eight questions aligned with the study's objectives.

Each interview session lasted between 5 to 10 minutes, ensuring a balance between gathering comprehensive information and maintaining participant engagement. The interviews spanned a three-day period, with face-to-face discussions involving five participants per day. This approach allowed for in-depth exploration of the participants' perspectives and provided a rich source of qualitative data.

The data obtained from the interviews was considered authentic and relevant to the research questions. To analyze and summarize the extensive textual data, a thematic approach was employed. This involved identifying recurring themes and patterns within the responses, allowing for a systematic categorization of information. The thematic analysis aimed to respect the unique perspectives of the participants while also considering the researcher's interpretations.

By utilizing the thematic approach, the interview findings were organized into distinct themes, providing a comprehensive understanding of the insights obtained. This method facilitated the extraction of key information related to the influence of OBN in promoting Ethiopian ethnic cultural practices through media coverage. The approach acknowledged the complexity of the data, and ensured that the analysis was both rigorous and reflective of the participants' viewpoints as follows.

### **4.3. Culture to OBN**

According to various respondents of OBN journalists' opinion they stated as

*They defined culture as the" collective identity of our society, emphasizing that Ethiopians Cultures are widely recognized for their distinctive culture serves as a social foundation and a defining aspect of wherever we go. Our culture serves as a social foundation and a defining aspect of our society. society, allowing nations and ethnic groups to express their unique identities..*

*It stands as a significant reflection of our society's well-being, evolving through generations in a gradual process. Culture represents an intrinsic wealth and identity that we, as a community, possess*

In addition to this, as the OBN journalists' perspective reflected that. *'Our cultural identity has developed over an extended period, and we actively engage in its expression in our daily lives. It encompasses the enduring practices and customs that have been passed down from one generation to the next. Culture is a dynamic force that shapes our daily existence, influencing our individual mindsets with substantial impact''.*

### **4.4. OBN Approach toward Cultural Reporting**

A significant number of respondents expressed dissatisfaction with OBN, stating that the media outlet has made minimal contributions to the promotion of culture. They argued that, as a pioneering media platform, OBN had the potential to delve deeper into a broader range of cultural concepts within the country. Additionally, they criticized various Ethiopian media organizations, including EBC, for not effectively fulfilling their role in promoting Ethiopian cultural values. According to the respondents,

*“These media outlets fall below the average standard, as their news, programs, and films fail to encourage audiences to embrace and understand their cultural heritage. Instead, the media tends to glorify migration by showcasing the luxurious lives of the diaspora. Furthermore, respondents raised concerns about the negative impact of televised content, such as scenes depicting individuals drinking or smoking when facing challenges, which they believe can adversely influence the future of children.”*

Among OBN journalists, some of them added their opinion as its *“As they assess OBN, they collectively believe that Ethiopian culture is inadequately promoted across all three of its platforms. We strongly advocate for a more dedicated effort to transmit Ethiopian cultural values to the succeeding generation. Despite the infrequent coverage of cultural aspects by OBN, we observe that its news and programs lack a foundation in scientific facts. Instead, they often rely on ceremonial events, particularly those associated with holidays. However, there is a recent initiative featuring a program aimed at delving into the diverse aspects of societies' ways of life., encompassing their dietary habits and dispute resolution systems.”*

### **The role of media should be to promote culture**

It is suggested that mass media function as institutions through which new systems of meaning are ceremoniously conveyed within a community. This implies that, as channels and actors of communication, the media possess the capacity to impact their society's culture in both positive and negative ways.( Stuart H,2014) The respondents in this case highlight a perceived gap in Ethiopian media, emphasizing the crucial role media plays in advocating and preserving cultural values within a country.

*“From their standpoint, we have discussed the pivotal role of media in advocating for the cultural values of our nation. However, a noticeable discrepancy has come to our attention, indicating that Ethiopian media institutions are falling behind in fulfilling this role. The primary focus on sports and political news or programs has been identified as overshadowing the crucial promotion of cultural values. In unison, we, as respondents, emphasize that Ethiopian media outlets, including those associated with the Ethiopian Broadcasting Corporation tend to overlook the fundamental aspects of cultural values related to events and celebrations. Based on our collective observations, the approach of Ethiopian media in cultural reporting seems surface-level, lacking the depth of scientific analysis.”*

This brings into question the media's effectiveness in fostering a comprehensive understanding of our nation's cultural values. A reevaluation and recalibration of media priorities are essential to address this discrepancy and ensure a more balanced representation of cultural values within the media landscape.

### **promoting Ethiopian cultural values.**

The research findings indicate that Ethiopian media predominantly highlights the surface aspects of culture, specifically centered around ceremonial concepts. As per the respondents' observations, the media tends to concentrate on holiday events, emphasizing dressing and eating cultures. However, the core or focal elements of cultural values are not adequately addressed in the news and programs.

The media's role in portraying the cultural fabric of a nation is crucial, yet there seems to be a significant oversight in delving into the intrinsic cultural values of our country. Rather than exploring the profound layers of cultural identity, media attention appears to be predominantly fixated on surface-level ceremonial issues. These indicated that the disparity between our media's focus on surface-level ceremonial aspects rather than delving into the fundamental cultural values of our nation is apparent.

### **4.5. Ethiopian cultural values from cultural values of nations and nationalities**

The sentiment echoed by a significant number of respondents suggests a shared belief that Oromia Broadcasting Network (OBN) has made limited contributions to cultural promotion. These individuals argue that more substantial role in addressing a broader range of cultural concepts within the country. This assessment prompts an exploration into the perceived shortcomings and expectations regarding OBN's engagement in cultural promotion, raising questions about the responsibilities and opportunities that come with being a trailblazing media entity.

In general, the collective observation underscores a shared sentiment regarding the limited contributions of Oromia Broadcasting Network (OBN) as a pioneering media entity to cultural promotion. The consensus suggests that OBN could significantly enhance its impact by addressing a more comprehensive array of cultural concepts within the country.

## **Identification of Ethiopian cultural values from cultural values of nations and nationalities**

In acknowledging the diverse cultural landscape of nations and nationalities, it becomes apparent that each possesses unique cultural values that have the potential to serve as models for democracy.. however, according to the respondents reflects their opinion as follows.

*"In recognizing the diverse cultural values inherent in all nations and nationalities, each with the potential to serve as a model for democracy, our collective belief emphasizes the active efforts of Oromia Broadcasting Network (OBN) in cultivating deeper social values. When our media engages in coverage, there is a concerted endeavor to encompass all layers of cultural aspects. It has been observed that OBN frequently features judgments and arbitration systems from various nations and nationalities across Ethiopia, showcasing a commitment to inclusivity in its portrayal of cultural diversity.."*

In concluding this discussion, the shared viewpoint emphasizes the constructive role that Oromia Broadcasting Network (OBN) plays in fostering cultural understanding and unity within the diverse communities of Ethiopia. By recognizing and actively promoting the distinct cultural values of each nation and nationality, OBN contributes to a more inclusive representation in media. coverage. Overall, the collective perspective underscores the positive impact of media, particularly OBN, in promoting cultural harmony and unity amid the nation's diversity.

***Challenges to produce culture-related programs.*** The lack of emphasis on cultural matters has been observed as a significant concern. It is highlighted that there is a need for enhanced collaboration with the media to address and rectify this deficiency.

*"Within our sector, there is a noticeable lack of attention from all stakeholders, indicating a failure to prioritize culture to the necessary extent.. It has been duly recognized that collaboration with the media needs strengthening. As we navigate these challenges, it is essential to acknowledge that the media is grappling with financial constraints, preventing comprehensive coverage of the broader spectrum of cultural values in the country. This financial pressure occasionally compels the media to focus on trivial issues that do not warrant significant investment."*

The observed lack of attention and prioritization of culture within our sector signifies a crucial area that demands immediate consideration. The recognition of the need to strengthen collaboration with the media highlights a potential avenue for improvement. As we confront these challenges, it becomes apparent that financial constraints pose a significant hurdle for the media in providing comprehensive coverage of the diverse cultural values in the country.

*“There is a notable lack of awareness regarding the advantages associated with cultural values. It is emphasized that, while we are deeply involved in politics, there should also be a dedicated focus on our cultural values and standards. Unlike our approach, other countries prioritize cultural news.”*

The acknowledged lack of awareness regarding the benefits of cultural values underscores a critical oversight within our approach. The contrast with other countries, where cultural news is prioritized, emphasizes the need for a more balanced and comprehensive perspective that values and promotes our cultural heritage alongside political considerations. This awareness gap presents an opportunity for reflection and strategic adjustments to ensure a more holistic and culturally informed societal narrative.

#### **4.6. Cooperation with the Ministry of Culture and Tourism**

This statement emphasizes the importance of collaboration in achieving success across different fields. It particularly highlights the media as a central element in facilitating cooperative efforts, suggesting that accomplishing tasks or goals independently in this realm is highly challenging. The idea here is that the media, encompassing various channels such as news outlets, entertainment platforms, and communication networks, serves as a vital space where individuals and organizations need to work together to achieve impactful outcomes.

In accordance with these concepts, individuals in various roles express their viewpoints based on their positions..

*“We, as a collective, see promising collaboration between the media (OBN) and the ministry of culture and tourism aimed at promoting cultural values despite certain constraints. It is evident that they maintain a strong relationship and cooperate in various areas..However, this falls short four expectations. There have been limitations in providing comprehensive feedback and collaborating according to a strategic plan. We express our concerns about OBN, as the media organization at times*

*demonstrates a lack of interest in covering cultural awareness issues.*"The relationship between the media (OBN) and the ministry of culture and tourism shows promising coordination in promoting cultural values, despite facing certain limitations..While they work cooperatively in some areas, there are concerns about the adequacy of their collaboration. The lack of comprehensive feedback and the absence of a strategic plan for collaboration have been highlighted as areas of improvement. Additionally, there are expressed complaints about OBN's occasional disinterest in covering cultural sensitization issues. These observations underscore the need for more robust and strategic efforts to effectively promote and preserve cultural values.

The multifaceted perspectives from various stakeholders, including respondents, OBN journalists, and individuals involved in cultural advocacy, reveal a nuanced landscape marked by both appreciation and dissatisfaction.

The discussion begins by emphasizing the profound significance of culture as the collective identity of Ethiopian society. It serves as a social foundation, reflecting the well-being of the community and evolving through generations. However, there is a collective sentiment that media, including OBN, falls short in adequately promoting the rich tapestry of Ethiopian cultural values. Criticisms center around the media's tendency to focus on surface-level ceremonial aspects rather than delving into the fundamental cultural values of the nation.

Furthermore, the identified challenges in producing culture-related programs underscore financial constraints and a lack of prioritization within the media sector. The observed gap in awareness regarding the benefits of cultural values, as well as the contrast with other countries that prioritize cultural news, calls for a strategic recalibration of media priorities.

The cooperative efforts between OBN and the Ministry of Culture and Tourism are acknowledged, but concerns about the depth and effectiveness of collaboration emerge. There is a consensus that more comprehensive feedback and a strategic plan are essential for meaningful cooperation in promoting cultural values.

Despite these challenges, the positive role of OBN in actively featuring diverse aspects of societies' ways of life, such as dietary habits and dispute resolution systems, is recognized. Additionally, the media's commitment to inclusivity in portraying cultural diversity by showcasing judgments and arbitration systems from various nations and nationalities is highlighted.

In essence, the section calls for a reevaluation and recalibration of media priorities, emphasizing the need for a more balanced representation of cultural values. The collaboration between media and cultural institutions is seen as a promising avenue, but it requires strengthening to achieve impactful outcomes. The shared viewpoint emphasizes the constructive role that media, particularly OBN, plays in fostering cultural understanding and unity within the diverse communities of Ethiopia, while also acknowledging the existing challenges that need thoughtful consideration and strategic solutions.

## **CHAPTER FIVE**

### **5 . SUMMARY , CONCLUSION AND RECOMENDATION**

#### **5.1. Summary of findings**

This chapter contains the overall summary and conclusion of the study. It summarizes some of the most important issues and findings that come up in the discussion so far. The researcher tries to recapitulate what this research has been all about, how it was undertaken and the prevailing themes that came out at the end of the endeavor. It also encompasses possible recommendations

The analysis of data related to media coverage and programming regarding the Irreecha festival reveals its significant cultural and social importance among the Oromo people in Ethiopia. The majority of respondents (92.5%) confirm that the media organization covers news related to the Irreecha festival, highlighting its cultural, historical, and social significance. Television emerges as the dominant medium, with 66.3% of total media coverage, followed by radio (25%) and Facebook (6.3%).

Moreover, a substantial proportion of respondents (87.5%) believe that the media organization actively produces programs related to the Irreecha festival, indicating an acknowledgment of the festival's importance in media content creation. While a small percentage (5%) believes otherwise, the majority recognizes the media's efforts in covering and promoting the festival.

When asked about the medium that provides the most coverage for the Irreecha festival, television emerges as the primary choice, with 63.7% of respondents expressing this view. Radio follows with 26.3%, and Facebook is perceived as having lower coverage by only 5% of respondents.

The data analysis indicates that the media organization has played a significant role in making the Irreecha festival observable transnationally, with news coverage being the most prominent form of contribution. The majority of respondents highly rated the media organization's role, emphasizing its impact on raising awareness and making the festival accessible to a global audience.

The positive perception of the media's attention to the Irreecha festival in Bishoftu further reinforces its importance and positive evaluation by the surveyed participants. The majority rated it as "High" or "Very high," reflecting its significant value and relevance in their eyes.

Assigning camera men, photographers, and reporters to cover the Irreecha festival received Overwhelmingly positive responses, with the majority rating it as "Very high" or "High." This suggests strong support for media coverage of the festival and underscores its importance in capturing the cultural richness of the event.

The study also reveals challenges faced in producing news and programs related to the Irreecha festival, including coordination issues, information gaps, and time constraints. These challenges highlight the complexities involved in media coverage of cultural events.

Fichee-Chambalaalla highlights a clear focus on specific societal values, with a notable emphasis on

"Integration among diverse ethnic groups of Ethiopia." Additionally, the acknowledged significance of "Enhancing equity" and "Respecting elders" underscores the community's recognition of these values. However, there appears to be a comparatively lower priority given to the value of "Abstaining from cutting down indigenous trees" in the current societal discourse.

Regarding media coverage of Fichee-Chambalaalla, a majority of respondents believe that programs encompass the transfer of knowledge and skills related to food preparation and hairdressing. Nevertheless, a noteworthy percentage expressing uncertainty signals the necessity for a more comprehensive exploration into the specific content and scope of these programs.

The positive feedback received regarding the media organization's attention to covering the festival day of Fichee-Chambalaalla reflects a strong commitment, with a significant majority expressing high levels of satisfaction. This suggests a dedicated effort by the media organization to effectively showcase and broadcast the essence of the festival day, contributing to a positive community experience. The challenges in producing culture-related programs, driven by financial constraints and a lack of prioritization, highlight the need for strategic adjustments in the media sector. The identified awareness gap regarding the benefits of cultural

values, coupled with the contrast with countries prioritizing cultural news, underscores the necessity for a more holistic approach to media coverage.

The positive recognition of OBN's efforts in featuring diverse aspects of societal life and promoting inclusivity in portraying cultural diversity is commendable. However, the section advocates for a reevaluation of media priorities, emphasizing a more balanced representation of cultural values through collaboration with cultural institutions.

## **5.2. Conclusion**

This study has examined how the Oromia Broadcasting Network (OBN) covers and promotes the Irreecha and Chambalala festivals, key cultural events within Ethiopia's Oromo and Sidama communities. Findings reveal that while OBN plays a significant role in documenting these festivals, promoting ethnic cultural identity, and fostering awareness among both national and international audiences, there remain challenges related to limited resources, coverage depth, and a tendency to prioritize entertainment content. These challenges suggest a need for enhanced focus on culturally significant programming.

Through its analysis of coverage patterns, this study highlights the importance of media representation for ethnic communities, particularly in countries with rich cultural diversity like Ethiopia. The study emphasizes that comprehensive media coverage not only educates audiences but also contributes to preserving cultural heritage and promoting intercultural understanding. Recommendations suggest that OBN and similar media outlets increase collaboration with cultural institutions, utilize digital platforms for broader reach, and invest in training to deepen journalists' understanding of cultural content.

Ultimately, this research underscores the power of media as a tool for cultural preservation, calling for an approach to broadcasting that balances entertainment with meaningful cultural education. By enhancing their coverage of cultural festivals, media organizations like OBN can play a more active role in supporting cultural unity, educating diverse audiences, and fostering pride in Ethiopia's ethnic

### 5.3. Recommendation

- **Diversify Media Platforms:** While television currently dominates in terms of coverage, there is an opportunity to further diversify media platforms. Increased utilization of social media, including Face book, can help reach a wider audience, especially among the younger demographic.
- **Enhance Collaboration:** Collaborative efforts between media organizations and cultural institutions can contribute to more comprehensive and insightful coverage of the Irreecha festival. Strengthening ties with the Ministry of Culture and Tourism can provide valuable support.
- **Address Uncertainty:** The small percentage of respondents (6.3%) who are unsure about whether the media organization produces programs related to the Irreecha festival indicates a need for clearer communication and information dissemination. Providing more visibility and transparency regarding media content can help address this uncertainty.
- **Promote Cultural Understanding:** Media organizations, particularly television and radio, should strive to not only cover ceremonial aspects but also delve into the fundamental cultural values associated with the Irreecha festival. This can contribute to a more nuanced and profound understanding of the festival's significance.
- **Explore Educational Programs:** Given the festival's cultural and historical importance, media organizations could consider developing educational programs that provide in-depth insights into the traditions, rituals, and historical context of the Irreecha festival. This can contribute to a more informed and engaged audience.
- **Diversify Content:** While news coverage is prevalent, there is an opportunity to diversify content by incorporating more programs, documentaries, and spots. This can provide a comprehensive and engaging portrayal of the Irreecha festival.
- **Address Challenges:** Efforts should be made to address the challenges identified in producing news and programs. Enhancing coordination, filling information gaps, and overcoming time constraints can contribute to more effective and comprehensive media coverage.

- **Enhance Cultural Contributions:** The media organization should continue its cultural contributions by focusing on special programs dedicated to the Irreecha festival. Emphasizing cultural elements such as songs, folklore, dance, cultural cloth, fine arts, and cultural food can enrich the coverage.
- **Strengthen Stakeholder Collaboration:** Collaborating with stakeholders, including scholars and interviewees, can enhance the depth and accuracy of media coverage. Establishing strong partnerships can provide valuable insights and contribute to a more authentic portrayal of the festival.
- **Improve Awareness:** To address the challenges identified by respondents, efforts should be directed towards raising awareness. Educating the audience about the significance of the Irreecha festival can foster understanding and appreciation, mitigating obstacles related to lack of awareness.
- **Clarify Program Content:** To address the uncertainty regarding program coverage, the media organizations should provide detailed information about the content, curriculum, and objectives of the programs related to food preparation and hairdressing in Fichee- Chambalaalla. This transparency can enhance understanding and trust among the audience.
- **Explore Additional Societal Values:** While certain societal values are well-recognized, there is an opportunity for the media organization to explore and highlight other important values, including environmental conservation. Including diverse perspectives on societal values can contribute to a more comprehensive understanding within the community.
- **Community Engagement:** To further strengthen its coverage of Fichee-Chambalaalla, the media organization should actively engage with the community, seeking feedback, and involving community members in the creation and execution of programs. This collaborative approach can enhance the authenticity and relevance of the coverage.
- **Diversify Program Content:** The media organization could consider diversifying the content of its programs related to Fichee-Chambalaalla, incorporating a broader range of cultural elements, rituals, and traditions associated with the festival. This can provide a more holistic and enriching experience for the audience.

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**Appendix 1**  
**Questionnaire**  
**Addis Ababa University**

**School of Journalism and Communication (MA Broadcast Journalism)**

**Dear Respondents,**

The purpose of this questionnaire is to collect the significant data for my thesis concerning to the title:" Media coverage Ethiopian Ethnic cultural practices OBN'S: Irreecha and Fichee-Chambalaalla festivals in focus". I assure you that this questionnaire is only for academic purposes.. I also confirm you that all data will be treated confidentially and only aggregate information will be utilized. Therefore, your genuine and correct response has a great value and role in my research. So I kindly ask you to fill the questionnaire carefully and appropriately. Thank you in advance for your cooperation.

**Part One:**

**Demographic Information**

1. **Sex:** 1. Male      2. Female
2. **Marital status:** 1. Married    2. Single    3. Widowed    4. Divorced
3. **Age:-** 1. 20 – 30 Years    2. 31 – 40 years    3. 41-50 years    4. 51 years and above
4. **Educational level:** 1. Diploma    2. BA degree    3. MA degree and above
5. **Work experience in journalism**
  1. Less than 2 Years    2. 2-5 years    3. 6-10 years    4. 11 years and above

**Part Two**

**I. Main questions related with Irreecha**

1. Does your media organization make news related with Irreecha festival which is celebrated in September?
  1. Yes      2. Not sure      3. No

2. If your answer to question number 1 is “Yes”, which medium give more coverage? (You can circle more than one)
  1. Television    2. Radio    3. Facebook    4. YouTube
3. Does your media organization make programs related with Irreecha festival?
  1. Yes    2. Not sure    3. No
4. If your answer to question number 3 is “Yes”, which medium give more coverage? (You can circle more than one)
  1. Television    2. Radio    3. Facebook    4. YouTube
5. Does your media teaches the audiences that the Irreecha festival is a thanks giving day?
  1. Yes    2. Not sure    3. No
6. Does your media organization programs show that the Irreecha festival has a role to bring national unity and identity?
  1. Yes    2. Not sure    3. No
7. Does the programs show that the Irreecha festival is a blessing of elders?
  1. Yes    2. Not sure    3. No
8. How do you rate the role played by your media organization to make Irreecha festival observable transnational by different people around the world?
  1. Very high    2. High    3. Unable to decide    4. Low    5. Very low
9. In your media organization, which are produced related with Irreecha festival?
  1. News    2. Program    3. Documentary    4. Spot    5. Other (mention) \_\_\_\_\_
10. How do you rate the attention given by your media organization so as to cover the Irreecha festival in Addis Ababa?
  1. Very high    2. High    3. Unable to decide    4. Low    5. Very low
11. How do you rate the attention given by your media organization so as to cover the Irreecha festival in Bishoftu?
  1. Very high    2. High    3. Unable to decide    4. Low    5. Very low

12. How do you rate the attention given by your media organization to cover Irreecha festival by assigning camera man, photographer and reporter?

1. Very high    2. High    3. Unable to decide    4. Low    5. Very low

13. As a journalist did you get the chance to report the Irreecha festival?

1. Yes    2. Not sure    3. No

14. If your answer to question number 12 is “no”, tell us your reason

1. Lack of awareness    2. Lack of interest    3. Lack of opportunity    4. Language problem

15. The trend of your media organization to work in collaboration with different stakeholders to cover Irreecha festivals? (like Ministry of Culture and Tourism, Regional Tourism Bureau)

1. Very high    2. High    3. Unable to decide    4. Low    5. Very low

16. Which form of culture get more focus on your media organization related with Irreecha festival (give rank from 1 to 6)

Culture related with Irreecha	Give Rank (From 1 to 6)
Cultural songs	
Cultural food	
Cultural cloth	
Fine Arts	
Dance	
Folklore	

17. How do you rate the role of your media organization in presenting, educating and promoting cultural values and norms of Irreecha to the society?

1. Very high    2. High    3. Unable to decide    4. Low    5. Very low

18. What are the challenges to produce news and programs related with Irreecha festival? \_\_\_\_\_

\_\_\_\_\_

## II. Main questions related with Fichee-Chambalala

1. Does your media organization make news related with Fichee-Chambalaalla festival?  
1. Yes      2. Notsure      3. No
2. If your answer to question number 1 is “Yes”, which medium give more coverage? (You can circle more than one)  
1. Television   2. Radio      3. Facebook      4. YouTube
3. Does your media organization make news related with Fichee-Chambalala festival?  
1. Yes      2. Notsure      3. No
4. If your answer to question number 3 is “Yes”, which medium give more coverage? (You can circle more than one)  
1. Television   2. Radio      3. Facebook      4. YouTube
5. Does your media teaches the audiences that Fichee-Chambalaalla-festival is a unifying symbol of Sidama People?  
1. Yes      2. Notsure      3. No
6. Which role of Fichee-Chambalala was focused in your program?  
1. Enhancing equity                      5. Integration among diverse ethnic group of Ethiopia  
2. Bringing good governance      6. Respecting elders  
3. Social cohesion                      7. False testimony  
4. Peaceful co-existence              8. Abstain from cutting down indigenous trees
7. Does the programs cover the transfer of knowledge and skills related with preparation of food and hairdressing in Fichee- Chambalaalla?  
1. Yes      2. Not sure      3. No
8. How do you rate the coverage of your media organization in the norms and values of Fichee- Chambalaalla festival?  
1. Very high      2. High      3. Unable to decide      4. Low      5. Very low

9. How do you rate the role played by your media organization to make Fichee-Chambalaalla festival observable transnational by different people around the world?

1.Very high    2.High    3.Unable to decide    4. Low    5.Very low

10. In your media organization, which are produced related with Fichee-Chambalaalla festival?

1.News 2. Program 3. Documentary 4. Spot 5.Other(mention)\_\_\_\_\_

11. How do you rate the attention given by your media organization so as to cover the festival day of Fichee- Chambalaalla?

1. Veryhigh    2.High    3.Unable to decide    4. Low    5.Verylow

12. Does your media organization cover Fichee-Chambalaalla festival by assigning cameraman, photographer and reporter?

1. Yes    2. Not sure    3. No

13. As a journalist did you get the chance to report the Fichee-Chambalaalla festival?

1. Yes    2. Not sure    3. No

14. If your answer to questionnumber13is“no”,tell us your reason

1. Lack of awareness    2. Lack of interest    3.Lack of opportunity4.Language problem

15. Dos your media managers give attention to the coverage of Irreecha festival?

1.Very high    2. High    3. Unable to decide    4. Low    5.Very low

19. Does OBN work in collaboration with different stake holders to cover Fichee-Chambalaalla festival? (like Ministry of Culture and Tourism, Regional Tourism Bureau)

1. Very high    2.High    3.Unable to decide    4. Low    5.Very low

16. Which form of culture get more focus on your media organization related with Fichee- Chambalaalla (give rank from 1 to 6)

Culture related with Fichee-Chambalaalla	Give Rank(From1to6)
Traditional songs	
Cultural food	
Cultural cloth	
Fine Arts	
Traditional dance	
Folklore	

20. How do you rate the role of your media organization in presenting, educating, and promoting cultural values and norms of Fichee- Chambalaalla to the society?

1. Very high    2.High    3.Unable to decide    4. Low    5.Very low

21. What are the challenges to produce news and programs related with Fichee-Chambalaalla festival?

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## **Appendix 2**

### **Interview Questions**

#### **In depth interview questions to media experts from OBN**

1. What is culture to OBN?
2. OBN Approach toward Cultural Reporting
3. What do you think the role of media should be to promote culture?
4. Do you think OBN is playing its role to promote Ethiopian cultural values?
5. AS OBN promotes multi nationals, how does it identify Ethiopian cultural values from cultural values of nations and nationalities?
6. What are the challenges to produce culture related programs?
7. How do you explain your cooperation with the Ministry of Culture and Tourism?