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School of Journalism and Communications,

Media coverage of human rights abuse in Oromia Region, Arsi Zone:
The case of ETV and ESAT Television

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In memory of the victims of the human right abuses in Oromia region caused by the death of Artist Hachallu Hundessa.

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List of Acronyms

EBC	Ethiopian Broadcasting Corporation
ETV	Ethiopian Television
ESAT	Ethiopian Satellite Television
MK TV	MahebereKidusan Television
OLF	Oromia Liberation Front
MRG	Minority Rights Group International
ICOHRP	International Commission on Human Rights
IPU	Inter-Parliamentary Union
EHRC	Ethiopian Human Rights Commission
OMN	Oromia Media Network
HRW	Human Rights Watch
TPLF	Tigray People's Liberation Front
NHRI	National Human Rights Institution
UN	United Nations
UNFPA	United Nations Fund for Population Activities

Abstract

This study aimed to assess the media coverage of human rights abuses in Oromia Region, Arsi zone by considering two major state and non-state-owned television channels, ETV & Esat TV, between June 30 - July 15, 2020. It tries to answer the question of how the media covers human right abuses, the challenges journalists face, how their values and priorities influences reports and what the causes of the Arsi zone human right abuses were in the first place. It employed a mixed methods approach using data from primary and secondary data sources. To collect quantitative and qualitative data, a questionnaire was distributed to randomly selected Adamitulu, zeway,& shashemene residents who watch ETV or Esat. For the secondary data, program data from two TV stations were analyzed in terms of the abuses that occurred during the specified period. Findings of the study showed that Esat Eletawi focused on the human rights violations that occurred, while ETV Wektawi focused on Hachallu's death and the government's response. Quantitative scoring of viewers on a 4.0 scale showed that viewers believe the production of each media is unbiased, and ETV scored 1.89 while Esat scored 3.06. The productions examined revealed that Esat's reports included various perspectives in the form of interviews. ESAT dispatched journalists to the areas where the abuses occurred and their productions were primarily focused on the victims by questioning respective bodies about why they had done so little to mitigate the situation. In general, it is agreed that the non-state media Esat, in its Eletawi program has reported human rights abuses far better than the state-owned ETV, during the research timeline.

Chapter One

Introduction

1.1 Background of the study

Human rights are universal because they are based on every human being's dignity, irrespective of race, color, sex, ethnic or social origin, religion, language, nationality, age, sexual orientation, disability or any other distinguishing characteristic. IPU & UN. (2016)

In the Ethiopian constitution, Article 18 affords Ethiopians the right to protection against cruel, inhuman or degrading treatment or punishment. Article 424 of the Criminal Code prohibits treatment of prisoners or suspects "in an improper or brutal manner, or in a manner which is incompatible with human dignity". Such acts are punishable with up to 10 years of imprisonment. In practice, prisoners have reported incidents of physical punishment. There are credible reports of individuals detained in connection to the 2014-2018. DOFA & trade. (2020, August 12). The current federal government has committed to addressing such abuses as part of its wide-reaching reform agenda after appointing Dr. Abiy Ahmed as the Prime Minister of Ethiopia. DOFA & trade. (2020, August 12). Abiy's assumption of office was followed by positive changes in the human rights climate. The government decriminalized political movements that had been accused of treason in the past, invited opposition leaders to return to the country and resume political activities, allowed peaceful rallies and demonstrations, enabled the formation and unfettered operation of new political parties and media outlets, continued steps to release thousands of political prisoners, and undertook revisions of repressive laws. On June 5, the parliament voted to lift the SOE (State of Emergency). USDOS. (2019).

Even though the actions taken were a step in the right direction, as we can see clearly there are many violations and human rights abuses all over the country.

In September 2018, the return of the OLF provoked intra-Oromo clashes and the targeting of homes and businesses belonging to non-Oromos. At least 70 people were killed and 15,000 displaced. The OLF has yet to disarm completely, and some of factions engage in armed clashes with government forces, particularly in western areas of Oromia State. Armed OLF factions have reportedly engaged in criminal activities, including extorting businesses and conducting bank robberies in western Oromia. In October 2019, at least 86 people died during riots triggered by

claims made via Facebook that the federal government was endangering the personal security of Jawar Mohammed, a prominent Oromo activist and founder of the Oromo Media Network (OMN). DOFA & trade. (2020, August 12).

In the other side, Freedom of speech and the media were severely restricted before April 2018 — Ethiopia ranked consistently among the worst countries in the world for media freedoms. The authorities regularly arrested and detained journalists and bloggers perceived to be critical of the government or supportive of opposition parties, including through social media. Journalists were typically charged under the ATP, under which anybody publishing information deemed to encourage terrorism faces up to 20 years' imprisonment. HRW. (2018).

When asked about the massacre and destruction in Arsi Region, archbishop abune Henock gave a press interview to MK TV he stated that the attack was based on religion instead of ethnicity. After being in Shashemene, one of the main cities that had been destroyed widely, and visiting the areas of attack he explained what he saw as “all the attacked personal residents, stores and business centers were owned by followers of the Orthodox church. MK TV (2020, July 11,)

Similarly, in an interview with ESat Ato Temesgen Tiruneh, the President of Amhara Region, Ethiopia, said all the attacks in Metekeltown were based on ethnicity. He stated that Amhara residents were specifically targeted in the attack. ESat, (2020, Dec 6).

In the other side, supporting the idea of Distraction arc bishop abune Henok, Reports from MRG indicate that following the tragic murder of Hachalu Hundessa, an organized and large group of predominantly young people from the Oromo community killed members of ethnic minorities belonging to ethnic Amharas and Gurage people, though the properties of Christian Oromos were also damaged. MRG (2020, Jul, 22,).

Therefore, it can be concluded that, Due to multiple reasons the human rights abuses still continue throughout Ethiopia. Many people are killed, driven away and robbed based on their religion and ethnicity from time to time from seemingly unrelated events.

1.2 Statement of the problem

Human rights report by the International Council, discusses the difficulties of reporting human rights issues, and also looks at the effects of changes in the reporting process, and in technology, and at how the values of journalists and editors influence their priorities. (ICOHRP,2002). International, regional and local journalists and editors are under a professional and moral duty to report and explain human rights issues as precisely as they report in other domains; give the facts, avoid bias, provide context. This has not been done well enough; many writers believe that, human rights violations are uncovered when investigative journalists work under false or hidden identities. (ICOHRP, 2002).

In Ethiopia human rights commission (EHRC) reported in May 31, 2020 it found crime against humanity with large numbers of people, organized in groups, having selected their victims based on their ethnicity or religion. The reports added that, the findings state that attackers moving in groups used axes, knives, machetes, sticks in gruesome ways that involved beheading and torture.(EHRC,2020, May 31).In stead of this, people are suffering, discriminate, because of their ethnicity and religion. Some writers believe that the worst human rights violations have resulted from discrimination against specific groups. The right to equality and the prohibition of discrimination, explicitly set out in international and regional human rights treaties, are therefore central to the protection of all human rights.IPU & UN. (2016).

On the other hand, media outlets were actively propagating the attacks live and giving guidance to the attackers. Oromo Media Network (OMN) operating from Minnesota, USA, broadcasted a series of inflammatory hate-filled messages, including calls to lock and burn the homes of Amhara people. (MRG,2020, Jul, 22). The Internet and social media also, playing a growing role in conveying ideas, information, and perspectives among the young and educated people. Some of the literatures stated the negative impacts of social media networks such as spreading/disseminating fake news from fake accounts, rumors, individual opinions/feelings and ethnic-based information that leads the community to unrest, challenge the current political transition in Ethiopia. According to Berehan Taye the flourishing of hate speech and disinformation online can disrupt democratic debate and practices, facilitate gross human rights violations, and further marginalize minority groups. Berhan ,T. (2020, May, 19).

In Ethiopian media, there is the argument that, especially the Ethiopian Broadcasting Corporation, has often failed to report human rights abuse through a critical or watchdog reporting. Journalism in the state media is guided by ‘an official development journalism policy document’, 30Ethiopia’s sole television broadcaster is the state-run Ethiopian Broadcasting Corporation (EBC, formerly known as ETV) and its regional affiliates. In addition to this, two diaspora-run television networks, Ethiopian Satellite Television (ESAT) and Oromia Media Network (OMN), are increasingly popular. HRW (2015)

ESAT became the first ever satellite television broadcaster reaching the people of Ethiopia with a totally new media approach targeting a significant portion of the country’s population that sought for a different broadcaster with a capacity to cover stories overlooked by the government media home. ESAT broadcast news and other productions in a variety of languages namely Amharic, Tigrigna, Affan Oromo and English.

The purpose of studying its human rights coverage requires strong justification. The same about OMN. Of course, ETV also need the same treatment. In a similar taken, OMN, a pro-Oromo media house, joined the satellite transmission and began broadcasting its programs in Ethiopia having it’s headquartered in the United States. OMN, an acronym for Oromo Media Network, unlike ESAT, operates in the media sector targeting at ways that maintain the benefits and interests of the Oromo people. As stated in the editorial policy of the media, its core purpose if promoting Oromo national identity known as oromummaa. Daniel, B(2010).

1.3 Objective of the study

This study attempts to

1. Investigate the violations of human rights and the negative impact of the media.
2. Identify the challenges faced by the media with regard to the promotion of human rights abuse
3. Unfold the human rights abuses in Arsi zone, Oromia and the media coverages about the situation.
4. Evaluate the media coverage of human rights abuse in ETV and ESat

1.4 Research questions

1. How do the media cover human rights abuse?
2. What are the challenges of journalists in covering human rights abuses?
3. How do the values and priorities of journalists and editors influence their reports?
4. What are the causes for human rights abuse in Oromia Arsi zone?

1.5 Scope of the study

This study mainly focuses on human rights abuse reports of both ETV and ESAT television stations. To be more precise this project specifically focuses on how the human rights abuse was reported on those TV stations regardless of by whom the abuse was done. In order to come up with tangible conclusions the population size of the research was journalists of those TV stations and persons who attend these TV stations closely. Among them the researcher selected 10 journalists 200 people closely in touch with the specific TV stations considering other factors into account.

This study was conducted in Addis Ababa city where the Headquarter of ETV and regional studio of ESAT were located. Both ETV and ESAT have a 24-hour transmission in the area of research on conduct. In addition to that the city was the residence and work place for almost all the journalists working on the specified TV stations. So, conducting the research in Addis Ababa increased the access of getting key informants and information's easily.

The total time given to conduct the research was almost a year. All the data was gathered, interviews with interviewees, analyses and organizations of the data was made within this specific time. Finally, the respective conclusions and recommendations were made.

Here in the study, it was tried to assess the reports from the perspective of major human rights abuses like killing, rape, arrest, displacement etc.so the research focuses on how this was reported on ETV and ESAT.

1.6 Significance of the study

This research is believed to have a tremendous significance for a number of reasons. Primarily, it will reveal the abuse of human rights in media practice on audiences which the researcher believes is an area that needs to be further studied. Secondly, it will serve as an input for students who aspire to make additional research on this area in the future. More importantly, it will serve as source of information for future studies as it attempts to fill the gaps of knowledge in the area.

1.7 Limitations of the study

This research was limited within a boundary of financial strength, the information from informants, the given duration of time, access of getting information, unpredicted restrictions put in place because of the pandemic (covid-19) etc.

The only financial source of this research project was the researcher's personal income. The absence of financial sources hinders from stretching the research as much as possible.

The information from informants could be the limitation of this study in the way that the informants show a certain degree of bias and sentimentality in order to come up with more and more investigations the restrictions because of the pandemic hinders almost to the point of stopping the project. In addition to that internet lock downs and the political situations at the time diverted the attention to the extent of far from the normal for the research project to go well.

The research relies on data from the TV channels to analyze the qualitative aspect of the programs broadcasted. But due to the nationwide internet shutdown ETV was not able to provide the programs they streamed to the researcher. This limited the amount of data the researcher could analyze for paper. And it also did not allow the researcher to compare the programs of ETV and ESat that were broadcasted during the time chosen for the research.

Chapter Two

Review Related Literature

2.1 Background

Ethiopia has been experiencing seismic changes and a serious of political transition, mainly since the announcement in January 2018 of comprehensive reform measures by the Ethiopian Peoples' Revolutionary Democratic Front (EPRDF), and the appointment of the new Prime Minister. The country's reform is the result of a nearly three-year-long protest movement originating in Oromia and Amhara regional States against the EPRDF government, which mainly demanded an improvement in the human rights conditions in the country, access to fundamental freedoms and entitlements, for human dignity to be respected, and an inclusive economic and political system.

The role of media in reporting human rights violations is so important because it increases public awareness and provokes actions to ensure better protection of human rights, including accountability (Apodaca, 2007). Over the years, the presence of news anchors, reporters, photojournalists, and other media actors in human crises (man-made or natural) has become a common phenomenon. Media is an all-encompassing term referring to the presentation and transmission of information by a multiplicity of outlets (radio, television, print and the internet). In just a few years, digital technologies have allowed faster mobilization in response to humanitarian crises, better documentation of war crimes in conflict zones like Syria and Yemen, and more accessible platforms for organizing peaceful demonstrations around the world.

The power of media is generally symbolic and persuasive (Apodaca, 2007), in the sense that it primarily has the potential to control to some extent the minds of its audience, but not their actions. Except in cases of physical, coercive force, the control of action, which is usually the ultimate aim of the exercise of power, is generally indirect, whereas the control of intentions, plans, knowledge, beliefs, or opinions that is, mental representations that monitor overt activities is presupposed

2.2 Definition and scope of view

Human rights can be defined in different ways from different perspectives. Some of the commonly known and widely accepted definitions are presented as follows:

According to Wikipedia, human rights are ‘principles or norms that describe standards of human behavior and are regularly protected in municipal and international laws(Nezhad et al., 2011)’. As such, the Wikipedia considers human rights as a human behavior demanding a regular and continuous protection by all laws, including the municipal and international laws. In the same way, the Stanford encyclopedia of philosophy defines human rights as ‘norms that aspire to protect all people everywhere from severe political, legal and social abuses. This gives emphasis to norms for the protection of the rights of human beings from common perpetrators: state, the public and legal grounds (Nodelman et al., 2002). Slightly different from the above two, the high commissioner for human rights (OHCHR) defines human rights as ‘rights we have simply because we exist as human beings’ OHCHR, (2020). The Icelandic human rights center has almost a very similar definition for human rights slightly different view towards human rights. It considers human rights as ‘those rights which are inherent in the mere fact of being human. In general, all the definitions are basically similar except certain difference on the way of expressions. This gives a clue on the existence of common understandings on human rights.

The implication of these definitions is that human rights must themselves be protected by the law and disputes and deviations from these rights should be submitted for adjudication through a competent, impartial and independent tribunal, applying procedures which ensure full equality and fairness to all the parties, and determining the question in accordance with clear, specific and pre-existing laws, known to the public and openly declared.

2.3 Human rights versus other civil rights

Unlike other civil and commercial rights, the human rights are the easiest to be understandable by humans and the very critical to the existence of human beings. As such, human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. (OHCHR 2020) They include the right to life and liberty, freedom

from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. However; civil rights or liberties including freedom of speech, freedom of the press, freedom of religion, freedom to vote, freedom against unwarranted searches of your home or property, freedom to have a fair court trial and freedom to remain silent in a police interrogation. (GETLEGAL ATTORNEY DIRECTORY, 2022)

Because we are exercising it from the very beginning of our lives in different levels, the mess of exercising this right basically comes from humans themselves. Blaming nature or the environment for human rights abuse somehow it is immoral.

Of all rights which right is correct to be respected more? Answering this question gives a clue how much a person wants to deal with something of him/her relative to those issues around him/her. If that is a point dealing with human rights seems more natural for human beings rather than dealing with the rights of non-human bodies or subjects.

All rights are rights as long as the human rights with in were not dissolved. Even some of the human rights can be equated with the obligations to be done in order to survive as a human being. For instance, one has the right to eat but is obligated to do so for survival. The rights humans have may value differently from the perspective of affecting the very existence of humanity.

2.4 Historical antecedents

The origins of human rights may be found both in Greek philosophy and the various world religions (Ishay, 2019). During the 18th century, where the Age of Enlightenment (18th century) the concept of human rights emerged as an explicit category. Man/woman came to be seen as an autonomous individual, endowed by nature with certain inalienable fundamental rights that could be invoked against a government and should be safeguarded by it. Human rights were henceforth seen as elementary preconditions for an existence worthy of human dignity.

Maintaining that human rights transcend religious and ideological differences; René Cassin nonetheless recognized their religious and natural law foundations. By proclaiming that all human beings “should act toward one another in a spirit of brotherhood,” the first article of the

declaration corresponded to the biblical injunction “love thy neighbor as thyself” and “love the stranger as you love yourself”

Even the adaption of human rights declaration in 1948 was the result of such an abuse in the Second World War. Persons like Eleanor Roosevelt also played unprecedented role in the process of adopting the first internationally accepted human rights declaration (Gardbaum, 2008).

But all the efforts to celebrate the human rights all over the globe was started to be challenged from the very beginning. As a response to these challenges, different organizations like Amnesty International, Human Rights Watch, World Organization Against Torture, Freedom House, Anti-Slavery International, International Freedom of Expression came to exist. Even if there was a disbelief in these organizations because of politically motivated interests from both sides of the organization and governments, from the very level of principle the existence of these organizations is a welcoming fact to minimize human rights abuse.

2.5 Philosophical perspective of human rights

There has been a lengthy history of human rights. The main philosophical tenet of human rights is the conviction that there exists a system of justice that applies to everyone, everywhere. In this form, the modern human rights philosophy has gained prominence in geopolitical events. Many people from many different backgrounds and situations can understand and use the language of human rights. The modern idea of how people should be treated by one another and by national and international political authorities has grown to depend on human rights. (Andrew Heard 1997)

The idea that there should just be a few dozen rights, not hundreds or thousands, and that they shouldn't be overly demanding has been put out by a number of thinkers (Joshua Cohen 2004, Ignatieff 2005, and Rawls 1999). According to their beliefs, human rights should or should be more focused on preventing the worst than on attaining the greatest. Human rights, according to Henry Shue, do not concern "great goals and elevated ideals" so much as they do the "lower bounds on permissible human action" (Shue 1996).

Sometimes, human rights theories derived from moral philosophy presuppose that, at their core, human rights must be moral rather than legal. However, it is not contradictory to claim that you support human rights, but only when they are recognized as such by national or international law. Political forces have brought up the main philosophical arguments, bridging the gap between natural and positive law by transforming natural human rights into positive legal rights, as Louis Henkin noted (Henkin 1978). However, those theorists who argue that the only human rights that exist are legal rights can discover that their interpretations of universality, independence, and high priority are inadequate.

2.6 Human rights and human dignity

The fundamental principle of the international human rights framework is human dignity, which is described as "the 'ultimate value' that provides human rights coherence" (Hasson 2003). These rights "derive from the intrinsic dignity of the human person," according to the 1996 International Covenant on Human Rights. Such assertions are built upon the opening lines of the Universal Declaration of Human Rights (1948), which state that "the cornerstone of freedom, justice, and peace in the world is acknowledgment of the inherent dignity and of the equal and inalienable rights of all members of the human family."

A comprehensive change of contemporary civilizations toward more person-centered and universalistic systems of social, political, and ethical life is seen in the interrelationship between human rights and the intrinsic dignity of the human person. The interrelated and fundamental contemporary ideas about the nature of "man" and his suitable place in society are captured by human rights and human dignity. (Jack Donnelly, 2009)

This conceptual connection between intrinsic dignity and human rights states that the two ideas are interdependent and that one cannot be comprehended without the other. Similar to this According to Rachel Tiller and Elizabeth, the idea of human dignity is the foundation for the value of human rights and the necessity to respect everyone's rights. Human dignity is regarded as the cornerstone of human rights in this view. Human dignity is a defense strategy used by proponents of human rights and other social movements to support their positions and conduct.

The idea of human dignity, which is the same as human right, serves as the foundation for the battle against global poverty, against discrimination, torture, and other brutal treatment, as well as for the denunciation of injustice. The issue with exercising this privilege primarily stems from people.

According to Kant, every human being possesses human dignity. It is ingrained. (Man also acquires a different kind of moral value as a result of his moral and immoral deeds, but this acquired moral state is separate from his innate worth.) This idea is true for human rights as well, since they are "rights we enjoy only by virtue of our being as humans." (OHCHR 2020)

Kant also adds that dignity signifies the unique moral status of man. Furthermore, the foundation of both individual morality and political justice, where it takes the form of human rights, is the inherent dignity of humanity that each individual possesses.

However, the Kantian conception is a crucial historical source for the notion that human rights are grounded in the inherent worth of each individual and that the Universal Declaration of Human Rights was clearly partially inspired by it.

2.7 Being Human and Having Human Rights

The law is the source of legal rights, as the name indicates. Contractual rights are created by contracts. Humanity or human nature would seem to be the root of human rights. However, when it comes to legal rights, we can cite a legislation or a tradition as the method by which the right was established. The act of contracting comes with contractual rights. How does having rights come from "being human"? And what does it really mean to "be human" in this context? Being human has been conceptualized in a variety of ways throughout history, as we'll see here. Though most understandings have focused on either being born into a specific group or living in a particular way until quite recently. Today, in stark contrast, when we refer to a "human," we primarily mean that person who belongs to the species homo sapiens. One need just be a member of the species for them to have human rights. This project's main goal is to illustrate how revolutionary a concept this is by providing some historical context.

If we define human rights as the privileges we have merely because we are members of the species, then they are unalienable, equal, and universal rights (no matter how one behaves or suffers, one cannot stop being a human being and thus having human rights). Thus, human rights are universal rights¹¹ in that they belong to everyone, despite the fact that the legal responsibility for defending and upholding these rights has mostly been placed on sovereign territorial governments.

2.8 Scope of Human Rights Duties

All people are stated to have equal access to human rights. This statement's usual corollary is that everyone has a responsibility to uphold and advance the rights of others. However, in reality, it is the responsibility of national governments and international, intergovernmental organizations to protect human rights. Philosophers like Thomas Pogge (1995) contend that these institutions should bear a disproportionate share of the moral responsibility for upholding human rights since they are best positioned and equipped to do so. According to this interpretation, non-governmental organizations and individual citizens can support the global protection of human rights, but it is the responsibility of the relevant national and international institutions, including nation-state governments and organizations like the United Nations and the World Bank, to carry out this responsibility.

One would want to make the case that, for instance, the presence of reciprocal obligations maintained amongst people all over the world can properly guarantee human rights. Human rights would be 'privatized' in this way, but this would ignore two very important factors: first, people tend to prioritize the moral demands of those closest to them, especially those of their own family or immediate community; second, people's capacity to carry out their duties is, to a large extent, determined by their own personal financial circumstances. Therefore, the ability of citizens in poorer nations to repay aid given to them by those who live in wealthier countries is profoundly undermined by worldwide inequities in the allocation of wealth. Pogge's contention that national and international institutions bear primary responsibility is supported by arguments similar to these. In order to adequately preserve and advance human rights, nation-states must both ensure that their own populations have access to the necessary institutions and services, as

well as work together through international organizations to provide the necessary framework on a global scale.

2.9 Human rights in the media

A large portion of what constitutes newsworthiness is determined by society norms and beliefs about how the world works. What is noteworthy is also determined by conflict and crises. Human rights fall within this category of noteworthy topics. But human rights receive relatively little publicity. Less than two pieces a day in the New York Times mentioned human rights over the ten years under investigation. Even fewer stories may be found in Time magazine and on CBS Evening News. When it comes to what defines human rights, the American media blatantly adopts the dominant American viewpoint rather than that of the world community. Political and civil rights are used to describe human rights, with civil rights being associated with the integrity of the individual and equal protection under the law. Political engagement is sometimes offered as a political right. There is very little focus on this topic, even with a fairly broad definition of socioeconomic rights that include certain concerns that may be classed under civil rights. The media largely ignores second and third generation rights, which are significant in less developed and socialist nations. The regional distribution of human rights is similarly skewed, with Latin America and Eastern Europe receiving a disproportionate amount of attention. Most nations do not receive much coverage, even in those two zones.

According to Seble Tewelde Birhan information that violate the human dignity, moral, family, personal liberty, group right, women and children rights and freedom on religion, ethnicity, language are excluded from the content of government owned media organizations. This imposes not only a responsibility of promoting the rights of citizens but also respecting human rights while performing their regular activities. (Seble Tewelde Birhan, 2011) Another study concludes that the media fail to provide clear information about human rights, because of journalists' inadequate understanding of them. It also stated that sometimes the media themselves violate human rights by invading privacy. (Beyene Wolde, 2020).

Public opinion is shaped by news coverage of human rights issues, which also affects the formulation of foreign policy and acts as a free-form method of recording violations. However, this knowledge is lacking, which distorts how the general public views human rights all around the world. Government officials will concentrate their attention largely on those regions getting media coverage if this information is, in fact, used to determine the political agenda. In Asia and Africa, human rights will essentially be forgotten. Regarding the media's function in relation to international human rights, many presumptions are made. However, there hasn't been much study done in this field.

2.10 How the Mass Media Promotes and Protects Human Rights

It is difficult to overstate the role that the media plays in advancing and defending human rights in any given society. Generally speaking, the mass media may be utilized to influence people's attitudes in a favorable way through editorials, features, news commentary, discussion programs, and more. It is noteworthy to note that there are two key sites of confluence between the worlds of the media and Human Rights before going into detail about how the media fulfills its protection and promotion duties of Human Rights. One is the substantial amount of topic matter overlap between the two sectors. Media coverage of stories with a human rights component, either directly or indirectly, is common. The second is that media freedom is a fundamental human right in and of itself. In order to keep individuals secure regarding reverence of their human rights, media promotion and preservation of human rights involves drawing people's attention to these rights.

First and foremost, the media influences social agendas. The agenda-setting theory states that "when issues are covered by the media as often as possible, the public would take them to be important," which is how the media intentionally sets an agenda that is driven by human rights in public discourse. This is how the media influences public opinion by shaping public discourse (Wallinger, 2010). In order to advance the human rights agenda, the media can print or broadcast human rights programs, spread information about human rights, organize human rights NGOs, increase public engagement in civil society, encourage tolerance, and shed light on government behavior.

Once more, the media may educate people about the need of advancing particular ideals in the fight of human rights, which are of inestimable value to humanity. Sometimes intentionally, sometimes unintentionally, the media raises people's awareness of their rights.

Additionally, the media has the power to draw attention to people and groups working to uphold human rights. This inspires and stimulates others to carry out comparable human rights-related activity, and as a result, the media once more serves an extremely important promotion and protection function.

The media may also help people understand their core human rights and offer solutions to their issues, giving them the knowledge and tools, they need to defend such rights. In addition to serving as a channel of information between the government and the general public, the media also serves to effectively inform the authorities of their responsibilities.

In a nutshell, the media establish the agenda for the public to follow, which is vital to opinion formation and the final results of events. They are agents of social change that can cause good attitudinal change in the audience. The media may persuade governments and civil society groups to implement measures that will raise the standard of living for individuals. Journalists, photographers, and video producers regularly document the misery of individuals whose basic human rights are routinely abused by their superiors.

In conclusion, the media promotes human rights awareness, brings to light cases of human rights abuses and violations, makes violators of human rights vulnerable to moral judgment and legal action, publicizes the suffering of victims so that others are aware of it, discourages human rights abuses, assists in securing redress or compensation for victims of human rights violations, educates the public about potential human rights violations, and supports law enforcement officials. Additionally, it teaches the people how to express their ideas and wishes through acceptable avenues of communication.

2.11 Religious Violence

Religious violence is among the factors that lead to human rights abuse. In comparison to some other countries on the globe religious violence is not a big deal to be discussed here in Ethiopia. That is why Ethiopia is considered among the very first countries in having religious tolerance.

What was heard from the Middle East, Palestinians, Egyptians, Nigerian, and Somalia etc. side could mount to consider religious violence as a path way to deadly human rights abuse.

Historical books describe religious violence in the past as jihad and crusade. The ultimate goal of these historical movements was to oppose once religion over the other using power. These are facts which going to happen when religious ideologies are more dominant of all other kinds of thinking.

But now a day the modern society we are living in couldn't give a path for such kind of things to happen easily. We can ask that if that is so why religious violence still exists? According to Onur Korkmaz the answer can be given in two ways.

Firstly, the religious violence of today's time was happening not with purely surrender to religious ideologies rather it has gone to be happen by politically or economically motivated causes. Onur, K. (2020, Oct 21,).

Secondly as a society extremely manifested to religious thoughts only may block the ability to look the other way round to the extent of deadly human rights abuse. Terrorist groups are results of such kind of society.

The first one is a reason for today's crusade type of wars. The second one is a reason for today's jihadist type of wars. So religious violence still can be reasons for deadly type of human rights abuses.

Any of the countries with high levels of religious violence by organized groups have active Islamist militant groups within their borders. This includes ISIS and other groups in Syria, al-Qaida in the Arabian Peninsula in Yemen, al-Shabaab in Somalia, the Taliban in Afghanistan and Hamas in the Palestinian territories.

Nigeria is among the countries with the largest reported increases in religious violence by organized groups since 2007. The Islamist militant group Bokhara became increasingly active in the country, “committing abuses such as mass killings, kidnappings, sexual assault, forced conversion and forced conscription,” according to the U.S. State Department’s annual report on religious freedom. In a particularly high-profile case in 2014, the group kidnapped more than 200 schoolgirls – who were mostly Christian – from a school in Chibok in Borno state. Department of State (Oct. 14, 2015)

2.12 Ethiopian human rights abuse based on religion in Oromia Arsi zone

According to media coverage and social Medias there is an estimated human rights abuses based on religion in Oromia Arsi zone. Even if estimations may not be a truth, they are useful to enlighten all the concerned bodies that there is an interest of creating religious violence in Ethiopia.

As it is known there is a domination of Islamism among the Oromo ethnic group as a whole. There are interests among Christian dominating ethnic group to use this fact as a means to crack down the political movement of Oromo people as ethnic group. This is absolutely a human rights abuse of Christian Oromo minorities. According to the data from recent census 28 percent of Oromo people are Christian. Rather than using this advantage as a bridge to strength relations if it is considered as nothing in comparison with Christian majority ethnic groups all opportunity become a burden to come up with human rights abuse.

What was happened in Oromia Arsi zone in recent times was a mix of political and religious interests. While the Christian dominating ethnic groups started to exercise their Christianity for the purpose of political interests (political instrument), the Islamic power of Oromo ethnic group started to emerge. Then after the overall situation can be easily changed from political arena to religious arena which ends with a violence and human rights abuse as well.

Misinforming the people using Medias is an act of human rights abuse. there are medias who are working to serve the people and to be served by the people in relation to the killing of pop artist

musician and activist Hachalu Hundessa some of the media coverages were working to stop additional problems others working to increase the consequence to the best of them possible.

Of all, before looking to the details of what was called the human rights abuse in Oromia Arsi zone it was must to look back the overall transition period in the country level. This makes the ideas on the research brighter and more approaching to the truth.

As it was known the period from 1017 onwards was considered as a transition period in the Ethiopian political arena. The transition is from the toppling down of TPLF to the newly non TPLF way of democratization. Transition needs more struggle than regularly known it was clear and known who was struggling with whom at the very point of transition no doubt that the TPLF with non TPLF

It was expected for human rights abuse to occur in the middle of struggle. So, in order to deal with the human rights abuse in the area needs more researchers and very detailed analysis.

If it was according to some media coverage and social Medias it was impossible to deny the human rights abuse in the region.

According to The Ethiopian Human Rights Commission (EHRC) said crimes against humanity were committed by individuals and groups who participated in violence and the security crisis in the Oromia Region following the death of musician Hachalu Hundessa. "EHRC visited over 40 different localities in the Oromia Region over the course of several days as part of its investigation into human rights abuses committed there between June 29 - July 2, 2020," according to the rights group. "In the 59-page report, the findings state that attackers moving in groups used axes, knives, machetes, sticks and other weapons to kill and injure civilians in gruesome ways that involved beheadings and torture." "Altogether, 123 people died and more than 500 were injured in the carnage that also displaced thousands from their homes," it said. EHRC (2020, November 3) .

The findings showed that the attacks met the elements of a crime against humanity with large numbers of people, organized in groups, having selected their victims based on their ethnicity or

religion when conducting a widespread and systematic attack in several different places, it added.

"While it is understandable that security forces had the challenging task of restoring order in the face of such widespread violence, the proportionality of the force employed in some contexts is highly questionable. "In some instances, security forces employed disproportionate force in their attempt to restore order amidst widespread violence and as a result, passersby, bystanders, young people, elderly people stepping in to mediate, and even police officers lost their lives from gunshot wounds despite having no participation in the unrest," it noted. Getachew ,T. (2011, Dec, 2) .

As mentioned above, the highest level of religious violence by organized groups in the Middle East has been the highest between 2007 and 2017. And as reported by EHRC, our country Ethiopia is also one of the victims of religious violence by organized groups in many occurring in the Oromia arsi zone.

2.13 Individual and social group harassment

Social harassment of religious groups is a broad category that ranges from actions by individuals to mob violence. Harassment also can include discrimination or publishing of articles or cartoons that are derogatory toward a certain group. This category also includes property damage, detentions or abductions, displacement, physical assault and deaths of members of religious groups caused by private individuals or social groups. The Middle East and North Africa again has almost always had the highest levels of hostilities in this category (sub-Saharan Africa had the highest level in 2010). The Americas, meanwhile, has the lowest levels of all the regions, but also has experienced the largest *increase* in this type of hostility since 2007. In Brazil, there were pockets of anti-Semitic and anti-Muslim sentiment in 2017 as well as incidents targeting Afro-Brazilian religions. In the state of Sao Paulo, arsonists burned down an Afro-Brazilian temple in September, one of eight attacks against Afro-Brazilian targets in the state in that month. Department of State (May 29, 2018).

There was a considerable uptick in this category in 2012 in the Middle East and North Africa in the aftermath of the Arab Spring uprisings in late 2010 and 2011. The increase was particularly pronounced in Syria, where there was a rise in people being targeted due to their faith, exacerbated by government efforts to quell what had started as anti-government protests. As the conflict worsened and the government increasingly targeted Sunni Muslims, revenge attacks by Sunnis against Alawites — who were seen as supporting the regime — also escalated. Dept. Of State. (May 20, 2013).

Some of the countries with the highest levels of individual and social group harassment in 2017 experienced incidents of mob violence, including Bangladesh – where in November 2017 a mob of approximately 20,000 in Rangpur set fire to and vandalized approximately 30 homes belonging to the local Hindu minority community after a Facebook post demeaned the Prophet Muhammad. Department of State (May 29, 2018). In Pakistan, there were several incidents of mob attacks in response to accusations of blasphemy Department of State. (May 29, 2018). The U.S. also ranked among the highest-scoring countries in this category in 2017, in part because of the “Unite the Right” rally in Charlottesville, Virginia, where white supremacists were protesting the removal of a Confederate statue from a park. Protesters expressed anti-Semitic and racist sentiments, displaying swastika flags and chanting “Jews will not replace us!” Anti-Defamation League. (August 2018.) Central African Republic experienced a particularly large increase in its score in this category. In the midst of a violent conflict between Christian and Muslim militia forces, there have been widespread killings and displacement of people. Muslims have been disproportionately displaced – approximately 80 percent have been forced to flee the country. U.S. C. (2018, April 25).

Overall, government restrictions on religion and social hostilities involving religion remained fairly stable in 2017, compared with the previous year. This mark the first time there was little change globally after two consecutive years of increases on overall restrictions carried out either by governments or by private groups and individuals. PRCR & P. (2015, July, 15)’

2.14 Humiliation

According to Klein Humiliation's intense seems to be a "darker" and more pervasive emotional experience than many other emotions. This definition illustrates humiliation's intense and painful character. This intensity is, for example, reflected in a tendency for humiliating experiences to remain vivid in the minds of victims, regardless of the amount of time that has passed. Klein, (1991). In the other side to humiliate means to injure the self-respect of a person. The concept of humiliation as a normative concept implies that self-respect cannot be defined by a mere empirical approach. On the one hand, it is possible to in fact humiliate a person without his or her feeling it; on the other hand, there can be a person who feels humiliated even though he or she has in fact not been. The moral obligation not to injure the self-respect of fellow human beings also applies to those who have an imperturbable psychic disposition. That is, we should also act considerately towards people who cannot be shaken in their feelings due either to the firmness or the servility of their character. Since we regard humiliation as a normative concept, we need ethical principles to spell out what self-respect, human dignity and non-humiliating conduct consist in. This normative take on humiliation makes a universal conception of human dignity possible. Doron, S.(2011)The philosopher Immanuel Kant argued that, by virtue of their free will, human beings are ends in themselves, and that ends in themselves, by virtue of being ends in themselves, are invested with dignity, that is, the right to be valued and to receive ethical treatment. To humiliate a person to beneath human dignity is therefore to deny her very humanity. Neel B (Aug. 28, 2014).

All mentioned above shows that individual responsibility and universal validity are mutually dependent. As we have seen before, these are related to the concept of dignity.

2.15 Degradation

The other Violations of human dignity as degradation refer to acts that degrade the value of human beings. These are acts that, even if done by consent, convey a message that diminishes the importance or value of all human beings. Wikipedia (2001, January 15).

A first example of degradation in practical form concerns detention conditions, which have been a common cause for concern. Such cases tend to involve complaints about a combination of factors that, taken together, are degrading: including, for example, poor and/or non-private sanitary facilities, vermin or insects in detention cells, overcrowding, and lack of movement. The use of unwarranted physical force by state agents has been found to be degrading, even where the victim suffered no serious injury. The manner of conducting a search of an individual in detention was also found to have inflicted degradation. P.K, H.K, Chr. N, and E.W (January 2010)

2.16 Dehumanization

Dehumanization is an act of looking to someone under (below) the common standards of human dignity to be given. Being a human has its own behaviors and characters naturally that can't be denied dehumanization is an act of losing gifts given as a human being naturally. For instance, genocides are dehumanization's because they are acts of losing the chance to live as a human being

2.16.1 Dangers of dehumanization

In order to understand the dangers of dehumanization to the full it is enough to look back the history of Rohingya Muslims in the recent times.

The Rohingya people are a stateless Indo-Aryan ethnic group who predominantly follow Islam and reside in Rakhine state, Myanmar. Before the disease mint crisis in 2017, when over 740,000 fled to Bangladesh, an estimated 1.4 million Rohingya lived in Myanmar.

2.17 Conclusion

All of the above shows that human right abuse can and are occurring in different ways. To protect human rights is to ensure that people receive of decent and humane treatment. To violate the most basic human rights, on the other hand, is to deny individuals their

fundamental physical and moral entitlements. It is, in a sense, to treat them as if they are less than human and undeserving of respect and dignity.

The media can raise awareness of human rights issues, expose violations, and empower people to take action. It is a power full tool to reform the society as it creates consciousness among the people regarding their rights and responsibilities. In other words, media can ensure that the voices of the marginalized sections of the society are being heard by governments.

The other important takeaway is that misinforming the people using medias is an act of human rights abuse. Some of the media coverages were working to stop additional problems while others are end up increasing the consequence of these abuses.

Ethiopia is no exception either as there has been reports of multiple human right abuses of citizens inflicted by government and non-government perpetrators following the tragic murder of artist HachalluHundessa as we have seen above.

Chapter Three

Methodology

Introduction

This part comprises the research design, data collection instrument, sampling techniques, and data analysis procedure.

3.1 Research Design

The major objective of this study is to investigate the violations of human rights in Oromia region arsi zone, and its coverage on ETV & ESat Media. Residents of Addis Ababa who watch ETV or ESAT Television will be chosen as randomly as participants of the study. In addition to this, the research will analyze the media production of ETV & ESat Media on the subject as a secondary data source. The media programs analyzed will be ETV and ESat programs aired from June 30 - July 15, 2020.(15 days). This will be chosen programs aired on their respective channel i.e., “ESat Eletawi” from ESat and “ETV Wektawi” from ETV. These elements of the media will be thoroughly assessed and reflected to find out their coverage of human rights abuse in ETV and ESat Television. In order to address these objectives and the research questions of the study, the research will be using mixed design. By using mixed design, the researcher will collect both kinds of data (Quantitative and Qualitative) and analyze them separately; then draws comparison between results from the analysis of both data sets. Elements of the media will be thoroughly assessed and reflected to find out their coverage of human rights abuse.

Moreover, through the employment of such a design, the two different kinds of data that is the quantitative and the qualitative ones makeup each other’s weaknesses (Creswell & Clark, 2011). That is, “Mixing,” of quantitative and qualitative data within a single investigation or sustained program of inquiry. The basic premise of this methodology is that such integration permits a more complete and synergistic utilization of data than do separate quantitative and qualitative data collection and analysis Jennifer, W. (Mar 2013). Further on the importance of the mixed design, Mason (2002) contends that the use of quantitative and qualitative data together adds to the quality and strength of the argument.

In other words, the use of survey questionnaire and content analysis, for this study's sake, makes it possible that the quantitative data substantiate the qualitative ones and vice-versa. As has been highlighted above, this study attempts to representation and stereotyping of ETV & ESat audience with focus on human rights abuse reports on media practices, a questionnaire survey and content analysis were used. The use of survey, according to Hanson, et al., (1998), enables the researcher to obtain data on individuals' opinions, beliefs, behaviors, feelings and attitudes in relation to the issue under study. In a similar way, Anol, B. (2012) surveys are an excellent vehicle for measuring a wide variety of unobservable data, such as people's preferences, traits attitudes beliefs behaviors, or factual information. In fact, survey research may be the only approach in psychology in which random sampling is routinely used says that the survey method provides a numeric description of trends, attitudes or opinions of a population. Additional significance of survey, according to Matthew DeCarlo (2020) Survey research tends to be a *reliable* method of inquiry. This is because surveys are standardized in that the same questions, phrased in exactly the same way, are posed to participant.

3.2 Data Collection Instruments

This research will employ both primary and secondary research methods to investigate the coverage of human rights abuses on television channels and their impact on the audiences' perception, specifically focusing on the case of ETV & ESat Media audiences in zeway, adamitulu & shashemene. Primary source of data will be collected using questionnaire provided to the participants in the survey. And the secondary data will be collected from ETV and ESAT media, production aired from June 30 - July15, 2020.

3.2.1 Questionnaire

A questionnaire is a research instrument consisting of a series of questions for the purpose of gathering information from respondents. Saul McLeod, (2018)

A questionnaire is essentially a structured technique for collecting primary data. It is generally a series of written questions for which the respondents have to provide the answers. Bell (1999)

A questionnaire is a well-established tool within social science research for acquiring information on participant social characteristics, present and past behavior, standards of behavior or attitudes and their beliefs and reasons for action with respect to the topic under investigation Bulmer, M. (2004).

Questionnaires allow the researcher to gather a significant amount of data at relatively little cost. Questionnaire distributed by post can be posted to the target group, and the latter can choose to answer whenever it is most convenient for them. Gilbert (2001).The questionnaire used for this study had statements used as rating items to evaluate the overall trends of media practice in ETV & ESAT media.

3.2.2 Descriptive Content Analysis

As stated above, descriptive content analysis has been employed in the study in order to critically scrutinize how audiences are represented and stereotyped. Accordingly, the researcher took productions, from June 30 - July 15, 2020. (15 days) on ETV and ESat, for descriptive content analysis. The descriptive content analysis will be made by using carefully crafted evaluation of human rights abuses in Oromia Arsi zone as covered by ETV & ESAT media.

3.3 Sampling Technique

To gather data through questionnaire survey, the researcher will use non-probability purposive sampling technique to select participants of the study who are constantly watching and following ETV & ESAT Television for one, or another, content. As a result, there will be a self-selection of the participants, which should result in participants who are adults, educated and more news conscious. The main targets of the study are people who subscribe to ESat & ETV and who are residents of Adamitulu, zeway,& shashemene. Samples for the questionnaire will be selected randomly. Media coverage of human rights abuse in ESat and ETV Media in the follow the June 29, 2020 killing of a popular Oromo artist and activist, HachaluHundessa -July 14 will be carefully selected for in-depth content analysis in order to find credible relations between content and audiences' perception with reality

3.4 Data Analysis Procedure

The quantitative data will be obtained through the process of the study using questionnaire and will be analyzed by the researcher. The data analysis will be made by presenting the figures in tables and by using descriptive statistics in order to interpret the frequency and percentage. In addition to that, the overall mean score will be part of the analysis in the process. On the other hand, content analysis will focus on “ESat Eletawi” and “ESat from ESat, and “ETV Wektawi” from ETV, broadcasted from June 30 - July 15, 2020. (15 days).

3.5 Content analysis

Content analysis will be used as one method for analyzing the secondary data obtained from the production the media broadcasted. According to Amy Luo, Content analysis is a research method used to identify patterns systematically, by collecting data from a set of texts, which can be written, oral, or visual. In addition to this, (Neuendorf, 2002) mention that it is used to study a broad range of ‘texts’ from transcripts of interviews and discussions in clinical and social research to the narrative and form of films, TV programs and the editorial and advertising content of newspapers and magazines. This will allow the researcher to find relations between the perceptions and behaviors of the audiences and the contents transmitted to them by the media. And also, basic statistics such as ratio and percentage will be applied as quantitative research method.

3.6 Content Analysis Categorization

The researcher created categories to allow analysis of different aspects of the programs individually. The following categories are assessed and evaluated for each program and the researcher will decide if each program satisfies that category or not after watching the programs carefully.

3.6.1 Coverage of wide range of stories

Media coverage refers to any reporting, recording, broadcasting, cable casting, webcasting, narrowcasting, or other electronic device use by the media in relation to judicial proceedings. When we consider a wide range of stories, we're referring to the media not focusing all or most of its reports on a few selected topics.

3.6.2 Balanced reporting

"Balance" and / or "fairness" are two words that media organizations frequently utilize. They seek to convey that they are reporting objectively and without bias. Giving both sides of an argument equal weight or time simply implies maintaining balance.

It contributes significantly to system transparency. In order to write a fair report, the media must be impartial. It implies that no one influences or manages the media. It maintains public confidence in the media by reporting news objectively.

3.6.3 Loaded language

By definition, loaded language involves the use of words with strong connotations to elicit an emotional reaction to a circumstance. This rhetorical technique can be exceedingly harmful when used in the media. Loaded language can dangerously go unnoticed and endanger people's capacity to make independent thoughts. It establishes double standards and lumps unrelated events into the same categories.

3.6.4 Credibility

In order to educate, enlighten, seek, and influence media audiences, journalists, public relations specialists, advertisers, politicians, and issue advocates (among many others) use the mass media as a crucial venue. Such initiatives' success or failure frequently depends on consumers' general opinions of media trustworthiness. That in turn results the level of the media's credibility.

3.6.5 Sensationalism

Sensationalism is a form of editorial strategy used in journalism and the mass media. News stories' events and subjects are chosen and phrased to pique the interest of as many readers and viewers as possible. This method of news reporting promotes emotive or biased interpretations of events rather than objectivity and may distort the truth of a story.

3.6.6 Reliability

The reliability refers how the media reveals mistakes and omissions and, by extension, tries to correct dysfunctional behaviors and patterns in a way that benefits the whole. In the age of fake news, reliable journalism is waging a battle for survival.

3.6.7 Were the stories relevant?

Relevance in the media is mainly aiming to explain the timeliness of the programs in terms of answering the question, “is what is happening in the real world being represented in the media before it’s not what people care about anymore?”

3.6.8 Did the stories have antagonistic elements?

This question is mainly focused at discovering if the reports show any kind of active opposition or hostility towards someone or something by the journalists. The researcher will analyze the stories for these elements in order to answer the question.

3.7 Methodology of content analysis

The questions in the previous section are answered by the researcher only after watching the programs aired in the selected days. All questions are answered as a yes or no and the evaluation is made in the following manner.

In this research 15 days of programs will be analyzed for the credibility and reliability, balanced nature and coverage of wide range of stories. These will be evaluated by the researcher comparing the reports against the situation in the attacked areas and other events. In terms of language selection and sensationalism the researcher watched all the programs and evaluated their results against the social norms and the rules of media reporting. The relevance of the reports was a bit harder to evaluate since an exact timeline of events were not available for the researcher. But it is evaluated comparatively in accordance of relative timeline of events to best of the researcher's ability.

Chapter Four

Data Analysis

Introduction

This chapter will focus on the data collected and the interpretation of it. The researcher has collected quantitative data by questionnaires responded by residents of Adamitulu, zeway, & shashemene chosen at random. The questionnaire focused on viewers thoughts on the ESat's or ETV's programs with respect to human rights and its violations. Two hundred questionnaire responses were collected and the analysis begins with the demographic profile of respondents and continues to in-depth investigation and analysis of each questionnaire item. Each questionnaire item will be presented by analyzing the responses for each channel and then drawing a conclusion by comparing the analysis of both channels.

The qualitative front of this data analysis was conducted by the researcher watching episodes of different programs streamed on ETV and ESat between June 30 - July 15, 2020. Then the programs were reviewed and investigated to give the qualitative analysis at the end of this chapter.

4.1 Demographic Profile of Respondents

The demographic distribution consisted of four variables: age, gender, educational background and employment status as presented in Table 4.1.

Table 4.1 Socio-demographic characteristics of study participants, Arsi zone, Oromia region - Ethiopia

Socio-demographic Variable	Frequency (%)
Age	
18 – 25	44 (22)
26 – 35	100 (50)
36 and above	56 (28)
Gender	
Female	72 (36)
Male	128 (64)
Educational status	
Highschool or Diploma	96 (48)
Fist degree	76 (38)
Masters and above	28 (14)
Occupation	
Self-employed or Private employee	156 (78)
Government employee	32 (16)
Unemployed	12 (6)

Age of respondents participated in the questionnaire was considered as a variable in the study. By referencing Table 4.1 above, 50% of the respondents were in the age category of 26 to 35 years of age while 18 to 25 and above 36 years of age held 22% and 28% of the respondents respectively. 18 to 25 years of age taking the least percentage can be interpreted as the younger generation taking more interest in entertainment channels instead of news channels; as the researcher has received multiple declines from younger folks during the surveying because they didn't watch the channels mentioned enough to have an opinion about their programs. The 26 to 35 years of age category holding half of the respondents, one can assume this age group will have high significance in the research.

While the researcher chose subjects for the questionnaire at random, the male respondents outnumber the female respondents by a wide margin; from 200 questionnaires 64% of respondents were men while only 36% of respondents were women.

As shown in Table 4.3 above, the greatest number of respondents participated with almost half of the total were at high school or diploma level at 48%, followed by BA degree graduates at 38%. And respondents who were graduates of master’s degree or above level education took the least percentage at merely 14%. Together, the high school, diploma and bachelor’s degree graduates covered 86% of the respondents of the questionnaire.

Table 4.4 illustrates the employment status of respondents. Investigating the table, we can conclude that most of the respondents were either self-employed or employed by a private organization covering 78% of the total 200 people. Government employees covered 16% while the rest 6% of respondents were unemployed at the time of the questionnaire.

4.2 Respondents’ Trend on ESat and ETV

4.2.1 Which TV channel do you watch more often?

Table 4.2 Viewers’ Channel Preference

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ETV	112	56.0	56.0	56.0
	ESat	88	44.0	44.0	100.0
	Total	200	100.0	100.0	

Respondents channel preference is shown in the table above. ETV has the most viewers at 56% while ESat has 44%. As ETV is Ethiopia’s main news channel funded by the government it is expected to have more viewers than ESat, a private news channel. And this questionnaire also reflected the expected result.

4.2.2 When did you start watching your preferred channel?

Table 4.3 Respondents' start date of watching ETV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	More than 5 years ago	60	53.57	53.57	53.57
	In the last 5 years	24	21.43	21.43	75.0
	In the near past	28	25.0	25.0	100.0
	Total	112	100.0	100.0	

From the 112 respondents who picked ETV as their preferred channel 53.6% of them started watching the channel more than 5 years ago. 21.4% of viewers started watching the channel in the last 5 years, while a quarter of the respondents started watching the channel in the near past.

Table 4.4 Respondents' start date of watching ESat

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	More than 5 years ago	28	31.82	31.82	31.82
	In the last 5 years	36	40.91	40.91	72.73
	In the near past	24	27.27	27.27	100.0
	Total	88	100.0	100.0	

82 respondents chose ESat as their more watched channel and of those 82 people 31.8% of them has watched the channel for more than 5 years. Deriving from Table 4.7 40.9% and 27.3% of viewers started watching in the last 5 years and in the near past respectively.

Comparing the viewership duration of the two channels, more percentage of people watched ETV for more than 5 years than ESat. But about the same percentage of people started watching

each channel recently which the researcher suspects, is due to the same reasons this paper is looking into.

4.2.3 What kind of program do you watch more often

Table 4.5 Respondents' program preferences on ETV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	News	72	64.29	64.29	64.29
	Discussions	8	7.14	7.14	71.43
	Both	32	28.57	28.57	100.0
	Total	112	100.0	100.0	

ETV viewers watched news over discussion by a very wide margin difference, by news viewers taking 64.3% of respondents while discussions viewers only covering 7.1% of respondents. 28.6% of the total 112 respondents watched both news and discussions broadcasted on ETV.

Table 4.6 Respondents' program preferences on ESat

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	News	20	22.73	22.73	22.73
	Discussions	24	27.27	27.27	50.0
	Both	44	50.0	50.0	100.0
	Total	88	100.0	100.0	

Of the respondents who selected ESat as their preferred channel half of them watched both news and discussion programs on ESat. 22.7% of viewers watched news only and 27.3% of viewers watched discussions only.

Taking results of both channels into consideration, there is a clear difference in viewers preference of programs on each channel. While only 7% of ETV viewers watched discussions only, 27% of ESat viewers watch discussions only. The disparity is even more obvious when we consider the majority of ETV respondents, at 64%, watched news only but the majority of ESat respondents watched both news and discussions at 50%.

4.3 The Respondents’ perspective

4.3.1 The approach of reporting human rights abuses is interesting.

Table 4.7 Responses for ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	32	28.57	2.21
	Disagree	28	25.0	
	Somewhat Agree	48	42.86	
	Agree	4	3.57	
	Total	112	100.0	

Making the reports on human rights interesting is very important because if they are not interesting and can capture the viewers attentions, they the viewers won’t learn about their rights as they should. Evaluating the responses for ETV, the distribution favors the “Disagree” as we can see from the mean. Even though “Somewhat Agree” covers the most responses, “Disagree” and “Strongly Disagree” cover about 54% and with “Agree” covering only 3.6% it’s no surprise the overall result very close to “Disagree”, which implies that the viewers don’t think the reporting of ETV on human rights is not interesting.

Table 4.8 Responses for ESat

	Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0
	Disagree	16	18.18
	Somewhat Agree	24	27.27
	Agree	48	54.55
	Total	88	100.0

More than half of the respondents think the human rights reporting on ESAT s interesting while 27% think they somewhat agree to the idea. With 18% disagreeing the mean falls between “Somewhat Agree” and “Agree” at 3.36.

Comparing the results of ESat and ETV, it’s safe to conclude that ESat viewers think ESat’s representation is more interesting than ETV viewers think ETV’s representation is.

4.3.2 The reports on human rights abuses are unbiased.

Table 4.9 Responses for ETV

	Count	Column N%	Mean
Valid	Strongly Disagree	48	42.86
	Disagree	32	48.57
	Somewhat Agree	28	25.0

Agree	4	3.57	
Total	112	100.0	

With a mean score of 1.89 which falls between “Strongly Disagree” and “Somewhat Agree” and only 3.6% of respondents agreeing, ETV viewers definitely think the reports on human rights abuses are biased.

Table 4.10 Responses for ESat

	Count	Column N%	Mean
Valid	Strongly Disagree	4	4.55
	Disagree	20	22.73
	Somewhat Agree	28	31.82
	Agree	36	40.91
	Total	88	100.0

As shown on the table above about 27% of respondents disagree on ESat’s reporting being unbiased while the rest agree on different levels. The mean 3.06 shows that, on average, ESat viewers somewhat agree to the idea ESat’s reporting on human rights abuses are unbiased.

If we compare the two tables above, viewers of ETV think ETV’s reporting on human rights abuses are biased while ESat viewers think ESat’s reporting on human rights abuses are somewhat unbiased. This could be due to ETV being managed by the government while ESat is a privately owned channel.

4.3.3 Human rights abuses are reported quickly.

Table 4.11 Responses for ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	56	50.0	1.82
	Disagree	28	25.0	
	Somewhat Agree	20	17.86	
	Agree	8	7.14	
	Total	112	100.0	

When asked about their agreement on human rights abuses being reported quickly half of ETV viewers strongly disagreed while a quarter of them disagreed. With only 25% left to support the idea only 7% agreed while the rest somewhat agreed. The mean 1.82 also suggests that, on average, people think human rights abuses are not reported fast enough on ETV.

Table 4.12 Responses for ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	12	13.64	3.27
	Disagree	12	13.64	
	Somewhat Agree	4	4.55	
	Agree	60	68.18	
	Total	88	100.0	

An equal percentage of respondents “Strongly Disagree” and “Disagree” at 13.6% each to ESat reporting human rights abuses quickly, while 68% of respondents think ESat reports human rights abuses are reported quickly. Generally, people somewhat agree to ESat reporting human rights abuses quickly, which is shown by the mean 3.27.

By simply comparing the mean of this question’s response for the two channels, we can arrive at the conclusion that ESat is thought to be much faster at reporting human rights abuses by its viewers compared to ETV.

4.3.4 The human rights abuses reported are true.

Table 4.13 Responses for ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	24	21.43	2.5
	Disagree	24	21.43	
	Somewhat Agree	48	42.86	
	Agree	16	14.29	
	Total	112	100.0	

Table 4.16 above, shows what people think about the human rights abuses reported on ETV, more specifically if they are true. The mean 2.5 falling exactly between “Disagree” and “Somewhat Agree”, and 43% of people agreeing to some level ETV’s human rights abuses reports, while still not being the golden scale, they are not completely dismissed by the viewers.

Table 4.14 Responses for ESat

		Count	Column N%	Mean
	Strongly Disagree	4	4.55	3.36

Valid	Disagree	8	9.09
	Somewhat Agree	28	31.82
	Agree	48	54.55
	Total	88	100.0

People’s responses on ESat’s human rights abuse reports being true are very supportive. The mean 3.36, the 32% respondents who “Somewhat Agreed” and the 54.5% respondents who “Agreed” all show that our respondents find it easy to believe the reports of ESat on human rights are true.

If we compare the results of ETV and ESat, the final draw would be, while ETV’s reports are not believed to be false, ESat’s reports are generally more accepted by respective viewers.

4.3.5 When human rights abuses are reported they are impartial and accurate.

Table 4.15 Responses for ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	20	17.86	2.43
	Disagree	32	28.57	
	Somewhat Agree	52	46.43	
	Agree	8	7.14	
	Total	112	100.0	

46% of people “Somewhat Agree” to ETV’s human rights reports being impartial and accurate, while 18% and 28.6% “Strongly Disagree” and “Disagree” respectively. Only 7% of respondents thought ETV’s human rights abuse reports are completely impartial and accurate.

Table 4.16 Responses for ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	8	9.09	3.0
	Disagree	8	9.09	
	Somewhat Agree	48	54.55	
	Agree	24	27.27	
	Total	88	100.0	

54.5% of respondents think ESat’s human rights abuse reports are somewhat impartial and accurate. The same number of respondents “Disagreed” and “Strongly Disagreed” at 9% each. 27% “Agreed” and the mean 3.0 shows, on average, people somewhat agree to ESat’s reports being impartial and accurate.

The means from the above two tables show about a half point difference in a 4-point scale with ESat at 3.0 and ETV at 2.43, which means ESat is thought to be more accurate than ETV amongst their viewers.

4.3.6 I like the way human rights abuses are reported.

Table 4.17 Responses for ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	24	21.43	2.32
	Disagree	40	35.71	
	Somewhat Agree	36	32.14	
	Agree	12	10.71	
	Total	112	100.0	

When asked if they like the way human rights abuses are reported on ETV, 21.45% of our respondents “Strongly Disagreed”, 35.7% “Disagreed”, 32% “Somewhat Agreed” and only 10.7% “Agreed.”

Table 4.18 Responses for ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	4	4.55	3.36
	Disagree	8	9.09	
	Somewhat Agree	28	31.82	
	Agree	48	54.55	
	Total	88	100.0	

With less than 15% of respondents disagreeing or strongly disagreeing ESat’s viewers are less likely to hate ESat’s representation of human rights abuses. This further becomes clearer when we consider 54.5% of respondents agreed.

While it is a fact that this question specifically focuses on a personal preference, personal acceptance becomes more relevant when it is accepted by many people. And from this research, one can learn that, ESat’s representation is more generally accepted than ETV’s representation.

4.3.7 The channel tries to cover up human rights abuses.

Table 4.19 Responses for ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	4	3.57	3.32
	Disagree	20	17.86	
	Somewhat Agree	24	24.43	
	Agree	64	57.14	

Total	112	100.0	
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This research asked if viewers think the channels try to cover up human rights abuses and 57% of respondents who picked ETV agreed while almost a quarter of them somewhat agreed. This shows more than 80% of respondents think ETV tries to cover up human rights abuses on one level or another.

Table 4.20 Responses for ESat

	Count	Column N%	Mean
Valid	Strongly Disagree	40	45.45
	Disagree	20	22.73
	Somewhat Agree	28	31.82
	Agree	0	0.0
	Total	88	100.0

Not a single person from 112 respondents “Agreed” to ESat trying to cover up human rights abuses. About 32% percent “Somewhat Agreed”, the rest disagreed on one level or another. 1.86 as a mean also means the respondents disagreed to the idea.

Only by comparing the mean values of the two tables of respondent results, ESat is seen more true to life, while is ETV is thought to be a news channel who tries to cover up human rights abuses.

4.3.8 The reports on the channel have been a reason for human rights abuses.

Table 4.21 Responses for ETV

	Count	Column N%	Mean
	Strongly Disagree	16	14.29
	Disagree	40	35.71
			2.57

Valid	Somewhat Agree	32	28.57
	Agree	24	21.43
	Total	112	100.0

With 21% of respondents agreeing to ETV being the cause for a human rights abuse, 28% agreeing slightly and about half of respondents disagreeing on different level the results fall right in between “Disagree” and “Somewhat Agree” with mean of 2.57.

Table 4.22 Responses for ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	52	59.09	1.64
	Disagree	20	22.73	
	Somewhat Agree	12	13.64	
	Agree	4	4.55	
	Total	88	100.0	

From the 88 respondents who picked ESat as their preferred channel almost 60% “Strongly Disagreed” to the notion that ESat has be a cause for a human rights abuse. With the rest 40% dispersed with only 4.5% of respondents agreeing, ESat is not thought of a reason for a human rights abuse.

The ETV mean 2.57 being between “Disagree” and “Somewhat Agree” and the ESat mean 1.67 being between “Strongly Disagree” and “Disagree” shows ESat is considered to be less of a reason for a human rights abuse than ETV. But ETV is still not considered a cause for a human rights abuse for sure, when we consider the average value.

4.3.9 The channel is better at reporting human rights abuses compared to the other channels.

Table 4.23 Responses for ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	44	39.29	2.0
	Disagree	40	35.71	
	Somewhat Agree	12	10.71	
	Agree	16	14.29	
	Total	112	100.0	

The mean 2.0 can be interpreted as, ETV viewers don't think ETV is the better channel when reporting human rights abuses. the 39.3% of respondents who "Strongly Disagree" and the 35.7% of respondents who "Disagreed" hold the majority which in turn determined the mean that is the exact score of "Disagree."

Table 4.24 Responses for ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	4	4.55	3.32
	Disagree	12	13.64	
	Somewhat Agree	24	27.27	
	Agree	48	54.55	
	Total	88	100.0	

ESat, amongst its viewers, is considered to be the better choice when reporting human rights abuses. With 54.5% agreeing and 27.3% agreeing slightly, more than 80% of respondents

thought ESat is better at reporting human rights abuses than other channels, at least to some level.

If one compares the response averages for ETV and ESat, there is a wide variation between the two channels. ETV viewers don't think ETV is the better choice but ESat viewers think ESat is the better choice when considering human rights abuse reports.

4.4 The Journalists' perspective

4.4.1 The channel reports human rights abuses quickly.

Table 4.25 Responses from ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	2	40.0	2.2
	Disagree	0	0.0	
	Somewhat Agree	3	60.0	
	Agree	0	0.0	
	Total	5	100.0	

Although there are many external factors, ultimately the journalists are the ones responsible for reporting human right abuses quickly. Whether it is due to the organizational structure or the journalists' weakness ETV is not widely believed to be reporting human rights abuses quickly among its journalists. This can also be seen on the mean with a score of 2.2 and not a single person fully agreeing to the idea among the 5 surveyed journalists.

Table 4.26 Responses from ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0	4.0
	Disagree	0	0.0	
	Somewhat Agree	0	0.0	

Agree	5	100.0	
Total	5	100.0	

While it is important to keep in mind that there were only 5 journalists that responded to the questionnaire, it is undeniable that ESat journalists believe the channel is reporting human right abuses quickly. The perfect score of 4.0, with a 100% of journalists agreeing, is the pillar supporting this idea.

The comparison between the two tables shows a very wide gap between the perspectives of journalists on the premise that their respective channels report human right abuses quickly. The ESat journalists are much more confident in their channel reporting human right abuses quickly. The ETV journalists on the other hand believe there is room for improvement. This could mean that the organizational structure ETV is working with is not letting journalists do their job as well as they wish to.

4.4.2 I face obstacles from the government when reporting human rights abuses.

Table 4.27 Responses from ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0	3.4
	Disagree	0	0.0	
	Somewhat Agree	3	60.0	
	Agree	2	40.0	
	Total	5	100.0	

60% of the respondents somewhat agree on the issue. And 40% of the respondents agreed. This means there is a general agreement on the issue.

None of them say strongly disagree or disagree. This may be an indication of the existence of some kind of problems.

But from this point of view and an answer of these five respondents only it is impossible to say nothing about the overall approaches in responding abuses.

Table 4.28 Responses from ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	0	0.	3.4
	Disagree	0	0.0	
	Somewhat Agree	3	60.0	
	Agree	2	40.0	
	Total	5	100.0	

The responses from ESAT journalists are similar to the responses from ETV respondents' choices. It was either somewhat agree or agree from all these ten respondents it is hard to deny the existing problems.

4.4.3 I face problems from editors when making programs on human rights abuses.

Table 4.29 Responses from ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0	3.8
	Disagree	0	0.0	
	Somewhat Agree	1	20.0	
	Agree	4	80.0	

Total	5	100.0	
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The challenges from editors almost witnessed by all the respondents (80% agree, 20% somewhat agree).

Editors are key persons to the reports on the media.

There are three reasons behind the editors these are:

1. Fear
2. Being biased
3. Responsibility

Table 4.30 Responses from ESat

	Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0
	Disagree	2	40.0
	Somewhat Agree	3	60.0
	Agree	0	0.0
	Total	5	100.0

Those disagree of challenge from Editors are 40%. Those somewhat agree with the challenge are 60%. The variation of response among the two TV channels basically comes from the difference in the employers of the journalists and the purpose on which the media was established at the beginning.

ETV journalists are government employees but ESAT journalists are not.

The editors on ETV should think of the stand of the government for which they are serving. Unless otherwise they know the consequences.

But in case of ESAT journalists they are privately employed. Secondly from the very beginning ESAT was established to focus on anti TPLF ideology. So, the very sensitive way to act against a regime was to show the facts about human rights abuse by the regime. So ESAT has an excellent record of reporting TPLF’s human rights abuse. So, editors can’t be as a challenge in reporting an abuse.

Thirdly the human rights abuses which got an official government witness by government owned TV station was more credible than any other station. In some cases, rumors may come to be breaking news.

In general, the challenges on editors become a challenge to their fellow journalists. That is the reason for the variation on the data.

4.4.4 The reports on human rights abuses are unbiased

Table 4.31 Responses from ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0	2.2
	Disagree	4	80.0	
	Somewhat Agree	1	20.0	
	Agree	0	0.0	

Total	5	100.0	
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When asked about whether they believe the reports they make on human rights abuses are unbiased four of the five journalists disagreed and one somewhat agreed. Which can be used to imply that most of the journalists think the reports made by ETV are somewhat biased. The mean of 2.2 also supports this claim because it is very close to “Disagree.”

Table 4.32 Responses from ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0	3.6
	Disagree	0	0.0	
	Somewhat Agree	2	40.0	
	Agree	3	60.0	
	Total	5	100.0	

The ESat journalists responded to the question by all of them agreeing on one level or another when asked about their reports being unbiased. 60% agreed and 40% somewhat agreed and the mean of 3.6 which falls somewhere in the middle is a direct reflection of the result.

When we compare the responses and their results of the two channels, the mean can tell the entire story without much help from the details. The ETV mean score of 2.2 is a bit better than “Disagree.” Meanwhile the mean score of ESat is 3.6 and it falls right about the middle of “Agree” and “Somewhat Agree” favoring “Agree” a bit more. From this we can safely draw the conclusion that ESat journalists believe that their reporting is unbiased a lot more than ETV journalists do with their respective channel.

4.4.5 The channel tries to cover up human rights abuses

Table 4.33 Responses from ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	4	80.0	1.4
	Disagree	0	0.0	
	Somewhat Agree	1	20.0	
	Agree	0	0.0	
	Total	5	100.0	

The ETV journalists almost entirely disagreed on the premise of ETV trying to cover up human right abuses. Only one of five journalists somewhat agreed to the idea of a cover up done by ETV. The mean is swung to 1.4 because of the small number of respondents but the overall trend shows the idea is not agreed upon among ETV journalists.

Table 4.34 Responses from ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	4	80.0	1.2
	Disagree	1	20.0	
	Somewhat Agree	0	0.0	
	Agree	0	0.0	
	Total	5	100.0	

The ESat journalists responded with 4 out of 5 strongly disagreeing and the remaining one disagreeing. This shows that depending on the survey trends almost all of ESat journalists do not agree with the idea that ESat tries to cover up human right abuses in their reporting.

Regardless of what the viewers believed both ETV and ESat journalists did not believe their respective channel can be seen covering up human right abuses. This is in contrast to the viewers' perspective where the mean score of ETV was 3.32 and the mean score of ESat was 1.86. This shows that viewers definitely don't share the same view with ETV journalists on the matter of ETV covering up human right abuses.

4.4.6 The human rights abuses reported are true

Table 4.35 Responses from ETV

		Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0	3.2
	Disagree	0	0.0	
	Somewhat Agree	4	60.0	
	Agree	1	20.0	
	Total	5	100.0	

This question is interesting because it is not asking what is reported or comparing the reported human rights abuses to the non-reported ones. It is asking, whatever is reported, is it true? To this prompt almost all of the ETV journalists somewhat agreed with one completely agreeing. This shows that the reporting is believed to be true among ETV journalists.

Table 4.36 Responses from ESat

		Count	Column N%	Mean
Valid	Strongly Disagree	0	0.0	3.4
	Disagree	1	20.0	
	Somewhat Agree	1	20.0	
	Agree	3	60.0	
	Total	5	100.0	

With only one of the four journalists responding with “Disagree” ETV journalists mostly believe that the reports made by their channel are true. The mean of 3.4 also reflects the same idea because it is between “Somewhat Agree” and “Agree.”

When we take responses from both channels into consideration, we can see that we have a very comparable result. This can be taken to mean that both ETV and ESat journalists share the same perspective in terms of their channel reporting is true or what is reported is what actually happened.

4.5 Qualitative Data

This section will try to analyze the qualitative contents of ESAT Eletawi and ETV Wektawi by having the researcher watch their programs from July 1 to July 14 and analyze them.

The 15 days program analyzed from ESat was ESatEletawi. The programs added up to about 10 hours of content with each day’s program approximately lasting 40 minutes. On the other hand, ETV Wektawi, the ETV program analyzed, only added up to less than 3 hours. This was due to the state wide internet shut down that was caused by the events that followed Hachalu’s murder. Even these programs were on the last 4 days of the 15 days selected for this research. And of the 4 days only 1 day’s program focused on the topic of this researchSo,ETV’s programs were foundnot to be relevant to the main focus of the study. This made the comparison between the two too difficult for the researcher.

Table 4.31 ESat Eletawi’s Checklist

	Items	Yes	No
1	Coverage of wide range of stories		✓
2	Balanced reporting	✓	

3	Loaded languages	✓	
4	Credibility	✓	
5	Sensationalism	✓	
6	Reliability	✓	
7	Were the stories timely and relevant?	✓	
8	Did the stories have antagonistic elements?	✓	

4.5.1 Did the news cover a wide range of stories?

About 90% of the news in the 15-day period selected were about the damages inflicted on residents of Oromia. There was also a story on an investor in Jimma and the damages to his properties caused by the same reason. But mostly the stories focused on Shashemene, a city in Oromia, where the damage was much worse.

News about the damages were broadcasted on all the 15 days of programs evaluated and even the days after that. On July 13 the Jimma investor’s story was broadcasted, and the story was compiled by a team from ESAT visting the place and showing the damage. Stories included in person interviews from victims, and interview from Oromia’s police commission commissioner and protests in foreign countries about the situation. In an interview from archbishop abune Henock, they tried to show that the attack was not only based on race but also religion. In addition to this there were also discussions by ESAT journalists about the interview with Hachalu on OMN and how it was not broadcasted in its entirety and how there are some parts missing on the original broadcast.

From the above explanation we can conclude that the programs were mostly trying to show that the attacks in different parts of Oromia were based on race and religion, and were focused on this story and didn’t give much coverage for other stories.

4.5.2 Were the reported stories balanced?

Balanced reporting refers to journalists being able to present all sides of a story. And keeping this idea in mind, in the 15-day analyzed, it was observed that ESAT’s reports included stories

from victims of the attack, government officials, intellectuals, spiritual fathers, opposing parties and also stories from journalists about their experience on what the damage was after visiting areas of the attack. The reports sometimes seem to be on the victims' side by stating that the government took no action before or after the attack. But their presentation tried to show different sides of the story by including different sources in their reports.

4.5.3 Did the programs contain loaded language?

As we can see on the checklist, in the timespan analyzed ESAT TV programs contained loaded languages. This is to say that that the reports contained words with narrative suggestions that may cause strong emotions on the audience. For instance, the channel reported that the attack was targeting only non-Oromo citizens living in certain areas, which created fear in citizens living in other areas that didn't get targeted for an attack. On the other hand, news of the conflict also including an attack on Oromo residents that were Christians, was observed in the reports broadcasted in the time frame, which again is striking fear on people following the same religion. The reports also included news like: "Victim's houses were burned down; their possessions were destroyed and some were even killed while police forces were there and did nothing."

4.5.4 Were the stories credible?

Stories that were broadcasted in the 15-day span selected for assessment were found to credible and correct. This is because the reports included interviews from victims either by phone or in person to show the amount of damage they have sustained. Interviews were also included from Oromia region's government officials, intellectuals, opposing parties, and spiritual fathers to demonstrate different perspectives of the situation. Interviews were conducted either by phone or in person and their content included discussions about many of the attacked regions. Based on the above explanations we can conclude that the programs selected for evaluation were mostly credible.

4.5.5 Were the stories sensational?

The news stories selected for the assessment were seen to contain elements of sensationalism manifested by deliberate use of methods that stimulate the viewers' interests. Adding to the sensationalism of their shows it was evident that the news assessed contained a lot of elements that trigger the emotion of the audience. For example, their stories tried to show the victims' feelings about police forces not interfering even though there were nearby during the attack, in a way that audiences could really understand.

4.5.6 Were the stories Reliable?

The reporting about the attack Oromia Region Arsi zone included stories from residents that were related to the attack and government officials to get each side of the story. And also, ESAT sent journalists to the attacked areas to show its viewers the current situation of the areas and what the attack has caused in different cities in Oromia.

4.5.7 Were the stories timely and relevant?

The news set selected from the given time frame contained all the attacks and the damage they cause all over Oromia and how they abused many human rights of citizens. The stories started broadcasting right after the attack and more details were added afterwards which makes the stories timely. They also tried to show the weak link on the side of the government and police forces to make sure the law enforcement gap does not occur again if anything like this attack happens in the future, which makes the news stories more relevant.

4.5.8 Did the news have antagonistic elements?

Based on the 15-day reporting analyzed ESAT tried to show the attack from different perspectives but in their discussions the ESAT journalists were somewhat antagonistic towards the government and its appointed officials. They were criticizing how the government's response was not fast enough and sometimes even nonexistent. In their interviews with government officials sometimes they were not accepting the reasons why the police did not arrive in time and did not intervene when it did. So, we can conclude that there are some antagonistic elements in their stories.

Comparison between ESAT Eletawi and ETV Wektawi was not possible because there was no internet at the time and ETV was not able to upload their programs on the internet and their internal document only has programs from July 11. And the programs from July 11 and afterwards were mostly focused on Hachalu's death and not the human rights violations in Oromia region.

As a conclusion the ESAT Eletawi's focus from June 30 - July 15, 2020. was mostly on the human rights violations in Oromia region Arsi Zone and some stories were about the death of Hachalu. On the other hand, even though it is hard to arrive at a conclusion from the broadcasting of 4 days, ETV Eletawi's focus was on Hachalu's death and the government's actions towards the matter.

Chapter Five

Conclusion and Recommendations

5.1 Conclusion

As there are norms in all fields of job, television stations have their own guiding principles in international and national level. So, all their duties are shaped according to these norms or principle. To stack on the norms, it's not far away from them to let the stations pay sacrifice working for the people.

Human rights abuse is an abuse on the backbone of the TV station itself. No TV station is working without human's support. Maximizing the understanding on the issue to that level may serve the mission for which the TV station stands for.

The transition period which has undergone in Ethiopia has an impact on reports from both EBC and ESAT. The impact is considered as positive from the perspective of what was in the past. Even the right to speak on human rights abuse is not something to reject it simply from the perspective of the past.

Information related to the death of pop artist Hachalu Hundesa had multiple types of political interests. So, in order to know the facts depending on EBC and ESAT news may not lead us to a better conclusion. This means that reports on human rights abuse may have had nothing to do with Hachalu's death and its consequences. In order to judge the TV channels (EBC and ESAT) from the perspective of human rights abuse, the researcher needs to come up with some more politically and religiously unmotivated investigations. In principle, human rights abuse is something beyond religion and politics. In the political world "Democracy" and in the religious world "Spirituality" both serving the perspective ideologies to say something against human rights abuse. If that is so, there is no way for politics and religion to be an instrument of human rights abuse.

Sensing the human rights abuse at that level of killing is a crime of all crimes which can't be affordable. Because killing is a border line which let us differentiate between talking about human rights abuse and human's body right abuse. So after once death talking about his/her

human rights abuse can't be a convincing deal. In principle a deal is necessary for only something which can be compensated for (either for mutual benefit or to solve problems in the coming future. Which means to compensate the past with the future) so human rights abuses can be a deal on the table if not accompanied with killing. Killing needs a deal with a creator and with the justice system. In general, it needs to consider death as a point on which human rights abuse norms are over.

The standards of human rights abuses can be affected directly or indirectly by economical advancements. A tangible economic advancement may be followed by upgraded standards of human rights abuse norms. While in hunger, feeding a baby once per day can't be a human rights abuse. So, improving economical statuses should be considered as one way of decreasing human rights abuses.

Working for peace and stability using TV stations and other social medias is a way out from human rights abuses "Even killing a soldier in a war zone can't be a human rights abuse" so in order to decrease a human rights abuse, working for peace and stability should be considered as a precondition.

5.2 Recommendation

- TV stations should work for the people to the people. Working for the people means not to be anti-government.
- Human rights reports should not be an instrument of politics and religious conflicts.
- Human rights abuses should not be reported to divert people's concern of economic development (lower living expense).
- Human rights reports should not be reported by expecting favor in response.
- Human rights reports should not let farther abuses to occur.

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11. በሚያቀርበው ዘገባ ሰብዓዊ መብት እንዲጣሰም ከንደት ሆኗል፡፡

- A) በፍፁም አልሰማምም B) አልሰማምም C) በመጠኑ D) እሰማለሁ

12. ሰብዓዊ መብት ጥሰትን በመዘገብ ከሌላው ይሻላል፡፡

- A) በፍፁም አልሰማምም B) አልሰማምም C) በመጠኑ D) እሰማለሁ

English Translation

Questionnaire Prepared for Addis Ababa University Master's Program Research Paper

Please try to answer the following questions correctly. Your answers make this research unbiased.

<u>Age</u>	<u>Sex</u>	<u>Educational status</u>	<u>Job</u>
18-25 <input type="checkbox"/>	Male <input type="checkbox"/>	Diploma <input type="checkbox"/>	Private employee <input type="checkbox"/>
26-35 <input type="checkbox"/>	Female <input type="checkbox"/>	BA degree <input type="checkbox"/>	Government employee <input type="checkbox"/>
Above 36 <input type="checkbox"/>		MA and above <input type="checkbox"/>	Unemployed <input type="checkbox"/>

1) Which TV channel do you watch more often?

EBC ESAT

2) When did you start watching your preferred channel?

More than 5 years In the last 5 years Recently

3) What kind of program do you watch more often?

News Discussion Both

4) The approach of reporting human rights abuses is interesting

Strongly Disagree Disagree Somewhat Agree Agree

5) The reports on human rights abuses are unbiased

Strongly Disagree Disagree Somewhat Agree Agree

6) Human rights abuses are reported quickly

Strongly Disagree Disagree Somewhat Agree Agree

7) The human rights abuses reported are true

Strongly Disagree Disagree Somewhat Agree Agree

8) When human rights abuses are reported they are impartial and accurate

Strongly Disagree Disagree Somewhat Agree Agree

9) I like the way human rights abuses are reported

Strongly Disagree Disagree Somewhat Agree Agree

10) The channel tries to cover up human rights abuses

Strongly Disagree Disagree Somewhat Agree Agree

11) The reports on the channel have been a reason for human rights abuses

Strongly Disagree Disagree Somewhat Agree Agree

12) The channel is better at reporting human rights abuses compared to the other channels

Strongly Disagree Disagree Somewhat Agree Agree

Questionnaire for Journalists

በአዲስ አበባ የኒቫርሰቲ ለማስተርስ መመሪያ ጥናታዊ ጽሑፍ የሚያገዝዩት ዘጋጅ መጠይቅ

❖ እባክዎ የእርስዎ መልስ ይህንን ጥናት ሚዛናዊ ደርገዋልናት ከክለፍ ውን መልስ ይምረጡ፡-

ለኢቢሲ እና ኢሳትጋዜጠኞች የቀረበ

1) ሰብዓዊ መብት ጥሰትን ሚዲያው ፈጥኖ ይዘግባል፡፡

A) በፍፁም አልሰማማም B) አልሰማማም C) በመጠኑ D) እስማማለሁ

2) ሰብዓዊ መብት ጥሰትን ሲዘግቡ ከመንግስት አካላት የሚገጥሙዎቻቸው ግርኛ አለ፡፡

A) በፍፁም አልሰማማም B) አልሰማማም C) በመጠኑ D) እስማማለሁ

3) ሰብዓዊ መብት ጥሰትን ሲዘግቡ በአርት ኦትና (በኤዲቲንግ) ይቸገራሉ፡፡

A) በፍፁም አልሰማማም B) አልሰማማም C) በመጠኑ D) እስማማለሁ

English Translation

Questionnaire Prepared for Addis Ababa University Master's Program Research Paper

Please try to answer the following questions correctly. Your answers make this research unbiased.

Questionnaire for EBC and ESAT Journalists.

1) Our channel Reports human rights abuses on time

Strongly Disagree Disagree Somewhat Agree Agree

2) There are challenges from government bodies when trying to report human rights abuses

Strongly Disagree Disagree Somewhat Agree Agree

3) There are challenges from editor when trying to report human rights abuses

Strongly Disagree Disagree Somewhat Agree Agree