



THE IMPACT OF MASS MEDIA FOR URBANIZATION

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Declaration

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College of Development Studies

This is to certify that the thesis prepared by Gezahegn Degefu Boda entitled: ***THE IMPACT OF MASS MEDIA FOR URBANIZATION*** and submitted in the partial fulfillments of the Degree of Master of Arts in Regional and Local Development Studies(RLDS), complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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b. Abbreviations used for the research

EBC –	Ethiopian Broadcasting Corporate
IOM	International Organization Of Migration
EPA	Ethiopian Press Agency
OSHO	Oromo Self Help Organization
EBS	Ethiopian Broadcasting Service
MOLSA	Ministry Of Labor And Social Affairs
ILO	International Labor Organization
ENA	Ethiopian News Agency
EBA	Ethiopian Broadcast Authority
EPRDF	Ethiopian Peoples’ Revolutionary Democratic Front
DBU	Debre Brehan University
EIABC/ AAU	Ethiopian Institute Of Architecture And Building Construction/Addis Ababa University
KMU	Kotebe Metropolitan University
H U	Hawassa University
AACA	Addis Ababa City Administration
AMN	Addis Media Network
KKLMO	Kolfe Keranyo Land Management Office
AALAO	Addis Ababa Land Administration Office
EDRI	Ethiopian Development Research Institute
AABOLSA	Addis Ababa Bureau Of Labour And Social Affairs
ICRC	International Commission Of Red Cross
AAMO	Addis Ababa Mayor’s Office
FM	Frequency Modulation
MW	Medium Wave

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II. ABSTRACT

To make this research completed the study employed mixed approach, both qualitative and quantitative. The researcher used both primary and secondary sources of data. Primary information was collected mainly from both kinds of migrants; elderly migrants those who became permanent residents of Addis Ababa city and youth migrants who arrived after the Ethiopian millennium celebration. The tools used to gather the primary information were questionnaires and interview as well as FGDs guidelines for media professionals and urban research specialists. A total of 180 respondents (100 youth migrants, 55 elderly residents, 20 mass media professionals) were selected for questionnaire by purposive sampling technique. Moreover, 5 urban experts and researchers from AAU, EDRI, MoUDC were selected purposively . But 90, 45 and 15 questionnaires respectively were responded back to the researcher properly. Moreover 12 youth migrants and elderly residents (six from each) were selected to be key informants purposely for interview and 23 key informants were included (from mass media, urban sociology, town planning, research and municipality service sectors) and 6 professionals were involved in FGDs. whereas secondary data were gathered from sources like books, articles, official documents and other pertinent publications. Descriptive statistical method was employed to analyze quantitative data about general information of migrants by using excel 2007. Whereas the qualitative data was analyzed using description as well as narration to triangulate its validity and reliability with the data set. The interview held with key informants and both kinds of migrants has been audio recorded for further investigation, adjustment and addition of some information related to this research. The result of the study indicated that mass media was not working its own assignment to bring intended urbanization because of many reasons. Inversely the urban development actors didn't give credit for the importance of mass media as part of holistic urbanization.

Key terms: migration, youth, elderly residents, mass media, urbanization, urban culture, Push factors, Pull factors, Causes, impact, Ethiopia, agglomeration, sprawl, aspiration

CHAPTER ONE

1. Introduction

1.1. Background of the Study

Urbanization is widely believed as solution to achieving socioeconomic escalation (Gashaw T 2002, Abebe A 2014 and Paul J 2013) and in recent decades there have been fast theoretical, methodological and applied changes related to forces of agglomeration including human capital and the nature of neighborhoods externalities, the establishments of structures of urban centers, the development of local political institutions, agglomeration, and regional growth.

As the estimation of UN in 2015 indicated that, more than half of the planet population lives in the cities and by 2050, two-third of the population of the world will be urban residents and the phenomena will continue for the rest of 21st century and urbanization and population growth will occur in Africa and Asia.

According to Zulkefle Ayob 2013 and Robert E L 2004, the rapid rural to urban migration has its own advantage so as to create metropolitan cities and it also indicates the strong bondage between rural villages, towns, cities, capitals as well as metropolitan centers. Religion, sex, ethnicity, demography and another socioeconomic status also have a distinct role to play in African urban centers.

In contrast to this uncontrolled population growth and rural to urban migration is the headache for developing countries so as to provide basic facilities for urban residents and they were unable to adjust such kinds of imbalances (Canfei H 2012).

Even if Ethiopia is one of the least urbanized compared to Sub-Saharan standards of urban areas and population, with the estimation of more than 100mln population, from which 20% live in urban and peri-urban areas (CSA,2016) with 29% annual population growth and within three decades, it will be 185mln in 2050(MUDHo 2015).

According to Elbendak 2008 and Stig 2008, so many urban centers display contrasts in their scene, economies, culture and social orders which was resulted by shortage and or the absence of mass media and communication within and among urban society and different stakeholders.

Because of diversified socio-economic as well as political and religious differences, now a day's variety, complexity, and globalization of cities have made urbanization rapid, difficult, unpredictable and uncontrollable in developing countries. On the other side mass media is promoting different lifestyles and cultures from and all over the world and have impacted those issues by providing excess information with different and compatible form, style language and time allocation for their society in

which decisions made by citizens and state actors have become completely different because of the power of influencing, sometimes enforcing the society mainly youth and children (Jowett G 1975, Kinda al-S 2015).

As Stig 2008, media as informative and educative resources, lead to upgrade capabilities of society in order to bring intended change and reduce some kinds of attitudinal drawback related to lifestyle manifested by urban culture and modernization.

From one hand, mass media are basic of the effective pillars and tools to explain citizens' demands in urban issues to the government bodies and development actors on the other side; they are counted as an informative means to reflect news for governmental, social, political-economic issues of urban society (Mirjam S 2014).

In developed countries, mass media uses as a part of urbanization and facilitator of urban culture and modernity, has created a logical and appropriate relationship between city structure, government activity, citizens residents socio-cultural attitudes and involvements (Howitt,D 1982). And if it is managed based on interests of the society mainly urban residents, they can bear constructive effects on social-cultural economic and urban progress (Biagi 2012).

In Ethiopia, the post-Italian occupation period witnessed state-led modernization projects, including industrialization, agricultural mechanization, and expansion of infrastructures, urbanization, and introduction of print and electronic media mainly newspaper and radio respectively. Then on, let alone assisting Ethiopian urbanization process, and other modernization efforts, the mass media sector was unable to stand by itself and it is still tied with so many problems related to quality, financial capacity, attitude and etc and the urbanization process of Ethiopia faces so many ups and downs with different regimes (Shimelis B 2012).

1.2. Statement of the Problem

The substance that media present to the audience is always nearly bound and attached with the material and spiritual development of the whole society, while at the same time, the method the media function can always expose the political, socio-economic and cultural stage of that society as well (Erjavec, 2016).The mass media organization is part of the arrangement of society, and its technological infrastructure is component of the economic and command base, while the information, images, and idea disseminated by the media are apparently a significant aspect of societies' culture (McQualis, 2005).

Social change and media functions are interdependent in the world. These countries' mass media whether the owned by the government or private sector, their role and content arrangement is similar which is working for the realization of the agenda of economic development and strengthening democratic order, creating social change; in general modernity and urbanization (Yibeyin H 2014).

The ultimate goal of urbanization is to bring socio-economic stability of urban settings and lifestyles and it has to be properly planned, implemented and administered with the aim of providing safe, organized, and enjoyable homes/workplaces with recreational settings for residents (WBG 2015).

As Wonda and Ephrem 2015 argument, even if Ethiopia is historically one of the owners of the oldest cities and who prides on its long and established urban history, its current position suffers highly from absence of proper urbanization and uncontrolled rural to urban migration and the pace of its urbanization has been extremely very low.

Ethiopian cities like Addis Ababa, Jimma, Gondar, Harar, Hawassa , Bahirdar, Mekele etc are endowed with diverse social, cultural, historical and natural assets, the presence of different places with good position attributes and different urban design and settlement qualities within its built-up area make it easily perceivable, livable, and unforgettable, worth visiting better level and kind of place attachment, mass media has visible and strong educating, informing and influencing power to put its contribution and bring intended change on residents of urban areas that is called urbanization (Barney,2015 and Muluken et al 2018).

According to Elizabeth 2012, urbanization or modernity is accepting relatively good cultures and lifestyles from others and reciprocally sharing one's way of life so as to create peaceful coexistence with urban dwellers. In doing so mass media have an irreplaceable role and everything that came from 'modernized' urban society to others through mass media, will have a high tendency to be acquired by rural or peri-urban society without any further investigation.

It is a well-known fact that the absence of appropriate urban development stakeholders' involvement did not and will not bring intended urbanization and urban culture. It is clearly visible that efforts of urban development structures face challenges related to overcrowding, migration lack of infrastructures, social services housing, job opportunity and transport shortages and finally develop urban squatter and ghetto and related problems. As far as urbanization is an unstoppable phenomenon, the relatively correct reactions towards the problems and hazards of urbanization would be converting those challenges and deficiencies into opportunities by bringing mass media as one of the urban development stakeholders.

Therefore this research entitled with *The Impact of Mass Media for Urbanization* will try to ask and critically investigate about the relationship between mass media and urbanization in the context of

Addis Ababa and what media institutions/mainly radio and newspapers in the previous decades and television in recent time were/are still doing so as to create awareness for the expansion of urban culture by including creation of nostalgic memories/desires for rural youth to come to urban centers/and protection and transfer of collective memories in which being urbanized was marked and referred by urban residents /newly migrants and elderly residents/,urban researchers, urban management officials and mass media professionals mainly editors content directors and reporters.

Therefore this research tries to show opportunities missed by Ethiopian urbanization effort, which includes NGOs, research centers, government institutions etc by not using existing mass media intensively as its main stakeholder is also the part of this thesis.

In addition, this research tries to show defects/weaknesses of mass media sector to make urbanization and related issues current agenda and indicate drawbacks of urban professionals, officials academics and research centers to use mass media for intended urbanization efforts.

1.3 General Objective of the Study

The general objective of this research paper was to investigate the relationship between mass media, urbanity and rural to urban migration

1.3.1 Specific objective

- Assess historical progress of mass media and its coverage of urban issues
- Analyze the impacts of mass media on migration to urban centers
- Analyze the relationship between mass media and urbanity/urban culture in Ethiopian urban contexts
- Assess institutional/policy frameworks of mass media on urban issues

1.4 Research Questions

The study has endeavored to answer the following research questions

- How the Ethiopian mass media impacted/affected/facilitated rural to urban migration?
- What are/were the impacts of Ethiopian media/radio and newspaper/for the urbanization and urban culture?
- What urbanization processes and mass media/mainly radio and newspaper/ characterize the past and present urban history of Ethiopia?

- What are/is mass media contributions to urbanity and urbanization in other developing countries?
- How policy frameworks related to urbanization influenced existing mass media
- How urban development actors /society, researchers, investors, governing bodies/ work together to use mass media as a part of urbanization/urban culture?

1.5. Significance of the study

This study has tried to show the contribution of Ethiopian mass media mainly radio and newspaper for urbanization and creation of urban culture in different socio-political and economic regimes/during Imperial, Derg and EPRDF / and historical development of cities and mass media as part of urbanization.

The research has recommended journalism and schools/institutions of urban studies in Ethiopia to include media and urbanization issues in their curricula and raise the quantity and quality of reporting on urban development/urbanization and the findings of the research may serve as springboard and a reference for other researchers interested to conduct further studies in urban development and mass media.

The research paper might help policymakers and various media sectors to further study the gap and develop /improve/ enhance media coverage and deep intellectual analysis on urbanization/urban development agenda/ and provide stakeholders with the initiative and necessary knowledge for successful urbanization issues coverage and promotion.

The researcher believed that, it is the right time for the sectors (mass media and communication with urban studies) to know each other and start to take actions to facilitate the rapid urbanization/even if Ethiopia has lagged behind from other African countries with urbanization/ and the cooperation among and within urbanization and mass media studies will give chances to minimize mistakes related to urbanization process.

Moreover Ethiopian lately urbanization efforts give good learning opportunities for urban policymakers to correct previous mistakes done by Ethiopians and avoid the coming errors from cities of developed nations concerning to energy use environment protection urban infrastructure and basic services provision and prevalence of peace and security for the urban centers and effective and efficient urban residents service.

1.6. Scope and Limitation of the study

This study will focus only on influences of media coverage of urbanization issues in Ethiopian print/newspaper/ and electronic/radio and television/ media and includes some prominent international media because of their context, size, brand, irregularity, and undefined structures and practices, this research will not include any form of social media platforms like facebook, twitter, etc. The shortage of related literature/recordings of audiovisual materials newspapers and magazines are written in the history of Ethiopian urban centers has also been other drawbacks to the study.

As it is difficult to find books written and researches done on Ethiopian media and journalists, the researcher have faced challenges of lack of relevant related materials. Nevertheless, the paper has tried its best to overcome the constraints and produce a quality research work and it has been conducted in Addis Ababa and it did not show the overall Ethiopian cities urbanity/urbanization.

1.7. Methods of the Study

1.7.1. Research Design

As the researcher was interested in studying the changes and trend of mass media rural to urban migration ,urbanity and urbanization and its impacts on rural society and the then migrants themselves/today's urban residents/.

The researcher has also asked the urban residents /the then migrants about their past experiences of how, when and why they decided to come to Addis Ababa. The Data has also been collected to compare and contrast the changes in socio-demographic, economic, political and religious conditions of the urban community in general and their cities in particular.

during this study both primary and secondary sources of data has been used for the expected research analysis in order to get reliable responses from respondents and key informants as well as document and audio and video archives related to urbanization, rural to urban migration and culture of urbanity about Ethiopia in general and Addis Ababa in particular.

Primary data for the study has been collected both from the residents of Addis Ababa via in-depth interview, focus group discussion. Hence, because of the fact that Addis Ababa remains/has remained the most attractive destinations for rural and small-town's migrants based on their backgrounds/ethnic and linguistic as well as duration more than 50 years and newly arrivers for Addis Ababa.

Secondary data has been collected from written document sources such as books, articles, journals, magazines, archives of audio and video recordings, and other documents were utilized. These data will be collected from libraries, websites and institutions like Central Statistical Agency, National Archive and Library Agency Ethiopian Development Research Institute (EDRI), Ethiopian broadcasting corporation/EBC/and etc for what they wrote and published aired concerning to urbanization /urban culture advertisement and promotion of new ways of life.

1.8. Data Collection and Instruments

Even if this research has used both qualitative and quantitative research methods, for the production of effective and broad data, this study has given more emphasis on qualitative research methods. The methods have also used in the study was in-depth interview, focus group discussion and provision of open-ended questions.

In-depth interviews were believed as the correct method of research for gathering detailed and richer information used for the production of pieces of evidence. It will be undertaken with some elderly urban residents who come to Addis Ababa five or six decades ago and became residents of the capital. Elderly people from Gurage, Chench, Gojam, Gonder, Tigray and etc and became community leaders of community-based associations/organizations like edr,ekub and other forms of societal leadership has shared their observations about mass media influences on urbanization and urbanity and what they witnessed during those decades concerning to cultural/social changes brought by mass media.

Every single mass media read, watched or tuned is generally recorded in the brain and remembered to now and again (Green, 1997).It is broadly trusted that media may most likely be contributing to the rural adolescents and youth' yearning to leave out of their birthplaces.

As youth and stranger to the capital, they have shared their challenges what they faced/told what they experienced about the city mainly Addis Ababa contrary to the image portrayed by the media/ for this research.

On the other hand urban development researchers, urban sector students, municipality officials and experts, professional mass media editors, news reporters and producers have also been responded on open-ended questions as key informants for this research about policy frameworks with their respective institutions and research areas and tried to fill the knowledge gaps of the researcher.

Moreover this research has included so many constructive and scientific ideas and comments while doing FGD and in-depth interviews with respondents and professionals from mass media, urbanization, sociology and other development research centers like EDRI.

1.9. Organization of the study

The paper has consisted of five chapters

Chapter one presented a general background to the study .It highlighted the research problem and tried to set out the objectives of the study. The Chapter also attempted to present the significance, methods, and organization of the study and key research issues.

Chapter Two presented a review of literature and got other audiovisual archives/related to urban development /urbanization in Ethiopia in particular and Africa and the rest of the world in general and analyzed the challenges of state/government-owned and private media covering urbanization and related issues and tried to elaborate key theoretical paradigms about urbanization.

Chapter three has posited with background information of the study area, convenient research methodologies applied to the research paper and have justified why those methods were applied.

Chapter four is about presentation and analysis of data. This chapter further divided into different subsections as internal migration to cities especially to Addis Ababa and impacts of mass media on urbanization.

Chapter five, the last but not the least chapter of this paper, summarizes the study along with suggesting the future of Ethiopian urbanization and the roles of mass media for the creation of urban culture and urbanization.

Finally, references are listed followed by annexes provide questionnaires (English version) and checklists for the in-depth interviewees and FGD participants.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

2.1. Urbanization

2.1.1. Defining urbanization

According to Holman Bible Dictionary, urbanization is the manifestation and unstoppable desire of human being to get high scale satisfaction. By its nature; it is the process of a more proportion of activities performed by human being – economic, political, social, and cultural–happening in relatively “modernized/urban” centers.

As Ledent 1982 argues being urbanized is process that practically all nations have practiced or are presently experiencing, and is particularly obvious in those countries that are undergoing a socioeconomic and political change from an agricultural society to a manufacturing one and urbanization is expressed by rapid increases in the urban share of the general people of that nation.

Different scholars in the area of development have conceptualized development in different ways i.e. development means different things to different scholars and practitioners. For Ahuja and Chhabra for example, development signifies growth or change for the better in any aspect of social process. To put it in their words:

Applied to an economy it means growth in its different sectors of production and distribution, improving standards of education, living and civilization of people, improving wages for the workers, etc. Similarly, political development involve healthy growth of political institutions in society, like democracy, public service, growth with justice, equality among citizens, integration among communities and linguistic region and so on. (p.49).

Therefore according to Ahuja and Chhabra, getting those social political economic and cultural components so as to improvements of social changes bring urbanization and it refers to the growth of towns and cities, often at the expense of rural areas, as people move to urban centers in search of jobs and what they hope will be a better life.

Urban centers are able to provide a variety of services that small rural centers cannot have and also provide a great variety of accommodation for their citizens ranging from individually owned houses to high-density apartments and condominiums (ibid).

Dealing with the problems of the inner city remains a challenge for many urban centers around the world. The rapid growth of urban centers can lead to urban sprawl, where new subdivisions are developed around the outer edges of urban centres, often taking up valuable farmlands (Farrel K 2017).

Although urbanization is accompanied by many problems and challenges, many city governments are working hard at minimizing and resolving these problems and at making their cities pleasant and comfortable places to live.

As Bryan R. Roberts 1990, explained, in the late 1970s and early 1980s, the urbanization process underwent a significant and dramatic transformation, resulting in a remarkable resurgence in interest in migration and urbanization and such resource transfers and labor migration result in obvious spatial agglomeration of population, or urbanization

2.2. Migration and Urbanization

In line with this, Todaro (1976) reported that the major sources of the growth of urban population in developing countries will not only be natural population increase but also the continuing migration of rural people to the urban centres. Internal migration consists of rural-rural, rural-urban, urban-urban, and urban-rural migration and the concern of this paper is rural-urban migration among the different internal migration types.

Globally, more people now live in cities than in rural areas, with 54 percent of the world's population residing in urban areas in 2014. An important part of the drawbacks that internal migration has on growing cities is because the internal migration process is not harnessed and supported through policy, planning, urban design, and regulatory instruments (UN-Habitat).

2.3. Urbanization in Ethiopia

The history of formal/modern/ urbanization in Ethiopia is very recent (Bahru 2002: Before the establishment of Addis Ababa, the rolling plain of the area was called Finfinne and it was known for its fertile farmland and dense forests with the streams hot springs and sloping terrain Addis Ababa was established as a capital of emperor Menelik II and his queen Taitu in 1886 Pankhurst .R 1961).

Two main reasons account for the foundation of the city at its present site: the uncomfortable cold and windy climate of the Entoto hills and the existence of hot springs at the Finfinne plain (Saheed A. 2007, Dandena T 2012) but the true modernization was limited by enormous centralization, bureaucracy, poverty, lack of infrastructure, and censorship etc.

According to Pankhurst .R 1961, many of the details of the modernization efforts made before the fascist invasion during the second Italy–Ethiopian war are written in Haile Selassie I's autobiography, *My Life, and Ethiopia's Progress*. The basic network of towns and generally the level of urbanization

was still very low at the beginning of Haile Selassie's rule as the country was traditionally based on small villages and isolated homesteads.

Messay Kebede 2006 also noted that the visit of Haile Selassie and his dignitary to Europe in the 1920s made the emperor ambitious to make Ethiopia like Japan.

According to Pankhurst.R1961 and Levine.D1961, from the late 1920s on, Haile Selassie was in a massive endeavor to make 'modern' Ethiopian government by establishing provincial schools, strengthening the police forces, and progressively outlawing feudal taxation, he sought to both help his people and increase the authority of the central government.

As Raphaeli N.1967, narration conditions in Ethiopia were hardly conducive to rapid modernization but the country lacked political organizations and had a wide range of ethnic groups far from the political process. Its traditional elements, the church, and the nobility are interested in maintaining the status quo, and its intelligentsia and modernizing elite lack sufficient authority and effective media of communications to give direction and impetus to change. Yet in spite of these factors, modernization, however limited, was taking place.

The innovation had to originate in the Emperor's ambition and will for he was the only one with the power necessary to bring about change. There was little doubt of his commitment to the advancement of his people or his desire to move his country into the modern world. And even working within a traditional framework the emperor had had meaningful accomplishments (Elizabeth WG 2012).

The emperor had tried to help to unite a nation without destroying existing cultures of different societies. He had created an elaborate bureaucratic skeleton of government that was both functional and desirable. And in preserving and strengthening his imperial rule and role, he saved the country from that political instability, generally characteristics of newly emerging nations, which also inhibits national political and socio-economic development.

According to Pankhurst 1961, the emperor believed in progress - but the process must be an orderly one and the pace gradual. In many respects, he was both a traditionalist and a modernist and frequently was caught between the discontent of the church and nobility over his initiating too much change too fast and that of the educated elite over his sluggish approach in meeting the critical needs of the country. But whatever advancements he had tried to make in the country's political development, the basic failure remained in the system's incapability of serving as a *modus operendi* for a fundamentally new era.

As Raphaeli N quotes from Zartman suitably places it: "*Haile Selassie is pulling the cart of modernization alone and he is moving as fast as he can. But the world about him is moving faster*"

The widespread introduction of cars, motorcycles, trucks and bicycles from abroad and establishment of modern hospitals in major cities from 1922, the establishment of foreign language schools in major cities from 1924, beginning of a properly maintained system of roads linking cities from about 1925, introduction of a national anthem (the Marche Tafari) were some notable manifestations of beginning of modern culture.

Thomas P Calvitt 2000, describes Ethiopia's introduction to modernization as the 1920s, were eras of introduction of the national bank of Ethiopia, beginning of airplanes flights, openings of Ethiopian embassies and consulates in foreign countries , beginning of the 1931 Ethiopia's first modern constitution, launching of telephone and wireless services throughout Ethiopia and application of a modern prison facility .

As Saheed A.2007 described, the development of Addis Ababa was also accompanied by the coming of a sizable number of Yamani, as well as Indians, Greeks Armenians and some black Americans, carpenters and other craftsmen from Aden.

Samson A.Bezabeh 2011, who saw them at work on emperor Menilek's palace in 1897, observed, "these men had all come from Aden and were getting much higher wages then they could procure there " Some afro Americans with Harlem movement like Robinson ,Dr David Talbot had tried to bring modern urban cultures in Ethiopia in the 1920s.

Richard P 2002 also witnessed as Harar and Addis Ababa merchants from Aden, for the most part, Europeans, at this time also made their appearance in Harar. With the founding of Addis Ababa, in the late nineteenth century, several Aden-based firms made their appearance in the Ethiopian capital

According to Bahru Z 2002, the trade routes passing through Addis Ababa were connected with the major ports and towns in the eastern coast of Africa and served as a channel for transmitting both commodities and people in and out of the city.

More specifically, through the trade routes, Addis Ababa was linked to the Port of Massawa located in the northwest direction. The city was also linked eastwards to the port of Zeila by a trade route which passed through the old city of Hārer. Later on, following the construction of a railway line from Djibouti to Addis Ababa connected Addis Ababa to the port of Djibouti.

As Shimelis.B 2012 in one sense, western accounts of the Ethiopian city provide descriptions about urban planning, urban hygiene, urban demography, building types and styles, commercial activity, dietary habits, dressing codes, and faith.

Throughout the 1930s, cities in Italy and its African colonies were transformed in response to the fascist regime's imperial ambitions (Saheed A.2007). The cities of East Africa, and especially those of

Ethiopia, bear witness to the use of urban design to reconcile the fascist regime's demands for ideological representation with the practical needs of everyday life (Thomas P. Ofcansky and Laverle Berry 1991).

Ethiopia's relative lack of urbanization is that the results of the country's history of agricultural self-direction, that has strengthened rural peasant life. The slow pace of urban development continued till the 1935 Italian invasion and urban growth was fairly fast throughout and when the Italian occupation of 1936-41. Urban growth was particularly evident within the northern part of Ethiopia, wherever most of the foremost cities area unit placed.

As to Pankhurst .R Italian urban designers carefully used zoning and landscape to further construct social identities by segregating colonial zones and cities according to race, religion, and class it already identifies the key aspects of these colonial cities and situates Italian colonial planning in relation to efforts to organize and control vast territorial holdings .

These cities – Harar, Jimma, and Gondar in Ethiopia, as well as the Eritrean capital of Asmara and the Libyan capital of Tripoli – exhibit a number of indicators including language use in Ethiopian urban centers and the post-occupation period witnessed state-led 'projects' of modernization and they display the themes of identity formation and ideological representation that animated urbanism in Italy's African empire. These cities also demonstrate the diversity of Italian architecture in Ethiopia, as a state, party, institutional and private interests separately sought an appropriate formal expression for their facilities (Shimelis B 2012 and Dandena T 2008).

Major industrial, commercial, governmental, instructional, health, and socio-cultural establishments were placed in these two cities, that along were home to regarding a pair of million peoples, or one out of twenty-five Ethiopians and urbanization accelerated throughout the 1960s, once the common annual rate of growth was regarding 6 percent.

The period 1967-75 saw a rapid climb of comparatively new urban centers. In 1970 there have been 171 cities with populations of 2,000 to 20,000; this total had grown to 229 by 1980. Addis Ababa was home to regarding thirty five percent of the country's urban population in 1987 and another seven percent resided in Asmara, the second largest town.

Bahir Dar was a new planned town nearer to Lake Tana and also the hub of many industries and a technical school and the population of six towns--Akaki, Arba Minch, Awasa, Bahir Dar, Jijiga, and Shashemene--more than tripled, which of eight others over doubled.

Hawasa, Arba Minch, Metu, and Goba were newly selected capitals of body regions and vital agricultural centers. Hawasa, capital of Sidamo, had a proximity to the lake and convenient location on the national capital-Nairobi main road.

Akaki and Aseb were growing into vital industrial cities, whereas Jigjiga and Shashemene had become communications and repair centers and that practiced moderate growth cared-for be had cities, corresponding to the national capital, Dire Dawa, and Debre Zeyit.

A few previous provincial capitals, corresponding to Gonder, conjointly practiced moderate growth, but others, corresponding to Harer, Dese, Debre Markos, and Jima, had slow growth rates owing to competition from larger cities.

Overall, the speed of urban growth declined from 1975 to 1987. With the exception of Aseb, Arba Minch, and Hawasa, urban centers grew a mean of regarding forty percent over that twelve-year amount and that slow growth is explained by many factors.

Rural-to-urban migration had been mostly expressed reasons for the fast enlargement throughout the 1967-75, whereas natural growth might be principal cause for urban enlargement throughout the 1975-84.

The 1975 reform program provided incentives and opportunities for peasants and alternative potential migrants to remain in rural areas and the restrictions on travel, lack of employment, housing shortages, and social unrest in some cities throughout the 1975-80 amounts conjointly contributed to a decline in rural-to-urban migration

Although the male and feminine populations were regarding equal, men outnumbered girls in rural areas and girls migrated to the urban centers for a range of reasons, like getting better job opportunities.

As a result of intense warfare within the amount 1988-91, all urban centers received an oversized inflow of population, leading to severe overcrowding; shortages of housing and water, overtaxed social services, and beggars. These enclosed not solely primary and high school students however conjointly a horrifying variety of orphans and street youngsters and all giant cities shared during this inflow, Addis Ababa, because the urban center, was most affected.

And by the 1990s, Harer was being overshadowed by Dire Dawa, Dese by Kembolcha, and Debre Markos by Bahir Dar.

In Ethiopia, the rate of urban growth often strains the capacity of local and national government to provide urban residents with even the most basic services of housing, water supply, sewerage and solid waste disposal (MWUD, 2008).

2.3. Mass Media and Mass Communication

2.3.1. Defining mass media and mass communication

Littlejohn and Foss (nd) define mass communication as “the process whereby media organizations produce and transmit messages to large public and the process by which those messages are sought, used, understood, and influenced by audience”.

Mcquail D 2005 states that mass communication is, “only one of the processes of communication operating at the society-wide level, readily identified by its institutional characteristics”. Nevertheless, most mass communication comes from large organizations that influence culture on a large scale. O’sullivan refers to this new use of mass communication to foster our personal lives as “mass personal communication” where (a) traditional mass communication channels are used for interpersonal communication, (b) traditionally interpersonal communication channels are used for mass communication, and (c) traditional mass communication and traditional interpersonal communication occur simultaneously.”

Over time, more and more overlap occurs. “Innovations in communication technologies have begun to make the barriers between mass and interpersonal communication theory more permeable than ever” as O’sullivan stated.

Campbell R. (2010, p. 6) “the mass media and communication are the economic political and cultural businesses – the ways of communication – that create and distribute songs, novels, TV shows, news papers, movies, video games, internet services, and other artifacts to huge numbers of audience. The historical advancement of media and communication can be marked out through many interrelated stages in which latest forms of technology dislocated and modified older forms – a course that many academics, critics, and media professionals name it media convergence.”

Although the last decade and half of African history have witnessed dramatic changes in the media landscape on the continent, African media has been for long been in chains and under the control of the Africa leaders and their collaborators, multinationals corporations.

Media owners and entrepreneurs have little or no dedicated means of support, as a result of which media is unevenly developed, within and across countries. Moreover, the scarcity of public media in Africa raises concern that serving the public interest rests solely on the shoulders of state and private media, both of which have overriding concerns – such as serving ruling elites and ensuring financial sustainability.

Hunter E (2018) concurs, asserting that it is probably true to say that one of the principal reasons Britain's major west African colonies achieved independence before their east African and central African counterparts, laid in the lack of a virile nationalists African press.

John L Oyefara 2018 argues that the colonial powers strongly influenced the development of journalism on the African continent, by introducing a rather authoritarian press concept and restricting the growth of an indigenous press.

2.4. Migration, Mass Media and Urbanization

2.4.1. Migration and Mass Media

Hatton and Williamson 1994, Sintayehu M 2016 and other scholars of historical and contemporary migration generally agreed that economic development in urban areas promotes rural out-migration.

This difference is important, given the growing awareness that rural out-migration across the world has been accelerating, making internal and international migration from developing regions one of the potentially most important policy issues of the 21st century (Atsede D Tegegne & Marianne P 2016).

As Fawcett 1989, Martin and Widgren 2002, in the process of economic development, a number of interrelated factors contribute to the changing nature of rural life. While the importance of the mass media as a pull factor has been acknowledged in the migration literature and there are few empirical studies examining its influence on rural out-migration during the process of economic development.

Media influences have both a structural and ideational component that affects migration directly by shaping the self-identity of consumers, and indirectly by providing new sources of information and options. New economics of migration models describe migration as a response to absent or imperfect capital, securities, and futures markets (Barber and Axinn 2004).

Relative deprivation theory, a variant of the new economics of migration perspective, argues that household migration decisions are influenced by relative, as well as absolute, income considerations. Network ties develop that increase the likelihood of movement by lowering the costs and risks associated with migration and by increasing the expected net returns to migration (Massey et al).

Cultural explanations of migration describe the diffusion of cultural artifacts from migration sending to receiving areas, and the development of normative and institutional changes that make migration a permanent feature of community life (Wubalem W 2015) through the use of mass media exposure to social changes, those living in sending communities begin to adopt features of foreign behaviors and new lifestyles into their self-identity, including the desire to migrate cities (Kandel and Massey 2002, Massey et al).

As migration behavior extends throughout a community, it eventually becomes normative, and migration becomes a rite of passage into adulthood. Normative expectations put considerable pressure on young people to migrate, and those not attempting it are seen as indolent, un-enterprising, or undesirable as marriage partners.

2.42. Urbanization and Mass Media

The new communications media gave rise to totally new complexes of activity concerned with 'the manipulation / of symbols and personalities, and in the process the mass media inevitably acquired their own status and authority, and were placed in the position of being able to confer prestige and legitimacy on those issues' or personalities to which they turned their almost from the first, the mass media were dominated by the idea of providing entertainment for their large audience (Gabriela Jacomella) .

Most communication practice and scholarship in the third world development literature were consistent with modernization theory. At the macro level, communication scholars aligned with this perspective supported global and national policies that facilitated "free flows" of media and information technology content (news, advertising, entertainment, data) and hardware, as they viewed these products as crucial for third world development and participation in the global economy.

As Denis Mcquail 2005 notes, "the audience for these new media was a collectivist's unique to modern society." and, the flow of communication was basically in one direction, from the source to the audience; the establishment of a two-way interaction or "feedback ", was one of the major aims of groups interested in ' social control of the media, while its absence 'proved to be an important

At the micro-level, they supported persuasive marketing campaigns (in areas such as agriculture, population, and health) as the most efficient means to transform traditional individuals and societies. Besides this macro-level analysis of the role of mass media, researchers also drew on communication effects research and on models describing social-psychological characteristics of individuals that were considered necessary for a successful transition from a traditional to modern society (**ibid**) .

In the 1950s, while rural sociologists were studying the modernizing role of communication in rural communities, political scientists, economists and social psychologists were laying out the functions of mass media and measuring their influence in the modernization of developing countries and the position that television, radio or other electronic media like telephones and computers have come to occupy in people's day-to-day lives and social relationships (**S. Moores,2005**).

2.5. Media Contribution for Urban Culture

It seems lightweight media consumption, amount and type of treatment, radio, press, television and a variety of devices - audio, video), as well as people looking to compare it with the traditional lifestyle of the modern urban lifestyle, it can look they imposed a cultural, social and economic impact and thereby the overall development of rural and tribal communities to be effective.

Repeated observations of village and tribal researchers in recent years reflects changes in the lives of villagers and nomads, in addition there are changes in consumption patterns and structures such as solidarity, innovation, individuality and a spirit of cooperation in life, there has accelerated the changes in rural and tribal communities than in urban communities (Rezvan Zadeh, 2004: 5).

In this manner, the mass media ought to have the capacity to choose precisely what information or rubric that will be conveyed in light of the fact that the media can impact out in the open mentality and raise people' nostalgias and impact is identified with different angles, (John,2013).

The media has a critical role to play in promoting attitudes that are more inclusive, accessible and directly influence the way people with urbanization are treated in current society.

Indeed, mass media was trying to raise awareness and combat stereotypes related to urban development issues, including by encouraging all media to portray urban development issues in a manner consistent with a respect for human rights Samuel Osei Boadu (1981).

So the concept of diversity of lifestyle has no place in traditional (rural, nomadic and agrarian) society because the homogeneity and shape of lifestyle do not give up the possibility of differentiation. Producing and broadcasting radio messages to inform the city with the culture of the urban lifestyle for the villagers and nomads payment and paved roads associated with the use of private cars and public transportation, creates the opportunity to visit the villages and tribes and face-to-face communication more and more to the villagers and nomads who were provided with cities and then they could gradually access to TV and telephone.

The expansion in the extent of urban versus the rural people, the continual way of life transforms inconsistently, the reception and utilization of new changes, and developments of different issues, including, economic, social, cultural, managerial, political and some more, and the general solid change of the conventional life into innovation, the giving up of the rural life by the urban, and so forth are every one of the wonders where urbanization can be clarified (Sean Fox 2012).

The state media can contribute on the issues of urbanization at large to correcting the current trend and provides a strategic link in the information dissemination and transmission chain together David Harvey H. (1996) .A survey of urbanization in South Africa revealed that radio is the most welcome source of outside information.

This means that mass media play a role in delivering information as a discussion, to convey the message of community leaders and clarify the issues that it conveys and the socio-psychological, information flows that continue to hit our lives will cause various effects on mental development, especially for children and adolescents (David Harvey 1973)

Beginning in the 1970s, David Harvey (social justice and the city, 1973), Manuel Castells (the urban question, 1977), and other scholars influenced by Marxism caused a major shift in the conception of urban cultural roles.

Media audiences have different individual social and cultural foundations, intelligence, interests, and attitudes which invariably influence their perceptions and interpretations about the incoming message and therefore, the impact varies (Davidson .A, 2010 and Anna T2004)

In this case, the media can increase the level of public knowledge rapid and sustainable development of information and communication technologies such as mass media, causing rapid changes to occur everywhere (Castells M 2002) a well-managed urbanization provides opportunities for development, and if it goes in the wrong direction, urbanization can result in a number of malfunctioning particularly for the urban economy, an area where the veins of the national economy is anchored.

2.6. Brief History of Ethiopian Media and Literature

The principal real Amharic work of writing was that of Afework Gebre-Yesus, *Lib Woled Tarik* (Anecdotal Story) imprinted in 1908. That truly denotes the introduction of Amharic writing as we consider it today. This Amharic epic was the first in an Ethiopian language as well as in an African language. Following this, and up until the time of the Italian occupation, an impressive number of artistic works, for the most part managing good issues, were composed by Ethiopian journalists. <https://www.sothebys.com/en/articles/modern-ethiopian-masterpieces>

Among different peers of Afework who legitimately or in a roundabout way added to Amharic writing are Negadras Gebre Hiwot Baykedagn, Dr. Workineh Martin, Fitawrari Tekle Hawariat and Blatten Getta Hiruy Wolde Selassie. Hiruy turned into the main Amharic essayist, particularly outstanding for symbolic pieces, for example, *Wodaje Libe*, (*My Friend, My Heart*), and *Addis Alem*, (*New World*). He likewise composed accounts, scriptural stories, and a few different works. (<https://www.sothebys.com/en/articles/modern-ethiopian-masterpieces> Sotheby's 2018)

In spite of the fact that it is difficult to state that this condition had been completely changed after autonomy, there were abstract works, for example, *Endewotach Kerech*, *Almot'hum Beyye Alwashem* (*I Won't Lie by Saying that I Am not Dead*), and others that manage social issues, clearly brought about by the intrusion. Notwithstanding, assessed from the perspective of scholarly systems, the vast majority of these were inadequate.

Works of extraordinary gauge and astounding composition procedures in the diverse abstract sorts (novel, short story, article, verse, play, and so forth.) started to seem all around as of late during the 1950s. *Fikr Eske Mekabir* (*Love unto the Grave*), *Adefris*, *Keadmas Bashager* (*beyond the horizon*), *Meskerm* (name of the first month of Ethiopian year) and *Yegitim Gubaye* (*Synod of Lyrics*) could be referred to as instances of the nature of the writing of the period. <https://www.britannica.com/art/Ethiopian-literature>

The time somewhere in the range of 1957 and 1974 was a period when fills in as the ones referenced above and others of incredibly solid substance, for example, *Aliwoledim* (*I Won't Be Conceived*) turned out. In any case, notwithstanding the quality seen, the quantity of distributed works and the size of pursuers were not unreasonably acceptable. The principal reasons were the nonappearance of distributing endeavors, the way that the quantity of proficient individuals was close to nothing and the hindrance brought about by solid control (Girmachew Gashaw and Kindeneh Tamene 2014).

The 1974's national revolution has brought recently restricted works, for example, *Esat Woy Abeba* (*Fire or Bloom*) and *Berekete Mergem* (*An Endowment of Revile*), into print. These works were shut inside the containers of their creators because of the hindrances made by oversight. Nonetheless, as the

press opportunity was fleeting (just for a half year), the artistic action that started in a great soul before long lost its force. <https://www.cambridge.org/>

Notwithstanding this, the foundation of the Ethiopian Book Agency particularly in 1977 pursued by Kuraz publishing and Distributing House which was built up by the state in 1978 with the target of bringing in and disseminating ideological books were noteworthy commitments to the nation's scholarly movement. Kuraz was additionally occupied with the production and distribution of scholarly works and different writings (ibid).

Following this, the literacy campaign propelled in 1979 has contributed to expanding the number of pursuers in the nation. Moreover, the mass communications has additionally assumed a noteworthy job in venturing up the number of scholars and pursuers. Radio projects, for example, "The Universe of Books", "A Night in Expressions of the human experience" and others acquainted writing with the overall population. The Amharic daily newspaper, Addis Zemen, through its social page, generally promoted the specialty of analysis. Be that as it may, restriction kept on being a noteworthy obstruction. Henceforth, aside from the restricted advancement, it had the option to score; the writing of the nation did not create, as it should (ibid).

2.6.1. Film

Film is considered as the most noteworthy type of innovation of expressions in this period. This workmanship was first acquainted with Ethiopia during the era of Emperor Menelik II, and this was not long after the start of the film business. Afterward, the main film hall called Seytan bet (Home of Satan) was opened in the year 1923. Until 1974, there were numerous film halls in Ethiopia (Girmachew Gashaw and Kindeneh Tamene 2014).

Be that as it may, because of the nationalization of all film houses in 1974, the quantity of film houses, rather than appearing, had started to be diminished and. shut. This is expected to not exclusively to the abatement in the number of film shippers and merchants, yet additionally to the nonappearance of the supply of good quality movies and other related issues. Thus, an incredible number of the young are these days constrained to go to video shops that are opened in various corners of urban areas and towns to see films that could affect their physical and mental prosperity (ibid).

The production of film in Ethiopia started during the rule of Haile Selassie I with a film on his crowning ordinance. Following this, documentary movies on various issues including authentic locales, formative exercises and so on were delivered. As the rule of Emperor Haile Selassie I was supplanted by the military autocracy of the Derg, a movie entitled "Harvest Three Thousand Years," which highlights the sharpness of the life of the working class under the primitive framework was

created by Haile Gerima, a prestigious Ethiopian movie executive. There were likewise movies created by Ethiopians, for example, Guma (Vendetta), and Hirut. Following this, the Film Production Center, built up under the Service of Culture and Sports Issues (Girmachew G and Kindeneh T 2014).

The Ethiopian film industry that concentrated on the creation of narrative movies proceeded with the foundation of the Ethiopian Film Center in 1978. And these establishments had the opportunity to produce 27 documentaries altogether. Aside from these documentaries two-component movies entitled Behiywet Zuria and Aster were delivered. As opposed to the period secured, be that as it may, next to no was accomplished. This was especially the impact of the separation of the part from private speculation after the 1974 social change.

As the division couldn't be productive in creating nations, for example, Ethiopia, the number of speculators that would join the area and the measure of capital they could put resources into it are not expected to be high in a brief timeframe. In perspective on the significant job that movies could play in instructing and engaging the general public just as their huge spot in the life of current society, the undertaking must be paid attention to (ibid).

2.6.2. Theater

Research on the progress of Ethiopian Theater recommends that almost certainly, plays were performed in the country during the Axumite period. "Theater" exists in Ge'ez and archeological proof shows that Greek was spoken in the Axumite court(Aron .Y 2010 Aboneh. A 2016).

With the introduction of Christianity in the nation, the agnostic performance center would have been shut down. Furthermore, as it was in Europe, energy has created as the impact of chapel services. Each Easter the show of the enthusiasm was performed all through Christian Ethiopia.

Infact, the congregation, with its ensembles and props, the administrative vestments, multi-hued umbrellas, the moves of the pastorate, the supplication sticks and drums and sistra, was a field for the most elevated showy improvement in Ethiopia (ibid).

There were additionally different types of conventional performance center in the nation, for example, the various types of move dramatization, fukera (war melodies), and even the foundation of the azmaris (meandering minstrels) and arehos (meandering vocalists) who, as paid experts, may have been the principal Ethiopian entertainers (Aron Y 2010 & Aboneh A 2016).

In Ethiopia, plays in the advanced sense are an ongoing wonder. The coming of current dramatization corresponds with the advancement of the present-day educational system. Understudies introduced the

main present-day play in Ethiopia at the Menelik II School in 1914 and there is no record of what the play was about or who composed it.

Be that as it may, at about a similar time the primary present-day play in Amharic was created. Composed by Fitawrari Tekle Hawariat, who was conceived in 1881 and had contemplated in Russia and France, the play was entitled *Fabula* (Parody of Creatures), and depended on La Fontaine's Tales. As a parody of contemporary Ethiopian structure, the play was restricted alongside all other dramatic exhibitions until the crowning of King Haile Selassie I in 1930 (ibid).

Studies demonstrate that showy movement, subsequent to being overlooked for quite a long time, was restarted on the eve of the Italian intrusion. One might say that most performance center shows exhibited as of now were identified with the approaching war and went for activating the general population to safeguard the nation's freedom (Aron Y 2010 & Aboneh A 2016).

In 1935 the Ethiopian National Enthusiastic Association (Hager Fiker) was established. Before the structure was raised, plays proposed to stir devoted emotions were performed in the outside at Menelik II Square. It was during this time Yoftahe Nigusse composed and created *Afajeshign* (You Made Me Fight), a figurative play cautioning the threats anticipating Ethiopia.

After the war, the Association continued exercises focused on further joining the general population and helping national advancement. It was felt that the performance center was a phenomenal mode for illuminating people in general.

This introduced a time of extraordinary movement in the dramatic field with the then PM Bitwoded Mekonen Endalkatchew's *Yedem Dimts* (Reverberation of Blood) in 1948, his *Salsawi Dawit* (David the Third) in 1951, Woizero Senedu Gebru's *Yelibet Metshaf* (Book of My Heart) in 1949. 1950 saw the generation of Dejazmatch Girmatchew Tekle Hawariat's *Theodros*, in light of the life of the well known nineteenth-century head (ibid).

This mixing authentic play has just turned into an exemplary in Ethiopian dramatization. Kebede Mikael additionally thought of a few plays during this period. In 1947 his *Yetinbit Ketero* (Meeting with Fate) showed up. In 1954, came his interpretation of "Romeo and Juliet" (ibid).

In 1955, the Haile Selassie I Theater (presently Ethiopian National Theater) was initiated in the event of the Silver Celebration of the Ruler's Crowning ceremony. The debut play was *Dawitna Orion* (David and Orion) composed by Ras Bitwoded Mekonnen Endalkatchew. (Tewodros B 2002).

The subjects engaged by the theater shows performed in the years between 1961 and 1974 were nearer to the public activity of the general population, as opposed to being authentic and religious, and therefore could be taken as progression in the advancement of the craftsmanship.

During this time, Tsegaye Gebre Medhin's plays *Yeshoh Aklil* (A Crown of Thistles), *Yekermo Sew* (A Man of Tomorrow) and *Petros Yatchin Seat* (Petros at that Time) and his interpretations of Shakespeare's "Othello", "Macbeth" and "Hamlet" were organized. Mengistu Lemma additionally composed stage comedies that show a sharp mocking sense, impactful incongruity and a careful learning of conventional Ethiopia (Aron Y 2010 & Aboneh A 2016).

His two-phase plays, *Telfo Bekise* (Marriage by Snatching) and *Yalacha Gabitcha* (The Marriage of Unequals) have been effective at making Ethiopian spectators giggle at themselves. Tesfaye Gessesse, abate Mekuria, Awlache Dejenie, Tesfaye Sahilu, Asnakech Worku, Wogayehu Nigatu, and Debebe Eshetu are additionally significant assumes that have contributed altogether to the improvement of Ethiopian theater (ibid).

In 1974 and from that point, the craft of theater was spread in Addis Ababa, yet in addition in different towns in the nation. During this time, the greater parts of the plays were agitprop.

2.6.3. The Print Media

Towards the end of the nineteenth century, ministers and non-Ethiopians had set up weekly and monthly news papers in French. *Le Semaine d'Ethiopie* (The Ethiopian weekly showed up in French in 1905.

The Ethiopian press started toward the start of the twentieth century when the week by week *Aemero* (Insight), showed up in 24 written by hand duplicates in 1902. With the guide of mimeograph machines, *Aemero* had a weekly dissemination of more than two hundred duplicates until it stopped production in 1916.

After the restoration in 1924, the paper seemed weekly for quite a long while. Prior to that, in 1923, Sovereign Haile Selassie I had built up the primary printing press, *Berhanena Selam* (Light and Peace) Printing Press. This was during Sovereign Zewditu's rule when he was Official and known as Ras Teferi (Pankhurst.R 1998).

Toward the beginning of the First World War, in 1914, *YeTor Were* (War News), showed up in Amharic, and *Le Courier d'Ethiopie*: (The Ethiopian Errand person) in French; in 1917, *Goha Tsebah* (The Morning Light) was distributed in Amharic. From 1923–1936, Ethiopia had six productions: *Aithiopicos Kosmos* (Ethiopian World) in Greek in 1925; *L'Ethiopie Commerciale* in French in 1932, *Atbia Kokab* (The Morning Star) in Amharic in 1934, and from 1934–1936, *Ye-Ethiopia Demts* (Voice of Ethiopia) in Amharic. *Ye-Ethiopia Demts* was hushed by the Italian hostility on Ethiopia and was reissued in 1958.

On May fifth, 1941 Addis Zemen (New Era), showed up in Amharic. In 1942, The Press and Information Division was set up under the then Ministry of Pen, and Sendek Alamachin (Our Flag) showed up in Amharic and Arabic, and the Negarit Gazeta showed up in Amharic and English (ibid).

After a year in 1943, the English language ,The Ethiopian Messenger was begun as a weekly and Addis Zemen moved toward becoming dailies toward until the end of 1958 were as yet being distributed by the Ministry of Information. Following this, Ye-Ethiopia Demts reappeared in 1958.

Another paper, Ye-Eritrea Demts (The Voice of Eritrea) distributed by the Ethio-Eritrean Unionist Association, was propelled in Amharic and Tigrinya. Two monthly news papers, Ethiopian Survey, in English and Berhanena Selam in Amharic, was distributed in 1946. In 1947, three Amharic and one English paper showed up.

These were Zena Bete Kristyan (News of the Church;mainly Orthodox Church), Nuro BeZeday (Living Wisely), and The Daily News Release in English. After three years, in 1950, Alemena Tebeb (The World and Wisdom), in Amharic, and Progres Economique in Amharic and French were distributed.

In 1952, L'Ethiopie d'Audjourd'Hui (Ethiopia Today) began to turn out in Amharic and French. The Amharic partner of the English Every day News Notice likewise came into the scene around this time.

Others, the most noted of which is Yezareyitu Etyopia (Ethiopia Today), showed up in 1952. During this post-freedom period, a few quarterly and yearly departmental diaries and productions, for example, those of the National Bank of Ethiopia, Service of Training, Business and Industry and so forth additionally showed up (wazema,2018) .

Magazines were also distributed during this period. A portion of these monthly magazines were: The Ethiopian Mirror (English), Menen (one each in English and Amharic) Addis Journalist (English) and others distributed by the Ministry of Information and Tewahedo, Berhan (Ethiopian Orthodox Church).

Azeb magazine also distributed by the Ethiopian Women Welfare Association (EWWA), and Ethiopia Spectator distributed in Ethiopia and England altered by Sylvia Pankhurst.

Taking all things together, between1941–1974, 14 papers and magazines were distributed in Amharic and other national languages and Italian and French.

The majority of these magazines and papers stopped to be distributed during the past Derg period, while others, generally productions of government foundations and services, kept on showing up. In

the initial a few years of the Derg routine, there were guarantees and any desire for an opportunity of the press.

As of now, magazines, for example, Tseday (Spring) which secured social and political issues, which did not keep going for long; and Goh (First light) which had been circling for quite a while inside a predetermined number of perusers showed up. In any case, Goh was proclaimed counter-progressive and prohibited.

The milestone occasion in the historical backdrop of print media in Ethiopia started after the Ethiopian People Revolutionary Democratic Front (EPRDF) came to control of power in May 1991. EPRDF before long announced the reception of the 1948 Universal Declaration of Human Rights in its Sanction and opportunity of the press and discourse.

Without precedent for Ethiopia's long history, the private segment wound up engaged with the media field with certainty. Other than this positive improvement, the Ministry of Information additionally declared that the state media would give existence for various ideological groups to continue free discourses and advise general society about their perspectives. This was, be that as it may, constrained to the times of race battle. Both the print and electronic state media spread the Service's approach more often than not.

a. Government Print Media

At present, every day and weekly papers in Amharic, Afaan Oromo, Arabic and English are distributed under the Ministry of Information, Ethiopian Press Agency. The fundamental goal of these productions was to spread news, data and article materials (wazema,2018).

They additionally convey either full page or two sections of instructive, wellbeing, social and ladies' issues weekly. The Press Agency distributes a monthly magazine called Zemen (Era) on political, social and current issues and incorporates contentions concerning restriction governmental issues and diverse national issues.

b. Private Print Media

Under the watchful eye of the Press Law was passed, exactly 50 monthly magazines, for example, Tseday (spring), Hibri, Ifoyta (Alleviation), Tobiya and Ruh (Soul), showed up on the scene. The principal weekly paper, Eyeta (Perspective), showed up in 1992 (Yekatit 1984 E.C.) almost a year after EPRDF took over control.

This newspaper circulated 50,000 duplicates for every week when it began; yet when a basic political occasion happened, dissemination would ascend to 70,000. Different sensationalist newspapers like

Addis Dimts (New Voice) and Addis Tribune, Amharic and English weeklies individually, appeared during this period. For Addis Ababa residents, obtaining the women,cosmetic and fashion issues of magazines and papers turned into the design (wazema,2018).

2.6.4. Electronic Media

a. Radio

Radio Addis Ababa the Voice of Ethiopia, at present referred to just as The Voice of Ethiopia began its Services in 1935 with one KW short wave transmitter. The Service along these lines obliterated this when the Italians caught Addis Ababa. After freedom, a transmitting station on Jimma Street fitted with 7.5-kilowatt short wave gear was reestablished. This transmitter was deserted by the Italians. In 1960, two 10 KW short wave transmitters were introduced, and in 1961 one KW medium wave transmitter was set up at Akaki for audience members in Addis Ababa. During the 1950s, when individuals were anxious to tune in to the radio yet did not claim such a gadget, an inquisitive thing happened. Huge hordes of Ethiopians gather at different squares and around landmarks and tuned in to loud speakers (open location frameworks) which communicate the everyday radio transmissions. An archive of the Ministry of Information(1966:18) states that: These loud speakers were introduced starting from 1955 in focal squares in Asmara, Gondar, Dessie, Debre Markos, Dawa, Harar, Jimma, Nekemte, Assela, Yirgalem, and Mekelle.

In 1957, Jijiga was included and the motivation behind these was to rebroadcast programs. In Addis Ababa, comparative hardware was put in different squares, and one of these was the Abune Petros Square close to the studios and work stations of The Voice of Ethiopia. In these spots, sitting or standing individuals heard the news, instructive talks, music, and amusement. In 1963, two 100 KW short wave transmitters were introduced to reach for audiences in the various districts to tune in to The Voice of Ethiopia (today's Radio Ethiopia)(wazema,2018).

In the meantime, microwave frameworks to hand-off projects from the primary studio in Addis Ababa to Asmara and Harar were set up. Continuously, The Voice of Ethiopia created and with its short wave transmitters began worldwide communicates to West and North-West Africa and Europe (in French and English), North Africa and the Center East (in Arabic) and East and Central Africa (in Swahili).

In Ethiopia, the radio is the best methods for spreading information. And yet, there are 193 radios for every 1,000 individuals, which make radio the most generally utilized source of information in the nation.

Surprisingly, there is a deficiency of radio sets especially in rural areas where men, who think about radio as their most valuable belongings, won't leave it for the spouse and youngsters to tune in to,

however, will convey it with them any place they go. Or then again they will secure it up a container or organizer.

The vast majority of the language work areas of the National service have, other than news and current issues, interviews identified with urban social orders and democratization, ordinary week after week projects concentrating on ladies, youngsters, children, expressions and culture, sports, music, plays and drama, and farming.

Radio Fana, set up in 1994, is Gathering associated and communicates programs in four local languages: Amharic, Afaan Oromo, Afari and Somali. Most of the projects are dedicated to harmony, democratization, and improvement. These relate to wellbeing, training, ladies and kids' issues and market value investigation. Projects likewise manage speculation, agribusiness and mechanical exercises in the nation.

FM Addis, which began transmission in the year 2000 and airs about 18 hours daily, is under the Ethiopian Radio. FM Addis has huge crowd investment with audience members through call-ins by phone and numerous talks on social issues are broadcast and the transmission has territory inclusion of up to 125 km radius and incorporates Shashemene, Nazreth, Fitcha, and Selalie. – Plans are in progress to incorporate new projects dependent on a group of spectators' assessment.

As the Ethiopian Broadcast authority web site said, the destinations of the this station are: – making mindfulness in the network on hurtful conventional practices, especially those influencing women, promoting training to enable ladies, – teaching the network on HIV/Helps aversion and control, – advancing the idea of normal assets preservation at the network level, and the utilization of present-day innovation.

b. ETV

TV service was first acquainted with Ethiopia in November 1964, on the event of the first OAU Head of States meeting and to celebrate Emperor Haile Selassie's 33rd crowning ceremony commemoration in Addis Ababa.

During this initiation, the emperor showed up on the screen and in his discourse clarified this was one of the aftereffects of Ethiopia's push to spread learning and information among the general population (Ministry of Information, 1966:25).

ETV communicates in six Ethiopian and three international languages: Amharic, Afaan Oromo, Tigrigna, Afar, Somali and Arabic, French English respectively all transmitted on one and a similar channel which has caused some trouble. Since all dialects utilize a similar source, there is reiteration (ebc website).

What's more, as the vast majority stare at the television during all the season of communicating, clearly the main contrast is the language, especially with news inclusion, and this has made it uninteresting.

Farming and development issues, including reports from the regions, police program (more often than not reports of wrongdoings and crimes that have occurred in the nation), authentic locales of Ethiopia and game and magazine projects are normal creations. There are additionally dramatization and amusement programs (ibid).

2.7. Migration, Mass Media and Urban Culture in Ethiopia

Migratory flows of Ethiopians have already been observed for ages. However, during the late 1960s and 1970s a substantial increase in the number of internal and international migrants occurred, especially after the Derg regime came to power in 1974. From that period onwards people started to move for several reasons. The military confrontations, the violent repressions of the Derg, the war with Eritrea and Somalia, and the high levels of poverty among the population caused large flows of internally displaced people and international refugees. As a consequence, Ethiopia became one of the largest producers of migrants in Africa (Mberu, 2006, p. 511; Fransen & Kuschminder, 2009, p.10-11).

The 1973-1974 and 1984-1985 famines also had a large influence on the movements of the Ethiopian population. People responded to these disasters by moving out from the drought-prone areas in central and northern Ethiopia to areas with better opportunities in the west and south. Not all of these movements were voluntary; around 600,000 farmers hit by the drought were relocated into government-controlled farming cooperatives under the forceful resettlement and villagization program of the Derg (ibid).

Living conditions in the settlements were extremely poor and therefore many civilians fled to the urban areas of Ethiopia or to neighboring countries. When the Derg regime was defeated in 1991 additional flows of migrants emerged. These flows were caused by the newly introduced division of the country in nine federal states based on ethnicity. People living in a state not aligning with their ethnical background returned to their region of origin. The majority of these migrants consisted of the farmers who were relocated under the resettlement policies of the Derg (Mberu, 2006, p. 512).

At present, the number of internal migrants in Ethiopia is estimated to exceed the number of international migrants, but official and accurate statistics are lacking. The percentage of Ethiopians engaged in internal migration has increased from 11.4 percent in 1984 to 16.5 percent in 2008. About half of these migrants moved from rural to rural areas. However, a decline from 56 percent in 1984 to

47 percent in 2008 could be observed in the share of rural-rural migrants in relation to the total internal migrant population. Rural-urban migration has increased during the same period from 1.3 million migrants to 3.26 million rural-urban migrants (Dorosh, Alemu, De Brauw, Malek, Mueller, Schmidt, Tafere, Thurlow, 2011, p. 44). Addis Ababa is for the majority of these migrants the most important migration destination (World Bank, 2010).

Addis Ababa is the largest city in Ethiopia, is home to over 3.2 million people (Central Intelligence Agency, 2016) and accounts for 23 percent of the total urban population in the country (World Bank, 2010, p. 48). *“Addis Ababa stands alone as Ethiopia’s principal city: it is its capital, in the center of the country; ten times bigger than the next largest city and the center of government, commerce, industry, and services”*(MoUDHC, 2014, p. 17).

The city is still offering relatively the best social services, infrastructure, education, and economic opportunities compared to other urban areas in Ethiopia. However, these are not always able to meet the needs of the growing urban population in particular in the areas of infrastructure and services, access to jobs and housing. For example, around 70 – 80 percent of the urban inhabitants live in slum areas and only 10 percent of the population of Addis Ababa are connected to the sewerage system (World Bank, 2015b). Furthermore, while poverty in the rural areas of Ethiopia has declined, the number of people living below the poverty line in the urban areas has increased from 33 percent in 1995 to 35 in 2005. For the capital of Ethiopia, this percentage is even higher with around 60 percent (Dorosh et al., 2011, p. 21).

Addis Ababa still remains an attractive migration destination for rural-urban migrants and eighty percent of them move to the city, because of availability of better educational and employment opportunities. Due to the scarcity of jobs, a large part continues their migration to international destinations in the Middle East (World Bank, 2010; Atnafu, Oucho & Zeitlyn, 2014, p. 5; MoLSA, personal communication, 2016).

Another aspect which contributes to the attractiveness of Addis Ababa is the wage differentials between the city and the rural areas. Wages in the formal sector are 2.05 times higher than in the rural areas and wages in the informal sector are estimated to be 2.22 times higher (De Brauw, Mueller & Lee, 2014, p. 36). Additionally, female migrants move to escape from early marriage in the countryside, while seasonal migration is common among young male migrants who move in between the harvesting seasons to the city to diversify their livelihoods (Fransen & Kuschminder, 2009, p. 15). For 42 percent of the migrants in Addis Ababa rural hardship influences their decision to migrate (World Bank, 2010).

State broadcast service is widely accepted as an important institution that supports a country to achieve its national goals and objectives. In Ethiopia, various efforts have been exerted to ensure sustainable inclusive development, democracy, and peace by mobilizing the people to support these processes and mission oriented as well. (ibid).

The broadcasting service is particularly important to elaborate on these objectives and inform the public on important decisions and policies that affect their lives. Broadcasters help people to make informed political decisions and contribute towards increased participation in the development efforts of the country (Locksley G 2008).

Developing countries are laying out the development objectives that could empower them to remove themselves from any types of poverty-related issues. In such manner, the job of broadcasting media is profoundly profitable (ibid).

In Ethiopian context, the government has given due attention to the development of rural areas and provide better treatment for the rural society because of its political base (Abayneh T, 2017) and the society of towns and big regional cities as well as residents of the capital were ignored intentionally or unintentionally (Birhanu M and Kavitha N 2017 and Gashaw T.Nega 2002).

Therefore the government media's role for the urbanization was highly limited and they were unable to bring social as well as behavioral changes of being urbanized which are manifested by sport, music, entertainment, art and culture, fashion, movies, and dramas, etc (ibid).

With different political pressures from the government bodies and lack of proper financial support, defects related to academic and professional experiences, the private media sector is still lagged behind compared with other east African nations (wazema,2018).moreover the print media sector have so many challenges concerning to circulation, product quality, content, and other issues (ibid).

As Shamdin 2005, the total population of Ethiopia was 22.45 million in 1961 where only 2.39 million lived in urban areas, while the remaining 20.05 million lived in rural areas. However, the total population of Ethiopia became 35 million (30.77 million rural and 4.23 million urban) in 1980 and 81.91 million in 2011 (68.66 million in rural and 13.25 million in urban). This rapid increase in urban population relative to the rural population is due to the fact that rural-urban migration has depopulating effects on rural areas and increases the growth rate of the urban population.

In recent years, the rate of rural-urban migration has become alarming as more people drift into urban centers from rural areas. It is against this backdrop that the present study examined the central characteristics of rural-urban migrants and the determinants of rural-urban migration in southern Ethiopia using descriptive and micro econometric modeling (ibid).

CHAPTER THREE

3. DESCRIPTION OF THE STUDY SETTING AND RESEARCH METHODS

3.1. Setting the context of Addis Ababa

Ethiopia is a landlocked nation located in the Eastern part of sub-Saharan Africa. The country is officially recognized as the Federal Democratic Republic of Ethiopia (FDRE) and is encircled by Eritrea, Djibouti, Somalia, Sudan, South Sudan, and Kenya. The capital of Ethiopia, Addis Ababa, is placed in the center of the country and is the location in which this study has been carried out (Central Intelligence Agency, 2016)

Map-1 Map of Addis Ababa (from internet)



According to worldpopulationreview.com, in July 2015, the total population of Addis Ababa was approximated to be more than 4.6 million, which makes Ethiopia one of the most populous cities in Africa. The population has greatly enlarged over the previous decades and is likely to increase in the future at an average raising rate of 2.89 percent a year.

The Ethiopian populace is divided into over 80 diverse socio-cultural groups with almost all having their own languages. Addis Ababa is considered to be the smallest Ethiopia in which all of the ethnic groups, as well as all kinds of religious and political affiliations, exist. The city structure is divided into ten (10) sub-cities /kifle ketemas /so as to provide basic infrastructural and socio-political services for its residents.

3.2. Research Methods

3.2.1. Study Design

The study used a purposive no probability sampling method as a study design to collect both qualitative and quantitative data from primary and secondary sources. This study is embedded in the extensive qualitative research approach, which is most excellently able to confine the individuals'

subjectivities as it is “inductive, with the purpose of describing multiple realities, developing deep understanding, and capturing everyday life and human perspectives” (Trumbull, 2005, p. 101).

Qualitative data were collected from FGD, open-ended questionnaire and In-depth interview whereas quantitative data were collected from close-ended questionnaires. However, considering the limitation of purposive non-probability sampling method in recording changes over time, some questions were designed to approximate the process of changes over time. Therefore, a simple random sampling method is used due to its effectiveness both in time and money.

3.2.2. The primary stage

The first four weeks of the fieldwork phase have been utilized as an exploratory research stage to generate an improved understanding of the study title and background. Occasions were employed to discover settings in Addis Ababa and to turn into familiar through the Ethiopian public and local way of life during informal discussions with employees working at the Addis Ababa City Administration town planning and urban studies researchers and with urban residents.

The discussions that held with professionals and researchers took place in office hours, while discussions with residents took place in the way of different events, for instance in cafés, in shops, through bus journeys, at the same time as pacing during Addis Ababa and etc. The obtained information was applied to get used to the research proposal slightly and to expand obvious notions depended on the actual practice and the current positions.

In addition, the initial endeavors were completed to recognize the major target group of this study, the young rural-urban migrants and elderly residents of Addis Ababa city.

3.2.3. The Secondary Stage

Right through the second study stage, primary and secondary data was gathered from the city administration and academic and research institutions in Addis Ababa. The intention of this stage was to collect appropriate data for the thematic circumstance study. A record of appropriate institutes was organized depended on the results of the study stage. Quite a lot of appointments to these urban and mass media institutions have done, but getting the precise professional, arranging discussions and receiving valuable information confirmed to be very challenging.

3.2.3.1. Primary Data Gathering and Analysis

The first design for the following research stage was to primarily stress on the gathering of primary data based on interviews with mass media and urban affairs experts on the research title. Soon it emerged to be much more challenging than expected to get participants for the arrangement of the real interviews.

The unofficial discussions were not organized at all as they occurred impulsively, but in favor of the proper meetings, a number of issues and queries were arranged as well be passed on to as semi-structured interviews. The last was regarded as most suitable since not a lot was recognized about the real condition in Addis Ababa in particular and in Ethiopia in general related to the study themes and in relation to what sort of information the experts could present.

Primary data was collected from youth migrants and work as lottery sellers, daily laborers, housemaids taxi and mid bus assistants, petty traders in different parts of Addis Ababa city like Zenebework and Ayer Tena, Addis Ketema Awtobis Terra, Kirkos etc and elderly migrants from different parts of Ethiopia and stayed in Addis Ababa for more than three decades. Focus Group Participants (FGP) and other primary sources.

None of the official and unofficial discussions were evidenced. Notes were collected throughout the discussions, which were detailed then. Almost all of the interviews were examined repetitively and a listing of frequently cited conceptions was made similar code was provided to the thoughts every time they come about in the data. The coding procedure was done manually. In the end, constructive data had been coded; the information under each one code was clustered collectively in order to give a general idea of the information per issue.

3.2.3.2. Secondary Data Gathering and Investigation

Bringing jointly secondary data confirmed to be simpler than the gathering of primary data. Statistical information obtained from different documents, research reports and executive policy texts of government agencies were offered on a huge level by the different institutes. Due to the large quantity of data, the documents were first searched rapidly to find out whether they were helpful for the related part of this study. The related documents were tried to interpret carefully. Attractive pieces of evidence (audio, video photo and other written materials) were spotted and copied into documents so as to bring a whole general idea of the helpful secondary data.

The study used both primary and secondary sources to generate appropriate data. On the other hand, secondary data were collected from relevant documents such as books, articles, statistical reports. In addition, important documents from other stakeholders were used as sources of secondary data.

3.2.3.3. Data Collection Instruments

Different data collection instruments such as open-ended and close-ended type survey questionnaires and in-depth interview were used to generate primary data. Focus Group Discussion (FGD), an in-depth interview and distributions and collection of questionnaires, were used to increase the reliability of the data. Data triangulation were done because of its advantage to increase the reliability of data and hence the validity of the study which otherwise could have been affected by limitations of each single data collection instruments.

I. Questionnaire

The survey questionnaires used for this study comprises a set of questions for the impacts of mass media for urbanization. The questionnaires used for this study is categorized into three sections. Section I is about background information (such as sex, age, literacy and marital status) of the respondents. Section II also deals with the nature and impacts of urbanization. The questionnaires were first prepared in English and then translated to Amharic during data collection to make clear for the respondents. They comprise of both close-ended and open-ended questions. A copy of survey questionnaires is attached as the annex of this study as reference.

II. Semi-structured interviews

In order to give freedom to respondents, the interview sessions had to be semi-structured in which the researcher simply show slight directions and adjustments about the questions and it provided respondents the option to increase their previous histories, to recognize further aspects of urban lifestyle and related issues. .previous to the beginning of the intended interviews necessary interview guides had to be organized with questions clustered per issue related to the study themes.

Overall 24 semi-structured interviews were planned to carry out with 12 female and 12 male migrants and elderly residents of Addis Ababa. But half of them have been successful; six male and six females were included. The guides have a number of times been adjusted all the way through the interview procedures based on personal experiences with previous respondents.

All interviews have started with informing the respondents about the research topic, the aim of the study, the confidentiality of their answers and with a short introduction of the researcher. After that, some common questions were provided to the respondents to create friendly condition and then collect necessary information about their personality as to verify their eligibility for this research.

The purpose of the interviews with both kinds of migrants was to get a good understanding of their personal subjectivities and to know their own individual and collective memories related to the urban

culture migration urbanization and mass media. All interviews including with researchers and university professors took place in Amharic, The interviews were conducted in so many places and with different working and environmental conditions depending on the mood respondents.

The interviews have taken between 30 and 70 minutes. They were done by using the phone and audio recorder with informed approval of respondents and notes were collected. The data was transcribed by assessing the notes and listening to the audio records. The records of the interviews were read listened carefully a number of times to acquire the intended message of the data. In order to get necessary patterns of data and their relationship, Nvivo data analyzer was utilized for the coding procedure. As much as possible this research has tried to pass so many corrections; so as to get reliable research output.

III. In-depth Interview (with key informants)

The interview schedule was developed with intentions of getting richer information than what is usually available from surveys. Here, unstructured questions were used to give freedom for respondents to express their ideas by their own words without restriction.

IV. Focus Group Discussion (FGD)

An additional research instrument that was employed by the researcher in the course of data collection was a focus group discussion. Focus groups let deeper assessment of complex issues than other forms of survey research because when people pay attention to others speak; they often produce responses or ideas that did not think before (Bhattacharjee, 2012).

Moreover, it is more suitable when group interactions are able to producing detailed data and new thoughts and illuminating differencing views of respondents (Bloor, et al. 2002). This method primarily employed for assessing migrant-sending family's perception towards child migration (both youth and elderly migrants replied as family decision was one of the cause for urban migration). Besides, used to cross-check data collected through survey questions and from key informant's interview.

Focus group discussion engages a small group of people (typically 6 to 10 people) at single location and having them discuss a happening of interest for a period of 1:30 minutes to 2 hours (Bhattacharjee, 2012).

Similarly, in this research the contributors of focus group discussion were 10 in number i.e. two mass media professionals, two urban sociologists, two municipality professionals, elderly migrants and youth new comers, researcher and town planner each. In addition, the participants in FGD were

selected purposively and carefully as well based on participants' accessibility and relevance to the proposed objectives.

The interviews held with urban researchers and academicians of urban studies in their offices and compound of Addis Ababa and Kotebe Metropolitan Universities and Addis Ababa City Municipality and the discussion was held for 2:30/155 minutes/ hours in the mini-hall of EDRI (Ethiopian Development Research Institute) on Thursday afternoon.

The days were chosen based on the willingness of the participants in the discussion and some of the participants in FGD and key informants from academic and mass media institutions were not volunteer give their names and pictures for the research.

*Some of Focus Group
Discussion (FGD)
Participants*

Photo- Researcher



3.2.3.4. Sampling Techniques

Youth migrants were selected through a Purposive sampling, a non-probability sampling. Purposive sampling, a non-probability sampling technique, is best suited when it is difficult to determine the probability of any given element that would be selected in the sample. It is also an important research tool when the target population is difficult to locate or identify. The study area, Addis Ababa, is clustered into ten sub-cities out of ten five sub-cities(Gulele, Arada, Kirkos, Addis Ketema, and kolfe keranyo) were selected and out of those sub-cities, Shiro Meda, Gojam Berenda and Golla Mikael, populare area Autobis Tera and Zenebe Work areas were selected respectively.

Table 1 Respondents of the Research

Methods of data collection	Data Source	Sampling Techniques	Participants			Data Analysis
			Male	Female	Total	
questionnaire	youth migrants	purposive and simple random sampling	54	36	90/110	quantitatively (descriptive statistics excel)
	elderly residents		31	14	45/60	
FGD	urban sociologists		1	1	2	qualitatively (by narration/ discussion)
	town planning		1		1	
	researchers,		1		1	
	mass media professionals		2		2	
	elderly residents		1		1	
	youth migrants		1		1	
	municipality professionals		2		2	
Key informants interview	urban sociologist,		3	3	6	
	youth migrants	3	3	6		
	elderly residents	3	3	6		
	town planning	1	2	3		
	researchers,	1	2	3		
	mass media professionals,	5	3	8		
	municipality professionals	2	1	3		
Total Number Of Participants In The Study			112	68	180	

3.3. Methods of Data Analysis

The study uses both qualitative and quantitative methods of data analysis to meet its objectives. Qualitative data from open-ended survey questionnaire, Focus Group Discussion (FGD), and In-depth

interviews were analyzed using description, narration as well as crosschecking their validity and reliability with the quantitative data set. Quantitative data analysis was made using Microsoft excel software from the filled-in survey questionnaires.

3.4. Limitation and Challenges of the Study

There are several limitations of this study, particularly,

- The study focuses only on the impacts of mass media on urbanization in Ethiopia with special reference to Addis Ababa.
- The sample sizes are small and it is not representative of either at the national level or for capital and urban areas of regions of Ethiopia because of time and financial constraints.
- Because of the sensitivity of the information required from the respondents, many are reluctant to give a genuine response about the magnitude of migration, urbanization urban culture.
- Most youth migrants in Addis Ababa work as daily laborers, book retailers, shoe shiners, etc... So that they have to get paid for the time they spend with the researcher
- Nevertheless, the thesis used different ways to reduce the impact of limitations.

3.5. Operationalization of key variables

The notions which have been used in this study are operationalized relied on most generally applied explanations, on the existing text and on the study circumstance. Initially, mass media and communication as a theoretical notion is used as a lens to discover rural-urban migration and urban lifestyle. In this study mass media refers to the fundamental structures, such as culture and social relations.

The second notion, young rural-urban migrant, refers to a person aged between 18 and 30 moving from one of the lightly settled rural localities of Ethiopia to Addis Ababa City. The third thought is urban culture and has numerous different aspects which have been recognized by making employ of the ability approach. As such it is essential to state that the focus has not only been on the realized category of the respondents as regards the aspects of urbanization migration, mass media and etc, but also on their free wills to make their own preferences.

Causes of migration – is to refer to the contributing factors that instigate out-migration

Chain migration- refers to the migratory patterns of large groups of people from one country to another, often following in the pathway of family members or of people from a similar cultural background

Impact of migration – positive impacts of migration like remittance, asset development and negative impacts like dependency, rural poverty, economic stress, and so on

Mass Media- any transmission of information that reaches large numbers of people, usually within a short time frame, in a one-to-many communication flow. It can also be referred to as mass communication. The information transmitted could be news, entertainment, advertising or public service announcements.

Migration – is to refer to the migration of people for different purposes such as searching for better living, or continuing their education, etc.

Livelihood – is to refer to the means of living of the rural residents as well as the migrants living in the towns

Urban Culture- any of the behavioral patterns of the various types of cities and urban areas, both past and present.

Urbanity- to the characteristics, personality traits, and viewpoints associated with cities and urban areas. People who can be described as having urbanity are also referred to as citified

The dependent variable was youth rural-urban migration. The independent variables include the socio-economic and demographic characteristics such as age, sex, marital status, family size, income generations and land ownerships; factors for migration like extreme poverty, unemployment, distorted information, mass media exposure, better job opportunities in informal sectors, aspiration for a better lifestyle, influence of preceding migrants etc.

Moreover, respondents were asked to indicate both households and migrants socio-economic and demographic characteristics and to identify the factors of migration by using questions (statements) which contributing to rural-urban migration. In addition, the respondents were asked to reply whether they were encouraged child rural-urban migration or not and state their own reasons based on their responses. Finally, all the responses given for the asked questions were measured based on qualitative narration.

3.7. Reliability and Validity

Sound measurements have to meet the investigations of validity and reliability. Validity refers to the degree to which a test measures what the researcher tangibly wishes to measure. Reliability has to carry out with the accuracy and precision of a measurement process (Kothari, 1990). Hence, different techniques were making use of to assure the validity and reliability of the instruments.

In order to test the reliability of the instruments the researcher administered pilot-test and interview free testing before the actual data collection. The tests were applied on 15 selected non-sample (not to be included in the actual study) urban youth migrants and the participants in the pilot tests were selected by applying simple random technique from three areas; Zenebework, Autobus Terra and Shiro Meda.

More specifically, five questions about the factors of migration were distributed for mass media professionals' urban sociologist and urban researchers, and completed by respondents then structured and checked by applying Nvivo software. The validity of the mechanisms in this research was established based on the suggestion of (Kothari, 1990). He expressed that content validity can be determined by using a panel of persons internal uniformity checking formula.

Then, based on the responses clear instructions were made to avoid ambiguities among questions that asked about migrants' socio-economic and demographic characteristics and the family's perception towards migration to Addis Ababa.

the researcher has made a discussion with a person who has experience of developing questionnaires and undertaking research on mass communication, mass media, urban sociology, urban culture, migration, urban/collective memory/ and urbanization Moreover, comments were given by the advisor of the thesis and additionally different review literatures were referred to ensure the validity of the instruments. Finally, the researcher made modification on some items and adds some new questions based on the suggestions of the advisor, friends and also feedback received during the pilot-testing. Instrumental validity also checked by other tools that employed in the study such as focus group discussions and key informants interview.

3.8. Ethical Considerations

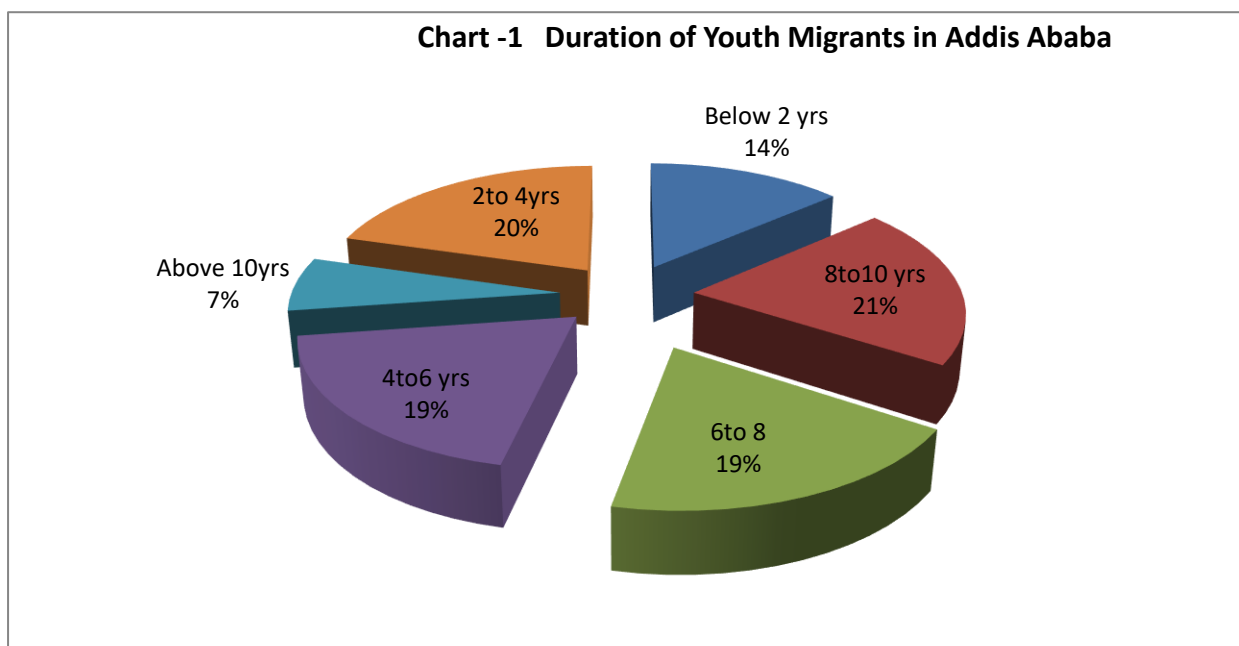
Research ethics deals with how to treat those who participate in the study and how to handle the necessary data after collection (Wanderstoep and Johnston, 2009). Throughout the study work sense of confidentiality and respect for the respondents in all occasions of data collection, analysis and interpretation were given due attention. In addition, the researcher by clarifying the objectives of the study and issues of confidentiality get the permission of the participants in FGDs for recording responses and take photos and collection of audio and video documents.

Moreover ,in order to give credits for cited texts and other documents used for this research, the researcher used different websites to check their reliability and acknowledge their authors and refrain from plagiarism and give necessary corrections and credits for sources.

CHAPTER FOUR

4.1. INTRODUCTION

As the chart below shows that, a number of youth migrants who arrived in Addis Ababa since last ten years is increasing and those who arrived here preferred to struggle with daily urban life. Based on their responses youth migrants' roles so as to encourage migrants to come to the city. Concerning to mass media affect more than half of the elderly migrants didn't have access to listen to the radio or read newspapers so as to come to Addis Ababa. Inversely; youth migrants have access to listen to radio programs from regular MW and FM stations. Both youth and elderly migrants had got pressured with their peers and close relatives who had attachments with cities earlier.



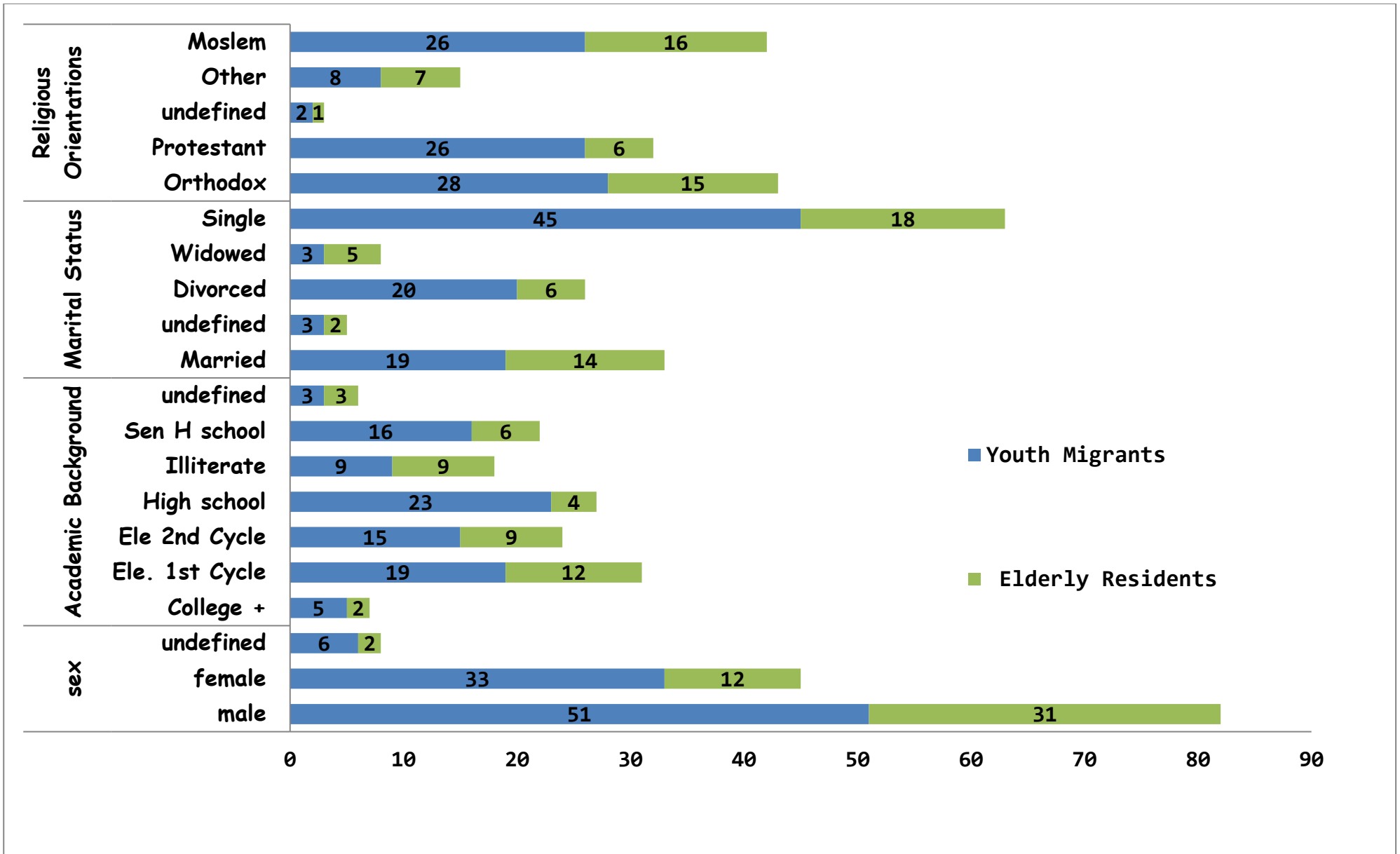
Based on the information indicated on the table, the chain migration and other socio-economic and political factors as the main reason

Todaro's model modified as the neoclassical economic (human capital) theory of migration and proceeds by affirming that migration is based on rational economic calculations and argues that the choice of the person to migrate is frequently a reaction to rural-urban differentials in supposed rather than real income earnings. This theory assumes that the potential migrant selects a location that maximizes expected gains from migration. This was the first explanatory attempt emphasizing that potential migrants should base the decision to move on a rational calculation of differences in expected earnings.

Mabogunje's model constitutes the availability of extended family and strong social bondage among relatively similar society has more chances to create chain migration by explaining migration in

Africa. The model is a creative adaptation of the world systems model in which Mabogunje asserts that rural-urban migration in Africa is controlled by systematic interrelationships of rural-urban control systems, rural-urban regulation instruments, and the optimistic or pessimistic flow of information from different sources concerning to migration. Wage rates and job opportunities emanating from the urban system constitute the pull side of migration, and these determine whether individuals in the pool of potential migrants would migrate or not.

In the relatively modern labor market, in particular, it is now well known that social networks and mainstream media (radio, TV, newspaper and magazines) play an important role in transmitting information about jobs with its threats and opportunities (Topa 2011). Indeed, in a closed network where everyone knows each other, information is shared and thus potential sources of information are quickly shaken down, whereby the network quickly becomes redundant in terms of access to new information. In this case, the migrants have a high probability to decide to leave or stay where they are. In contrast, Granovetter stresses the strength of weak ties involving a secondary ring of acquaintances that have contacts with networks outside the ego's network and, therefore, offer new sources of information about job opportunities and have the probability of getting the cons and pros of migration.



4.2. QUESTIONNAIRE ANALYSIS

4.2.1. Aspiration: All roads bring to Addis

As elderly respondents told they started to live with their relative for the few days/weeks or months until they start to work where ever they got as a job. As far as they were strangers for Addis Ababa city they have preferred to remain in villages nearby their workplaces.

Elderly men quickly accustomed to their jobs and most of them didn't choose the job as far as they have no academic/professional certificates or prior pieces of training directly related to their actual job (the fact was that there were no jobs to be selected for the last decades as of today). Like elderly men, youth migrants are also trying/have tried/ to work all what they get easily and they have more likely to get labor job in the cities mainly in Addis Ababa.

Some of the youth informants came here in Addis to start their own small business like retail trade while the rest desired to be employed as guards, taxi assistants, mason building and carpentry workers, and housemaids. Of those who are doing as housemaid have desire to go to the Middle East and some of them has tried it but failed. In order to have a better future and help parents and family who reside in rural villages of Ethiopia.

Both of them youth and elderly migrants in one way or the other did have different kinds of previous information about Addis Ababa when they wherein their rural villages.

For elderly residents, the Italian invasion and the modernization projects of Haile Selassie I, Ethio-Somali War, the Development Through Cooperation Campaign and followed by 1974s revolution and the civil wars held for about two decades were significant reasons and sources of information to know and think about migrating to Addis Ababa .In addition to this, their close friends and relatives were forced/convinced them to move to Addis Ababa and they brought /advice them to come while they visit their families and relatives who reside in remote rural areas of Ethiopia.

Both of them, youth and elderly migrants had experiences to visit /to live in other small towns of Ethiopia before they come to Addis Ababa, Wolayta Sodo Wolkite Jinka Addigrat, Mekele, Jimma, Gonder, Debretabor,Asmara, Bahrdar ,Finote Selam Motta were some examples.

Their causes to visit the nearby towns are/were getting government service, access to the market, need for medical assistance, getting education, mainly secondary and high school had created chances to be in those small towns and experience the ways of life in the township for short or longer period of time

There is evidence that many migrants follow a step migration pattern, first migrating to the nearest small towns and later on to the cities to a larger urban areas and Addis Ababa. However, the distance migrated generally increases with the level of education with the most educated migrants often being drawn to the regional capital city and the metro.

According to informants of this research, in rural areas of Ethiopia, still, now radio is considered to be a precious asset and the right to have and use it is upon men. Children may have the opportunity to listen to messages from the radio while their fathers let it play on.

Information that is spread by using mass media mainly radio also has its own role to create awareness /mental pictures about urban life on rural youth and aspires them to come to the cities because it was attractive radio personality (melody and diversity of voices).

In practice, migrants' the most important sources of information are informal channels such as visits to urban areas, stories of relatives and friends, etc. Attending on social, cultural and familiar activities like funerals weddings holiday celebrations etc were also reasons for sources of information about urban life and its benefits. Also, information depends on the distance from the urban area and the opportunities for higher education.

Responsibility of helping family especially parents that come because of extreme rural poverty and decline of agricultural products, the repeated drought, and famine as well as the availability of extended family and lack (shortage) of agricultural land and the absence of non-agricultural job opportunities also the reason of youth migration. Elderly migrants had also come to Addis Ababa because they had desires to get a government job and secure their economic independence and then to help their family.

National military services, armed struggle and socio-political systems like villagization programs of the Derg regime and campaigns of literacy were also reasons of elderly residents to migrate to Addis Ababa.

Regarding the economic characteristics of youth migrants, they seem poor, neglected and landless. Therefore greater the difference in economic opportunities between rural and urban areas, the greater will be the rural-to-urban movement. Economic reasons include push factors in the rural areas and pull factors of urban areas and migrating flows are directly related to the size of populations at origin and destination, including effects of push and pull factors in both areas, and inversely related to distance.

As different documents elaborated that, factors that determine why a person migrates are related to the place of residence from where migration starts, also known as the origin, and the place of a new settlement, or where migration ends either completely or temporarily. Both of the migrants, elderly

residents had already decided their villages, but the youth live where they work and get their peers from similar rural settings.

For instance, Todaro's analysis (1976) was similar to elderly and youth migrants of Addis Ababa and it disclosed that where income levels are believed as separate variables, migration is helpfully related to urban and harmfully related to rural incomes and where rural-urban disparities are taken together as a single variable, there is a positive correlation between migration rate and urbanization.

In addition to the above primary economic motives, other causes of migration have been suggested:

- to improve their education or skill level;
- to escape social and cultural imprisonment inhomogeneous rural areas; like child marriage and abduction etc
- to escape from rural violence and political instability;
- to join family and friends (Todaro, 1976); and
- to search for better entertainment or "bright city lights, including being brainwashed by mass media" however, a few studies support this last hypothesis (Findley, 1977).

The unfavorable attributes operating at a location are the push factors, which force or compel a person to move away. Typically, the causes are economic, socio-political and ecological; these factors relate to the labor market of a place, the employment situation and the overall state of the economy.

Encouraging economic circumstances at the destination – the hope of higher earnings, better job opportunities and hopes and desires for wealth formation – and the aspiration to break out the domestic social and political circumstances of their village can draw migrants to their destination.

Push factors are unemployment or lack of employment opportunities, rural poverty, unsustainable livelihood, political instability, safety and security concerns (ethnic, religious, racial or cultural persecution), conflicts or threat of a conflict, slavery or bonded labor, inadequate or limited urban services and infrastructure (including healthcare, education, utilities, transport and water climate change (including extreme weather events), crop failure and scarcity of food (ibid).

Pull factors include family reunification, independence and freedom, integration and social cohesion, food security, affordable and accessible urban services (including healthcare, education, utilities, and transport), ecological factors, these include environmental factors, such as climate change and the availability of natural resources, that cause individuals to migrate in search of more favorable ecological conditions. Job opportunities, better income, and prospects for wealth creation, industrial innovation and technical know-how for a new industry, the pursuit of specialized education, sociopolitical causes can be pull factors.

These include family conflicts and unification; family reunification, independence and freedom, integration and social cohesion, food security, affordable and accessible urban services (including healthcare, education, utilities, and transport), ecological factors, these include environmental factors,

such as climate change and the availability of natural resources, that cause individuals to migrate in search of more favorable ecological conditions abundance of natural resources and minerals (e.g. Water, oil, uranium), favorable climate(ibid).

According to youth migrants of Addis Ababa, getting some kind of reliable job is ultimate point of success. *'As far as you work whatsoever job you get to earn money, you can get what so ever you need with your money in Addis Ababa'* said one of the respondents who works as house maid

This sometimes tumultuous aspect of rural and small-town migration has again raised the issue of resident retention, and whether quality of life and the attractiveness (or pull) of the rural community is stronger than any dissatisfaction (or push) with respect to the limited range of local employment, shopping, or services (Brown and Wardwell, 1980).

In contrast to the early from 1970s-1990s, when the severe civil war in Ethiopia pushed numerous rural Ethiopians outward, migration has increased as peasants in the rural areas struggle to reconcile livelihood degradation and extreme rural impoverishment not to mention oppressive political conditions.

To cope with the incidence of extreme rural poverty coupled with a desire to loosen production constraints, rural households in Ethiopia have therefore experienced widespread migration and remittances.

In this day, migration is reworking the socioeconomic structures of the agricultural and pastoral economy in Ethiopia. The rural-urban migrants often retain particularly close ties with their village through frequent visits and remittances of cash and gifts. Despite the growing rate of expatriation, families are still tied closely with their migrant communities and urban migrants' returning for public holidays is still habitual in Ethiopia.

Due to economic and political transitions, migration out of agriculture has long been a significant feature of life in rural Ethiopia. The factors influencing the family's migration decision and so that the development impacts migration has on source communities is however quite complex and debatable following the advent of a large scale of economic and non-economic precipitates. The decision to migrate is rational and made at the family level aimed to diversify income streams through various means.

Some youth and elderly migrants have been forced by their relatives and family to leave their rural villages in any cost if they have relatively bad behavior while the decent share/inherit some parcel of land and marry a wife and live there a modest life.

ወይ ውጥጥርና ስደድው አሊያ ወደ አዲስ አበባ ሂዶ እንደፈለገ ይሁን እንጂ አንዱን ገድሎ ደም ያቃባሃል እኛንም ጨምሮ ችግር ይከተናል ይላሉ ጭምቶቹ እዚያው ተድረው መሬት ይዘው እንዲኖሩ ይደረጋሉ

Both elderly residents and youth migrants have constructed/still trying to construct strong attachments with their rural relatives whether they are nearest or furthest blood relations. They make phone contacts and meet them physically with holiday celebrations and sometimes attend funerals.

Such kinds of happenings could be good opportunities to exchange ideas for rural to urban migrations. The rural and urban contacts and availability of opportunities may also affect the decision to migrate. The concentration of a migrant pool from the same origin in the same areas of the end may be one of the major factors facilitating migration (Mora and Taylor, 2005).

As a result, those who move from the same village or region tend to cluster in the same relatively nearby neighborhood (usually squatter settlements), and hence those who share a common past (memory) and culture form their communities of rural origin in the city/ some years before Cherkos and American Gibi were acting as hubs and now a days, Zenebework, Lomi Meda, Burayu, Merkato, nearby Bus terminals/.

This kind of community existence based on common origin and culture is extended through networks in the city. Even those who moved to the city without any education, skills, or capital experienced social mobility and urban lifestyle by using their networks. And the migrant community acts as a means of granting an identity to the migrant in the cosmopolitan atmosphere of the city.

It is likely to disagree that people who reside in and around Addis Ababa have to get in touch with electric energy, transportation, medical services, education centers and job opportunities to mention just a few among others. The high deficiency of these and other services in rural areas encourage people to portray life in urban areas as somewhat better as could be understood from the dialogues carried out with youth and elderly migrants.

Most of respondents who work in media have not reached an agreement concerning to the role of media on migration of youth to urban centers. Some of them have said that mass media portrays urban life as joyful and heaven on the earth. Media including movies, music videos and newspaper articles characterize as all successful people in all aspects including education and wealth have to get themselves in cities especially in Addis Ababa. And they preach systematically youth at the same time everybody who wants to be rich and successful has to start urban life mainly in Addis Ababa.

As FGD participants, media institutions established with the intention of serving regional governments fill their precious air time with music and dramas centered in Addis Ababa and some other regional cities. The air time of most FM radios is filled with tirelessly talking about Hollywood celebrities and European football issues, dressings, their bad and good deeds, their daily meal Etc.

According to them they have done nothing or given little coverage for the agricultural and pastoralist community life and good opportunities that might bring miracles to them and their country. And these media convince/persuade rural youth to come to Addis Ababa or make the youth to dream Addis Ababa as the one and only gateway to a successful life.

On the other hand, the rest of the media professionals argue as Ethiopia has no city that the media talk of with all its efforts. The reasons for migration from rural to urban are mainly socio-cultural and economic. Ethiopian cities have nothings to be presented in an exaggerated manner by media and it is possible to see so many migrant youths here in Addis who sell lottery tickets, retail books, and clean shoes and do any labor works. These youth come here because of the pressure from their family and other relatives and mainly poverty.

In fact; the behavior of Addis Ababa city by itself gives the opportunity for rural migrants to live as they like, wherever they go they get some places to sleep on/in needed even on the street and start life and make a living without any cultural and religious references.

The others also said that in order to do something (programs, shows and news) on urbanization, related to mass media, the journalists have to know the concept of “what urbanization mean” And as everybody understands, most of the journalists have come here in one way or another from rural backgrounds/areas.

For most of journalists who work in media /especially government media institutions, like other urban migrants, being here in Addis Ababa is the end of their success and they get what so ever they need from the city and start to feel comfortable and they will not try to change existing condition. Some of them have experienced lifestyles while they were out of Ethiopia for short and relatively longer times.

i. Collective Memories in Addis Ababa

In this view, those people who have traveled to urban settings sometime in their lifetime and have moved back to rural areas and those who have never moved share understandings through numerous systems. Elderly migrants and residents remember Ethiopian radio, Bistrate Wongel (evangelical), the Voice of America (VOA),DeutscheWelle (DW), from Berlin, Dimtsi woyane radio programs.

Concerning to Newspapers, barissa/Affan Oromo With Sabean alphabets/አዲስ ዘመን/New Era/የዛሬይቱ ኢትዮጵያ /Ethiopia today,/newspaper of Ethiopian military/ታጠቅ/ፖሊስና እርምጃው/police and its measures/ were there. Articles entitled to አንድ ጥያቄ አለኝ produced by Paulos Gnogno were very entertaining.

The others also remember the suspense of daily radio news/news file/ from Getachew Hailemaryam, Alemneh Wasse, Daryos Modi about the Iraq Kuwait war at the beginning of the 1990s ,120 ታላቁ

ፊልም/feature film/ ዳንጋ/afan oromo/ ቀዳም ምሳና/Tigrigna/ television programs were so exciting. ከሳይንስ ማህደር የአሁኑ/የቅዳሜ መዝናኛ/science and weekend infotainment programs/ aired by Ethiopian radio had many audiences throughout Ethiopia.

As one of the informants, they read Tatek and Ethiopian Herald newspapers while they were in garrison camps and listen to Ethiopian radio translated Russian fictions were fairly available in 1970 and 1980s during they were in camps and war fronts wherever in Ethiopia. Interestingly they wait until the radio fiction narration program entitled with ከመጻሕፍት አለም and music dedication to loved ones.

According to elderly migrants, living with different people, languages religion, nationality, being a member of army march band, having nationalist feelings during the Derg era, the approach and parental treatment of comrades (for those who were members of Ethiopian defense force), seeing Addis Ababa from Entoto hill and from defense helicopter 10th Revolution Celebration from Meskel Square, being a student and seeing the gate of AAU Main campus, the millennium celebration were their unforgettable and good collective memories of elderly migrants.

Inversely most of the elderly migrants were eye witnesses or participants and victims of the coup attempt of 1960 ,the 1974 revolution and related happenings, the students riot, Development Through Cooperation Campaign, the era of Red Terror and related consequences that brought bloodsheds of Addis Ababa and the rest of Ethiopia, May 28, 1991's EPRDF entry to Addis Ababa, the separation of Eritrea from Ethiopia and the Explosion of Beklobet, Ethiopians mass eviction from Asmara, the massacre of Anwar Mosque, the Ethio-Eritrean war and the mass displacement of Eritreans from Addis Ababa and other cities, the process, event and the aftermath of election 2005, Ethiopians massacre/slaughtering by ISIS in Libya and the feeling that was created in Addis Ababa .

Most of respondents(youth and elderly) are looking at closely for current socio political happenings of Ethiopia;elderlies use radio,TV,newspaper by using mainstream and social media especially facebook.

4.2.2. Colors of Addis Ababa- Being Urbanized

As FGD participants stated that sense of insecurity and fear generates more exclusion. Cities thus need to take a proactive role in allaying the fears and prejudices that may be fuelled by national and mainstream media. When there is limited social interaction between the majority native population of the urban areas and minority migrant groups, members of the ethnic or native majority often base their views and arguments regarding immigrants on daily news flows from the media, which can play an important role in the production and solidification of a prejudiced discourse on migrants and ethnic

minorities. Such kinds of prejudiced media discourses normalize harassments and exploitations of urban migrants and create legalization of marginalization in every aspect.

As works of literature said, there are at least three ways of defining the concept of marginalization in migration. First, marginalization can be defined as an involuntary exclusion from participation in one or more spheres of life. This definition focuses on the involuntary exclusion of an individual from participating in society. Second, according to Kuitenbrouwer (1973), it can be referred to as a state of relative deprivation characterized by poor housing conditions, lack of opportunity for education, poor health conditions and limited chances to improve income and employment opportunities.

The third form of marginalization the general public holds the view that migrant workers are stupid and ignorant, and should be blamed for their misfortunes (Davin, 2000). Thus, it is not uncommon for migrant workers to experience unpleasant social encounters such as verbal disrespect, deliberate avoidance or being looked down upon by the urban residents (Guo, 2004). Indeed, the hostility displayed by local residents has hurt migrant workers' selfhood and self-respect (Guo, 2004), and has widened the social gap between migrant workers and local residents.

Although migrant workers play an indispensable role in economic growth in Ethiopia, they are frequently portrayed negatively in the media. They are knowingly or unknowingly perceived as a threat to social stability and are often linked to the increase in crime rates in the cities. They are also perceived as competing with unemployed urban residents who have been laid off from the state/government-provided services like health and public school etc which is the manifestation of marginalization and can be conceptualized as a process of excluding an individual migrant from participation in some areas of social life that are viewed as essential in a given society.

Urban sociologists for this research stressed on those definitions; the importance of examining the underlying processes leading to marginalization of a particular migrant population and have provided the authors with a framework to analyse the experiences of marginalization among migrant workers in urban Ethiopia.

According to one of the informants who worked as a housemaid for the last four years,

'Rural youth migrants are tools of mockery for urban youth and children. They (urbanites) always insult us consider us as silly and wild. Young urban married women are always suspicious of their housemaid if she thought as the maid has attractive facial and physical appearances. Some of them undermine rural migrants; they think rural youth as useless, backward, ignorant, uncivilized, and uneducated needy and criminals, greedy, and burdens for the society etc. Sometimes I observe that high school/college girls feel discomfort while we share seats in buses or taxi. Boys and girls are not happy to go with us somewhere like shops etc.'

The other informant who is working as daily laborer told *“young urban boys try to cheat us and reduce the payments after we accomplished agreed jobs. Most of the times they consider us like machines that do not need rest.”*

Previously stated maid also said *‘inversely there are so many people who do not forget their past and treat a human being as human, she says. My first employer was so smart and generous as well. She respects everyone without any form of discrimination.’*

Most of the youth migrants who involved in this research are not satisfied because they have to manage their daily activities so as to survive in Addis Ababa. Nowadays living condition in a city is highly in need of many amounts of money and in order to get that the youth migrants have to work tirelessly and this makes them exhausted and compete with other migrant and urbanite youth.

Inversely some of respondents have satisfied; because they have got better opportunities so as to attend their education, live in relatively clean homes and getting clean water, electricity as well as started (experienced) deciding on one's private life.

This research, however, indicates that the living condition of elderly and youth on a whole is not satisfactory. Most of the respondents of this research live with poor living conditions in kebele houses in the center of the city.

Inversely some of elderly migrants told the researcher that they have better health social and financial satisfaction because of already established relatively stable life, good health facilities due to advanced hospitals and other urbanized sectors for reemployment/running their own business/ and some source of earning money /having rented houses and remittances from children live and work abroad/.

In addition to this, the expansion of the city of Addis Ababa by itself has brought the opportunity elderly migrants to be members of middle-income society .Their villages like Kotebe Ayertena Shiromeda etc were considered outskirts of Addis Ababa 10or 15 years before .Now those villages have already become center and brought income sources for the elderly residents.

Some of elderly informants had outlined cultural sorrowfulness as the skill of the migrated person - or cluster - ensuing from loss of psycho-social structures, cultural values and character: the person – or group - continues to evaluate within the past, is visited by paranormal forces from the earlier period whereas asleep or awake, be ill with feelings of remorse.

Over abandoning culture of birth place, feels pain if reminiscences of the past begin to fade, but finds constant images of the past (including traumatic images) intruding into daily life, yearns to complete obligations to the dead, and feels stricken by anxieties, morbid thoughts, and anger that ruin the capability to get on with everyday life and the appearance of such unhappiness is influenced by several causes, among which are social, cultural and economic.

One of the respondents said about being urbanite in Addis Ababa as *ራስህን ከተማ ነኝ ለማለት የከተማው አሳዳሪዎች በነጻነት ሊመዘገቡህ ይገባል በነጻነት ለመመዘገብ ደግሞ በነጻነት የምትኖርበት የራስህ ቤት ያስፈልግሃል* 'to be urbanite you need to be get registered by city administrators, to be administered you need to have your own home in your name/you have to be home owner'.

The rural community in those urban villages (Zenebework etc) makes migrants feel like a villager, "You cannot break up with the rural community. I cannot break up with them, so I cannot say, 'I have become a true urbanite.'"

According to youth migrants also preferred to listen to FM radio stations transmitted from Addis Ababa. Most of them have little or no reading habit because their lifestyle cannot allow doing so.

According to migrating individuals came from numerous socio cultural backgrounds, with already formed cultural identities. It is influenced by various factors both during and after the migration process, and cultural loss is a potential inherent consequence in people who have migrated.

An increase in ethnic density may improve the social support and the adjustment of some individuals who have migrated, yet increase distress in others, in particular, if there is a cultural conflict among the individual and their original cultures. And written documents indicate the importance of ethnic and cultural congruity, interaction patterns and cultural identity in the genesis and maintenance of mental distress in migrants.

Moreover, a feeling of isolation may happen if the cultural and social behaviors of an individual diverge from those of the neighboring population, whereas a feeling of belonging leans to occur if the individual and encompassing populations have similar cultural and social characteristics.

Those migrants who experienced economic betterment and wanted to integrate into the urban middle classes without breaking their ties with their kin and villagers felt the need to prove to other migrants that they were not changed. They emphasized their adaptations to the urban context when they were with urbanites; and to the rural context when they were with rural settings.

The cost of living was the most frequently cited challenge of life in the town by both youth and elderly migrants. The high price of basic accommodation was a primary concern for both those who were currently paying rent and for those who were staying free of charge in their homes

The FGD participants believed that, media is capable to normalize or to correct human manners by creating or promoting behavioral copies. They can be recommended for social, gender, or age groups or generally suggested as fashionable, modern, or necessary.

The scholars stress that in some cases cinema and sports celebrities and famous television personalities happen to the standard of the buyer and behavioral thoughts, models for reproduction because of the admiration or value to them from the mass consumers. After that such media superstars easily offer behavioral forms and social transformations as being regarded as specialists.

For instance, Barber and Axinn (2004) assert that the mass media influence the transformation of the behavioral forms and social and psychological attitudes and direct to social transformations. Their study is found on the ancestors' studies' data where the power of the mass media on social and family attitudes is very understandable. Investigating the powers of constructing behavioral forms, the intellectuals disagree that the mass media as an autonomous means of social changes, particularly in the rural settlements, on the one hand, offers information and, on the other hand, coerces the identities of residents, endeavoring on the structural and ideational stages of changing course.

The mass media may raise or adjust the amount of information quality and distribute identification by the media representations and powers. An additional dimension of setting models of manners might be the encouragement of the way of life or behavioral customs.

Gray, Amos, and Currie (1997) investigate the power of the media fashion, entertainment and sports images on the young consumer. Especially, the focal point of research is based upon the commercials (advertisements) of smoking and alcohol use in the youth and adolescence and style magazines. By providing the modes of power on the youth by shaping diverse mythologies of smoking and dressing, the scholars widen the theoretical and methodological system of investigating the media images influence/positively or negatively/ the youth.

The mass media professionals asserted to the fact that in contemporary times the creation of self-identity and personal image are created from the thoughts to use and from the way of life to purchase and chase a consumer tendency. Consuming culture has been founded by branding the manufactured goods and services and by forming the attachments between brands and different media images.

Studying the relationship between the newspaper readership, radio listenership, and socio-political and economic position, the intellectuals argue that the position of the media foundation where the information has been obtained plays also a significant role in creating cultural choices and daily activities. Reading newspapers as a form of socio-cultural consumption and one of the appearances of personal choices and lifestyle arranges the communication affairs among the reader/audience and the others. Additionally, it offers the information substitution: the reader by arguing some issues or news implies his/her information consciousness and social and economic status.

According to mass media experts, mass media can have irreplaceable role to create awareness that helps to have intended urban culture/urbanity. It is the relation of simplicity to have a connection with

neighboring towns regions and countries. It is being closest to all issues related to novelty which is coming to our selves.

For instance a century before people live in a sparse manner; now a day's living closely/densely is becoming a must. Scarcity of land and other natural resources forced today's society to follow vertical construction and lifestyles. A horizontal form of life is also becoming history in today's urban centers. In doing so the media has to create mental pictures for its audience the cons and pros of horizontal construction and settlements, the benefits of natural resource protection, importance of tolerance, knowing rights and duties while living with neighbors.

As it have stated before urbanization is being close to issues, it is possible to say Ethiopian mass media has done nothing to do so. The media had to be closely attached to both rural and urban living conditions and present them to the rest of the society so as to create connection, learn one from the other and expose defects related to urban management bodies and show job opportunities for rural youth with in rural settings and conditions.

For example; Addis Ababa city municipal service sector is trying to bring urban sanitation, it costs lots of finance, human force, time and etc. The city is already there the structure of city Service has established; but the media didn't and is not working to connect them; the existing physical city (roads, manholes etc), the city management structure and the residents.

Based on continuous lifetime experiences, to bring urbanization, what media has to do is serving the truth, showing better way of thinking to all urban and rural society, approaching to people who is in extreme poverty, bring programs with serious issues with aesthetic value, as far as urbanization is accommodation inclusion and entertaining diversity with all aspects .

The mass media has to include all of the society without any form of discrimination, doing intensively so as to bring peaceful urban culture that is highly related to nutrition sanitation environmental protection ,rule of law and prevalence of peace and security, fairness and equity (based on gender sociopolitical and economic status) try to bring national pride and the feeling of patriotism with their programs and they have to work on protection of manmade and natural heritages so as to keep /transfer collective memories for the next urban generation is expected from current Ethiopian mass media institutions.

As far as they were residing in rural villages of Ethiopia, most of the elderly residents had no skills when they reached Addis Ababa and the available jobs to them were most of the time labor intensive and have no technical sophistication. Step by step, they have acquired different skills and professions what they have today because of the opportunities they got from the socio-political and economic structure of the country. They had to work whatever they got without any prior training.

Based on the information obtained from them, migrants learn those skills by being assistants with repeated trial and error. In doing so both elderly residents and youth migrants created behavioral and attitudinal changes on society by breaking cultural barriers on the traditional division of labor among women and men (one of my male informants was a chief cooker in KCTE ,and the other one became female bus ticket seller then bus driver).

Both youth and elderly migrants believed that, in the process of urbanization and living in Addis Ababa, standard language, accents, and dialects affect each other more deeply than usual. ‘The most prestigious variant within a language, standard language, is accepted as “the most correct”, “the most beautiful” form of language; and it makes the dialects regarded as “rough”, “broken”, “ugly” etc. Approach to it spreads to the areas of accents and dialects and causes the local dialects to lose their initial feature on one hand, but it is nourished from the dialects on the other. Such kinds of differences create gaps b/n native urban society and newly arrived migrants and may create animosity.

Some of the respondents told the researcher that, their way of speaking Amharic created some kind of barrier because urban youth and children mock at them while they speak. Moreover, the meanings of some words sometimes need translators and second language acquisition affected them highly. As to the respondents, urbanite children and youth of Addis Ababa consider themselves as standard setters of Amharic, which is perfect and correct for Addis Ababa city.

A major barrier for the rural people in Ethiopia is that of language. In most urban areas of Ethiopia, the local languages have the tendency to be largely replaced by Amharic or English in oral and written competences.

Most of the youth migrants had to face many challenges related to getting equal opportunity, provisions of social services given by government sectors/like health services/and they didn’t get jobs in Addis Ababa as they expected.

Similarly Elderly residents also faced challenges 4 or 5 decades before like today’s youth. Absence of expected job and lack of social service were the most challenging issues because of the socio political conditions of the then Ethiopia made their living so difficult.

Youth Migrants also lack other types of security in urban areas. They told the researcher that they were severely sick because of food contamination and absence of hygiene and sanitation that comes as a result of their living and working conditions. Almost all, migrants are not made to feel at home in the city, and they are not happy with all what they observe in Addis Ababa.

According to urban sociologists, major social and psychological phenomenon in Addis Ababa is that everyone seeks to gain his/her superiority from/on the city everything is filled with competition. Then, in regard to the social situation of the destination city, large scale migration is likely to result in ethnic

conflicts. This is a phenomenon which is evidently observed in Addis Ababa (the cases of Burayu and Bole Arabsa cobblestone production sites were visible examples).

According to informants, hasty generalization is harming them, some people who regularly reside in Addis Ababa think that youth migrants who solely travel to urban areas with the evil intention of robbery considering it to be easy money.

Out of those who travel with a good intention (to work and to be changed) to Addis Ababa may face misfortune in terms of finding an appropriate occupation and faced with the need to live in the expensive life of the city, find crime an easy way out of this.

Moreover, despite the controversy over the way crime statistics were calculated for migrants as a group, it has been reported in the media and both youth and elderly migrants believe that migrant crimes accounted for the high share of the total crimes in Addis Ababa especially in the outskirts of the city and newly built resident areas.

During the in-depth interview session, the urban sociologist recalls this as the negative impact of mass media on society (in which the media create social division within the same community).

....ታሰታውስ ከሆነ የኢ/ያ ብሄራዊ ቡድን ለ31ኛው የአፍሪካ ዋንጫ አለፈ ተብሎ አብዮት አደባባይ ባለው ስክሪን ግጥሚያዎቹ ሲተላለፉ ቦሌ አካባቢ ነበሩ በተባሉ የአልቫባብ አባላት ህዝቡ ላይ ቦንብ ሊያፈነዱ ነበር የሚለው ጉዳይ ሚዲያውን ይዞት ነበር።ይህንን መሰረት በማድረግ እኔ በምኖርበት ሰፈር(ቦሌ ሚካኤል አካባቢ) ያሉ ሶማሊዎችን (የኢ/ያና የሶማሊያ ተወላጆችን) ህዝቡ በተለይም ካድሬው ቁም ስቅላቸውን ሲያሳዩቸው ነበር

የሆነ የአዲስ አበባ ሰፈር ውስጥ ከሆነ ቦታ የመጡ የሆኑ ሰዎች ወንጀል ከሰሩ(ሰርተዋል ተብሎ ከተወራ) ከዛ አካባቢ መጡ የተባሉ ቤትና መታወቂያ የሌላቸውን ሰዎች ያለምንም ማስረጃና ስልጣን ሲያዋክባቸው ማየት የተለመደ ነው ሚዲያው በተለይም ራዲዮ ጣቢያዎቹ ይህንን ድርጊት በማባባስ ጉልህ አስተዋጽኦ አላቸው

One of youth migrant in this research told as he was imprisoned for nothing for two weeks without charge because he has no residential ID cards. He believed that the sayings like *ህብረተሰቡ ራሱን ከጸገረ ልውጦችና ከመጤዎች እንዲጠብቅ* literally the society has to keep itself from strangers brings discomfort and creates a way for the prevalence of discrimination among citizens. For such kinds of happenings the mass media mainly radio and television has its own impacts.

If the intended job opportunities become unavailable migrant people mainly female and handicapped shift to begging sector as means of survival and recent observations from the city of Addis Ababa has of the significant increase in the number of beggars on streets.

Both youth migrants and elderly residents believed that these people who flock to the city from different surrounding areas to earn whatever income they can. The impact of this is that the overall society gets polluted and even people who are trying to work hard to make the tasks meet are attracted towards this “flourishing” social evil of beggary and prostitution.

It has been seen that rural urban migration has a significant impact on the social and cultural dimensions of the destination. Travelling from the rural to urban areas, it is safe to assume that the individual is untrained and unskilled as compared to those living in the urban areas of the country.

In the mindsets of many urbanites in Addis Ababa who were born and grown in Addis Ababa feel privileged by their urban upbringing and thus perceive themselves as fundamentally superior to average countrymen (rural migrants and other Ethiopians who live out of Addis Ababa) the common images of rural-to-urban migrants are that they are poor, dirty, ignorant, greedy, irresponsible, and prone to violence and crime.

Although urbanites enjoy the benefits from the cheap labor services provided by migrants typically in undesirable occupations, such as babysitting, housekeeping, and the handling of dead bodies, sewage, and construction, they tend not to treat or perceive migrant workers as equal, are not interested in understanding migrants’.

As one of my informant, countryside upbringing in many urbanites’ perceptions, it is very difficult for rural-to-urban migrants to make friends with local urban residents. Not surprisingly, as a result, many migrants do not have many friends in big cities except knowing some fellow from their birth places, otherwise the migrants has to be moody and sociable or have to invest their money with urbanites.

Such actual social isolation from mainstream networks likely provokes a sense of lost social connections that most migrants enjoy in their communal/rural social/ lives at home villages prior to moving to big cities.

As FGD participants stated that, making friends with urban residents outside the migrant community is important because it would be a strong signal of social integration and assimilation into the host urban community deemed as more powerful and socioeconomically more resourceful by both migrants and urbanites.

The depressing perceptions held by urbanites and migrants toward each other, the consequent hostility and mistrust between the two, and a persistently segregated economy and labor market for migrants, jointly work their way to pose a real challenge for migrants to socialize with urbanites on a friendly and equal footing in Addis Ababa and other regional cities.

The informal sector includes a wide variety of economic activities in the urban economy, from begging and hawking on streets to self-employment and employment in family firms, and from legal to illegal activities, typically with simple, labor-intensive technology.

Although it can be categorized as typical informal sector jobs commonly observed in large cities in developing countries of Africa, at the margin the informal sector overlaps with the formal sector, making a distinction between them difficult. Preferred as typical informal sector jobs were construction work, service sector work such as sidewalk vending shoe cleaning, carrying bags (loading and unloading freights around taxi stations) and working as a dish washer, cleaner/janitor, and waiter/waitress in common restaurants, working as a messenger in offices and super markets and job-seekers.

Since they usually work in groups based on their “*native place identity*,” it is often a requirement to have connections with someone already working in the subsector in order to secure a job. Such service subsector jobs as sidewalk vending and operating a shop in the market place are free-entry labor markets in the sense that no formal qualifications are required at all. Most of the time youth migrants could get training by doing and being assistants for their seniors in construction sites and taxi stations (their seniors might not be well trained for the job).

As FGD participants stressed that, apart from its negative consequences, migrating to urban setting by itself give its own opportunities so as to improve the academic status, to change lifestyles, to socialize with different people with extremely diverse attitude, culture, and lifestyle and make people modern in all aspects. Understanding others, saving and wise use of money and time management, competitions and efforts to be richer, struggle to acquire more power, becoming tolerant and developing multiple behaviors and personality in which most of the times leads to conflicts with themselves and others are understood while living in urban settings

One of young migrants explained, lack of consideration and understanding from management inadequate rest due to overtime no chance to take up an additional part-time job no opportunity to move to a higher paid job, unfairly treatment by the management, feeling financially insecure, work procedures and duties are too complicated work pace is set at a high level working hours are too long heavy and repetitive work makes rural migrants feel exhausted.

Delay of payment, lack of social security, no choice in meals and poor nutrition feel bored and monotonous about the repetitive work which makes them feel tired inadequate protection against industrial and construction hazards are challenges of rural migrants.

According to mass media professionals, serving the truth, showing better way of thinking to all urban and rural society, approaching to people who is in extreme poverty, bring programs with serious issues with aesthetic value, as far as urbanization is accommodation .They have to include all of the

society without any form of discrimination, doing intensively so as to bring urban culture that is highly related to nutrition sanitation environmental protection ,rule of law and prevalence of peace and security, try to bring national pride and the feeling of patriotism with their programs and they have to work on protection of manmade and natural heritages so as to keep /transfer collective memories for the next urban society is expected from current Ethiopian mass media institutions.

Directly or indirectly most of them were/are influenced by mass media products. Elderly migrants believed that most of the times they try to follow closely what the media said/ is saying about Ethiopia, Africa and world depending on their proximity to the world affairs.

The media sources provide several functions and influence auditory in many ways. In this relation the media by presenting information obtain authority to set models and patterns and offer a comprehension of the core ideas about gender, social status, and value system for the social groupsand, the media obtain the power to manipulate and control the audience by performing information.

In this way, the media choose which information to deliver, through which communication channel and in which amount, thereby, the comprehension of reality and ideology can be constructedand the media construct narratives, as textual as visual by the variety of sources available.

There are so many people including urban issues specialists who give emphasis on seeing only the destructive time sides of migration and urbanization, for example, uncontrolled population growth, pollution, destruction of natural resources, demolition of both aquatic and terrestrial habitats, socio-economic inequality and the prevalence of urban crime, etc. Society sees urbanization rather as a problem, not an opportunity, although there are also lots of positive effects of urbanization.

In order to be a part of the migrant community, and to continue to be so, and thereby to be able to use the services and support (economic, social, and psychological) provided by it, individual migrants may feel the need to emphasize their associations with their rural backgrounds. The other youth informant said that all programs aired through radio and TV are urban centered and the issues of urban migrants has been ignored or forgotten/ራዲዮና ቴሌቪዥኑ እኛን አያስታውንም ከተማ ሰዎች አይደለንም/.

Many of youth informants assured that they would not consider themselves urbanites because of their frequent contacts with the "villagers in the city" (mostly kin and among them there were relatively better-off migrants who improved their financial situations over the past years moved to condominiums, mud houses etc and the rural community in those villages makes migrants feel like a villager, "You cannot break up with the rural community. I cannot break up with them, so I cannot say, 'I have become a true urbanite.'"

Those migrants who experienced economic betterment and wanted to integrate into the urban middle classes without breaking their ties with their kin and villagers felt the need to prove to other migrants that they were not changed. They emphasized their adaptations to the urban context when they were with urbanites and to the rural context when they were with "our own people."

According to my informants, it is possible to say that migrants support one another financially, psychologically as well as socially, not to mention materially and through contributions in terms of physical labor and information. Further, the migrant community acts as an identity group. Most migrants form self help groups/associations like *ekub edr or mahber* so as to bring and keep memories of their villages. And the rest establish business with brand/logo with the name of their origin in order to live with memory of the past.

The cost of living was the most frequently cited challenge of life in town. The high price of accommodation was a primary concern for both those who were currently paying rent and for those who were staying free of charge in their homes

Rented house is just one of the many expenses associated with urban life that did not exist in the rural areas: others included water electric power/. Some people in Addis Ababa still use firewood and kerosene as power sources/, having to purchase all food items, and school fees.

Most of the respondents also reported that getting regular/permanent work was a major challenge, although complaints about this were less common than might be expected. More widespread employment-related concerns were the irregularity of work, dependence on an employer, low rates of pay, and the physical demands of many of the types of labor.

Respondents from other areas who were living in Addis Ababa also told some abusing terms. a rural young woman who said, "They mock at me by looking my face and discriminate in all areas of life," and a rural woman who said, አንቺኮ ፈረንጅ ነሽ ንግግርሽና ንቅሳትሽ በጣም ደስ ይላል ይሉኛኛል.

According to one of respondents living in Addis Ababa, Most of the discrimination in Addis Ababa was in the form of abuse and name-calling, as well as and labeling migrants mistreatment in hiring for informal labor works like ቆምጨው ሽበላው ጎጂው ሃይለማርያም/ for those who came from Wolayta and its surrounding/.

One of the respondents who work as a housemaid in Addis Ababa said as አንዳንድ ጊዜ ለምን ተመልሼ አልሄድም ብዬ አሰብና እንዴት ሆኜ አዲስ አበባ እንደመጣሁ ሳስብው ከዛ አይብስም ብዬ አተወዋለሁ. Sometimes I decide to return to my village [home] but when remember why I came here I ignore it because it is not worse than the previous.

A 25-year old rural man who had been living in town for two years at the time of our interview said, *“The people/especially young urbanites/ are very discriminating and disturb us. They are not “disciplined” like in the village.”* Although there were numerous incidents of discrimination, there were at least as many stories of generosity and kindness.

“I didn’t have hope in my town, city or even a country, why would I live there? My parents have no enough land to share me when I start my own life there. I thought to come to Addis Ababa and live here as far as I have a capacity to work whatever I get. Addis Ababa is not like I heard of it. It is difficult to describe Addis Ababa” Said a young man who works hawking on streets.

Addis Ababa for some many youth is a transition, where they may spend a few months or even years before starting such a dangerous migration to Europe and the Middle East. While for tens of thousands of Addis Ababa by itself is their final destination, they want to settle in the capital finding any job or embarking on their own small business.

First of all, urbanization provides efficiency that may seem like a contradiction, because cities are well recognized for massive energy use and large amounts of contamination, but in reality cities often are more capable than rural districts. There are many examples of how life in the city can turn out to be a lot more efficient than life in a rural area or even a suburb.

The urban lifestyle is also a lot more convenient to population. For example, education, health, cultural activities, social services and all other kinds of services are a lot more available in the cities and urban areas. In short, urbanization means a better easier life for people and higher life quality.

There is also relatively better socio-economic integration and strong interrelation in the small towns and big cities. People of many cultural, social and political layers, faiths and races exist and toil collectively in small towns and cities. In cities and towns, there is a place for everybody in urban residents, so it is a lot simpler for citizens to put together and live in big towns and urban areas. There are lots of less social and cultural barriers in cities.

Everyday life in the towns and city centers also means relatively higher standards of living which bring as the aspiration to endeavor for something new and better. Basically urbanization is a base of overall development and growth of the world. The urbanization process is like an engine that keeps people going and fighting for what they want.

And of course, urbanization means increasing economics. All kinds of economic growth and developments are highly dependent upon urbanization. As urbanization is closely related to industrialism, it is also related to the growth of the economy. Most youth People move to small towns and big cities mainly because of the availability of job opportunities.

4.2.3. Media as an instrument of modernization

Lipovetsky argues that the traditions of the mass media purposes as a “powerful machine controlled by the laws of accelerated renewal, ephemeral success, seduction, and marginal differences” (Lipovetsky 1994, p.174). The contemporary mass culture is familiarized on the consumption and entertainment, for that reason, the mass media culture echoes ordinal daily life with its troubles, conflicts, and subjects required to be resolved by the consuming procedure. The researcher signifies that the mass media culture of today has roles to notify, educate, enlighten, socialize, and clarify what the society has to do. The mass media give more information and truths than explanations and implications, therefore, individuals admit and elaborate the information independently, decide from the media causes variety to appropriate and personalized kinds of information.

According to FGD participants, mass media professionals have no readiness to work on the issues of urban development. Instead they prefer to be only government oriented and work their media products like PR(corporate communication of Public Relation);their contents about the development issue is shallow and it is not supported by proper expert for further elaborations.

Sometimes if development bodies try to provide them information about some kind of development intervention, they have a high tendency to off-track it out of the main intension. This is because of their poor capacity and their management weakness.

In the name of modernization and most of mass media deviate from basic principles and rules of news productions and making live transmissions about urbanization and migration issues coverages.

For instance as Servaes J 2008 elaborated that the mass media have its own problems related to balance and provision of fair distribution of time and content. Most of the times messages aired to the media about the rural migrants are by themselves problematic

These general attitudes need to be combined with efforts to clarify one's own set of values. In many regions, vast population growth, urban migration and exposure to alternative values through new information channels, have challenged traditional family and community structures which formerly raised young people within their own particular cultural system. In many cases, the social and sexual mores of the modern world are in direct conflict with traditional values. Within societies there is often moral ambivalence, when what is practiced contradicts what is preached. All these factors lead to feelings of confusion and alienation for young people attempting to make sense of their world, feelings which may manifest themselves in risky behaviors. Servaes J 2008

If they (mass media professionals) accept and try to adjust/correct the discourse about migrants and urban culture they can bring visible changes because comprehension of the discourse is connected to the personal knowledge, individual experience, social attitudes, ideologies, social norms, and values, influencing individual behavior and system of judgments.

The discourse can manipulate these categories that will be reflected in the changes of personal characteristics and individual comprehension of the discourse meaning. In these conditions, the mass media obtain the influential power in the audience but all the changes that take place in the audiences conscious are connected to the already existing knowledge and system of norms and values. The notion of social interaction is very significant while working as a way of receiving information and participating in media discourse.

According to the respondent from EIABC, Addis Ababa was not as of today three decades before. All infrastructures and buildings erected (whether they are governmental or private) have taken toils, tears and lives of rural youth migrants. But the mass media, city administration, investors and owners of those properties have ignored contributions of the rural youth migrants.

The mass communication constructs and translates the knowledge; besides, the media context influences the significance of the translated information. The scholar explains that in the media discourse the main idea or pattern can be transformed and changed during the media communication act. This fact defines the importance of any media text for analyzing the media discourse. The types of media discourse can be differentiated by genres (news, promotion, advertisement) and functions (information, analysis, representation, ideology).

The mass media regulate and institutionalize an information field, control the power discourse in the mass communication, and support formation and socialization of the provided virtual world of the media information. In other words, the mass media construct social phenomena and translate them as concepts, ideas, system of values, and attitudes. Thus, the discourse analysis is able to perceive and investigate such processes in the mass media communication by constructing and deconstructing the media discourse. The journalist discourse, in turn, reflects the reality with representing some of the facts and events that could be interesting and important for the audience according to the subjective journalist judgment.

4.2.4. Lessons to be taken

As different literatures said that mass production and mass consumption are highly interrelated and the manifestation of urban society(residents) and today's mass media throughout the world serves the consuming society; consumer urbanites. And so as to get sustainable sponsorship from the producers of mass commodities and services, the media mainly radio, TV, newspapers and magazines have to work tirelessly. While doing this the mass media give highly exaggerated image (create media reality) about urban life and consuming culture.

Controlling different data, the media can, direct or control human conduct or influence and persuade human doings by giving the demonstrations of reality. To construct depictions of a thing it can be diverse models of it fashioned. Such an imitated hyper reality is a division, according to Fuat Firat, of a contemporary social order where the dream is realized by socio-political agents that produce representations (Fuat Firat 1991). There is a visible difference between the “real” reality and its simulated creations. In these cases, the mass media, mostly from the electronic media (television and radio advertisements) deliver the imitated reality with the adjustments of intended socio-political roles, patterns, performing models, social and psychological affiliations, and end-user thoughts. All of them lean to be recurred and employed in real psychological and social life. The media include new iconic meanings to diverse objects displayed in the imitation (for example, in the commercial advertisements) and, by recognizing, individuals are engaged in the imitated conditions.

As FGD participants stated before officials didn't have/create chances to work programs news and other related productions concerning urbanization and the mass media. They don't believe even the urban media institution owned by Addis Ababa City Service is doing its best so as to create an urban culture and urbanization. The city media agency, the national and regional media outlets are not doing their assignments correctly. Most of their works are depend on events and give emphasis to politicians and sport and entertainment celebrities.

Infotainment/less of information and much of entertaining, mainly airing music and talks on football dubbing sessions/ has taken much of the airtime and the mission of educating and informing the society; especially the urban residents(new comers and natives) has been ignored knowingly or unknowingly.

Those FGD participants raised such instances; the Modern Addressing Systems that are erected by Addis Ababa City Administration some years before, for the intention of provisions of social and emergency services like ambulance, firefighter postal services, etc. But let alone the national media, the city radio and television service didn't try to introduce the system with the residents and service providers how to read it and use it and the city administration has invested much amount of money from tax payers.

According to mass media professionals, particularly within the post-globalization era, media has to educate people for changing their traditional attitude to suite modern progressive needs. In the age of globalization social movements area unit somewhat declining, because everything is being examined within the materialist purposes.

Public media is a vehicle of social change and it will be utilized in fashionable electronic media to bring social amendment. It has been rightly observed that the social capital is engineered by forming self teams for collective action beneath the steering of NGOs which the presence of social capital is

crucial for the productive functioning of Participatory programs.” Thus all these aspects are significant wherein mass media can promote more participatory development on different levels.

Gaining social power, the media discourse manipulates the audience to become more reliant on its information presented and is able to direct human deeds and influences the human mind. The intellectual offers the notion of the mental representations, employed by the media. Mainly, there is the individual experience of a socio-political player represented, interpreted in the circumstance, and evaluated. Such a depiction of the personal knowledge is also incorporated into the system of social and political attitudes and significances that are shared by society.

It creates the relationship between societal (as broad) and personal (as an individual) experiences. In a societal group, such mental forms are categorized in an ideological structure, which regulates societal group behavior. In to handle the media discourse, it is essential to have access to it, which is more applicable to elite groups rather to the group; moreover, it can form the relationship between influential and ordinary public.

Different literary documents and lectures done by mass media intellectuals stressed that,if media is employed properly it will accelerate the rate at one hand and it can also awaken people for sustainable development Dennis Mcquail has described media as an engine of change. The question arises whether media actually operating as associate in the caring engine of the social amendment or not.

Teun A.van Dijk provides the thought that gives today's media as a power for producing policies, and markets ideologies, exploitation throughout public texts and images (van Dijk 1995).

Media will strengthen ethical and religious values within the cross cultural and multi dimensional society. The content in media relies on public arts and Berger has justifiably discovered that “Media analyses have to be compelled to bear in mind that they're involved with works of art once they examine sitcoms.”

For instance, in Asian nations, whether or not directly or indirectly the TV programs area unit touching social state of mind which may be represented as social surroundings and cultural ethos. Gisbert has rightly pointed out that “Institutions are usually defined as certain enduring and accepted kinds of procedure governing the relations between people and groups.”

Most of respondents who work in journalism profession defined urbanization as living style “Urban living style involves a highly specialized division of labor, the development of mediation in human relations, weakening of family relations, increase of voluntary associations, nominative pluralism, secularism, the rise of social conflicts and that the mass media plays a more significant role daily.”

These issues are commonly occurred in developing countries due to the difference in development in cities and villages (Latif Fauzi, 2007). Therefore inhabitants are more attracted to migrate in cities to avail high school facilities, enhance their lifestyles and ultimately these activities raise numerous urbanization issues.

Mass media is a significant force in modern culture, particularly in America. Sociologists refer to this as a mediated culture where media reflects and creates the culture. The intellectual also highlights a notion of selection as a variety of models around matters in the texts, which are tied to the circumstance and social structures. Selections as a category of analysis are more flexible with the structure and obtain much space for changes as discourse, even representing similar ideas through language use.

4.2.5. Developmental media; policy alternative

According to The Future Cities Africa. By 2050, an estimated 75% of the global population will live in cities, and Africa's urban population will triple to 1.23 billion. Now is the time to support government, development actors and residents in planning for this growth, before they are locked into unsustainable development paths.

Cities growing horizontally are struggling to deal with increasing urban populations and are not likely to be sustainable over the long term because of challenges with congestion, infrastructure, pollution and social disaggregation.

An increase in migration from rural to urban areas can exacerbate poverty and inequality as people pour into the cities in search of jobs and opportunities, straining available services such as water, transportation, and garbage collection. Crime and insecurity in the city restrict urban social and economic development, and often jeopardize opportunities and policies that support the poor in urban areas mitigated through proper planning, effective policy implementation, and the protection of ecologically sensitive areas, reforestation and the use of waste in energy generation.

Given the economic and social challenges featured by several African cities, they can offer a high quality of life for residents through the provision of efficient basic services while at the same time ensuring that the environment is safe and clean.

“We should plan cities according to their specific situations and the needs of the local people, to ensure that cities include everyone and the poor are not marginalized in terms of accessing all the services a town should supply,”

African countries ought to adopt new development models designed to require advantage of urbanization by facilitating structural transformation, creating jobs and addressing social inequality and poverty while creating habitable settlements with equal opportunities for all. Starting smart to end slums. Although, with good planning urbanization, industrialization, sustained economic growth and human development can be mutually reinforcing, there is an urgent need for safe settlements too, according to a report by UN-Habitat,

Population shifts from rural to urban areas lead to a number of challenges such as overcrowding, pollution, and crime, among others. “Urbanization within the Africa of these days is AN untapped tool for development and economic process,” said Joan Clos, the executive director of UN-Habitat. Most of the FGD participants raise their comments about mass media policy and development affairs coverage as basic component so as to bring intended national vision about creation of urban culture

According to them if the mass media is closely supported by the government by providing carrot and stick approaches, the media will have the capacity to be good stakeholder of development. Unless it will have its own negative consequences and the division as private and public media has to be minimized as far as both of them serve a single nation.

Ownership of mass media and communication impacted urban development and culture affairs issues coverage and dissemination in Ethiopian mass media industry. In general, the public media are more suitable for pseudo-development affairs coverage than the private media. And it gives over prominence to the development issues in which the sources of the story are government organs, and gives very small coverage to the development issues of non state actors.

Africa is urbanizing at a rate of 4% per year, according to UN-Habitat, the United Nations agency tasked with assisting national program relating to human settlements through the provision of huge investment and technological support, mostly in developing countries.

Many African and Asian countries and their metropolitan cities and small towns are practicing huge rural-to-urban migration, and the fast growth of population because of socio economic changes occurred in those continents. Their urbanization and agglomerations ate both a driver and a response for socioeconomic growth and development; these small towns and big cities will have to grow to the challenge. They will rousingly struggle with Asian and European towns and cities for universal gift and investment and will require achieving and maintaining worldwide scale s of overall livability to suit appropriate and viable on a global standard.

These towns and cities will progressively look for smart and up to date strategies that can help out deal with urbanization and related to challenges like crime, traffic overcrowding, housing shortages, environmental and natural resources degradation, and careless and corrupt authority.

Technological modernizations such as e-hailing for shared vehicles, smart metering, e-government, and digital payments for real-time services and digitally enabled mobility solutions are some of the tools that can use to overcome urban challenges. In doing so mass media sectors of developed nations equip themselves with modern technology so as to introduce modern issues to their audience.

Participants of FGD agreed upon that, urbanization of Ethiopian was not a consequence of industrialization, establishment of manufacturing plants and enlargement in consumable products and services. The uncontrolled increase of urban residents is a result of the migration of people from the countryside to urban centers, i.e., migration-led urbanization.

The main force behind the fast growth of the population of Addis Ababa city is that the rural-urban migration, which has expanded informal settlements (often without basic services like water, sewage, electricity or roads).

4.2.6. Partnership for urbanization

According to FGD participants, rural and urban linkages were created after the establishment of new cities in different parts of the world; both rural and urban lifestyles go hand in hand mutually. And it is the matter of survival and the rural-urban linkage is unstoppable process whether the media exist or not.

Understanding urbanization and the links between rural and urban areas are solutions to creating the worldwide transformations happening around the world and major shift in population from rural to urban areas is foreseen for the coming decades.

The fact is that the Ethiopian economy is highly dependent on agricultural products; it is not possible to cut linkages of rural and urban sectors that have strong and mutual bondage and urban centers of Ethiopia provide services like higher education and health and manufactured goods while rurals bring agricultural products mainly food items.

Accommodating this more urban dwellers with efficiency and equitably are going to be tough – however, thinking that urban growth rates are new and rising is wildly wrong and offers the incorrect policy messages. Rather than curbing the rate of urbanization, policy makers need to look at the real and present challenges and opportunities that exist.

Although people and their activities tend to be classified as either 'rural' or 'urban', in fact, the links between rural and urban locations, people and activities are basic. Urbanization must be seen as a part

of wider transformations that embrace the modification within the world economy which embrace each urban and rural area.

The classification that divides individuals into either 'rural' or 'urban' is usually used once policies are being developed however is actually dishonest and unhelpful. Links exist between rural and concrete locations within the same means that links exist between individuals and their activities. And those links are not only key components of livelihoods and of local economies; they are also 'engines' that drive economic, social and cultural transformations.

As the FGD participants stressed that, in developed nations, the linkages are across areas (such as flows of individuals, goods, money, information, and wastes), and linkages between sectors (for example, between agriculture and services and manufacturing) .Therefore the government and other policymakers have to give emphasis and Ethiopia has to prepare new media policy in which all stated stakeholders engaged so as to bring the real rural urban linkage in which all players involve fairly.

Rural-urban interactions may embrace 'rural' activities going down in urban centers (such as urban agriculture) and activities typically classified as 'urban' (such as producing and services) going down in rural settlements.

Vibrant mass media will help to develop a dialogue between national and local governments to ensure better integrations between national macro-economic and sector-specific policies and local initiatives. International and local migrants' remittances invested in construction and businesses outside the large cities attract internal migrants and further contribute to processes of urbanization.

Such rapid rural and urban transformations often increases inequalities and in environmental damages. In many low- and middle-income nations and make, demand for food by urban households more important than exports. This is very true for small-scale family farmers in rural areas and also the areas that surround urban settlements (peri-urban) are victims of exploitation and miss management of actual market system.

Urban centers and especially small towns can play an important role in linking rural food producers to urban consumers, but this requires supportive national policies and strategies that take the mass media as a major stakeholder and Efficient and accountable neighborhood governance structures are more essential than ever.

According to FGD participants, it is visible that here in Addis Ababa, the actors of urban development issues work separately. All of them are always creating messes on the residents. The roads authority, sanitation department the water and sewerage systems do their own constructions and destruction where ever we move.

If mass media does its assignment properly, dynamic rural-urban interactions will have visible effects on the livelihoods of low-income and vulnerable teams in every urban and rural settlement and support the capacity of local institutions and governments to identify the opportunities and constraints for poverty reduction and regional development and to act on them.

Creating urban culture doesn't mean talking 24/7 about European foot ball athletes. Most of the media leaders as well as owners preferred to be silent concerning to social changes related to urbanization or urban culture. Concerning these many as well as necessary political and socio economic issues, the media has done nothing or preferred to remain silent.

First of all the journalists or professionals has to be urbanites so as to talk and write about the issue; that is called urbanity and urban culture. Almost all of them was born and have been grown in rural areas of Ethiopia and simple exposure to urban centers made them journalists in one way or the other. Displaying European lifestyle will not be the correct way to create the mentality of being urbanized.

Stereotypical depictions of different end user classes in the announcement form may marginalize the audience and discourses that are created and circulated by the mass media will be questioned. In addition, through the depiction of the social divisions' images, there are various and structured class and social identities.

As to key informant from EAIBC, some of the regional cities of Ethiopia have great opportunities to have an urban culture if they are properly managed by their officials and helped by their media. Most of the times urban issues coverage by Ethiopian media is too small and are not missions oriented. The mass media professionals have no prior training or concepts about urbanization, urban culture, urban rules and regulations and related issues .In Ethiopia in general and in Addis Ababa contexts in particular,the urban management and development actors has no prior knowledge about urban issues like collective memory preservation, urban composition and diversity, management of urban development, municipality issues, they are simply handpicked by the ruling party.

Some of urban sociologists suggested their views by picking one of the articles by Sinafiksh Addis from social media as

....በዙ የኢትዮጵያ ከተሞች ከዘመን ዘመን እንደ ነበሩ ናቸው። በከተማዎቻችን የከተማነት አኗኗር እንግዳና ብርቅ ሆኗል። ወይ ያልገጠሩ ወይ ያልከተሙ መንደሮች እየበዙ ነው። ህንጻዎች ተገንብተው፣ ከተሞቹ መናገሻ ሆነው። የፖለቲካ ማዕከል እየተባሉ እንኳ የከተማ ጠባይ ናፍቋቸዋል። የብዙ ከተማዎቻችን ችግር ግን ይህ ስርዓት በከተማዎች ከተሞች እንዲመሩ አለማድረግ ይመስለኛል።

ብዙ ከተሞች በብዙ የገጠር ልጆች እየተመሩ ነው። ሀገሬ ብሎ ለበዓል ገጠር የሚገባ ከንቲባ ከተማ ሲመራ ከተማው መሰሪያ ቤቱ እንጂ ሀገሩ አትሆንም። እናም የመሰረተ ልማት ውጥንቅጥ፣ የመልካም አስተዳደር

ችግር፣ መስናና ብልሹ አሰራር፣ አልጠግብ ባይነት ባላደጉባት ከተማ ሲነግሱባት፣ ቤተሰብ ግብር ገብሮ ያላኖራትን ከተማ ሲያስገብሩባት የሚከሰት ይመስለኛል።

ዛሬ በከተሞች የቆሻሻ ክምሮች ሲናዱ፣ በጎርፍ ሲተራመሱ፣ ንዳናዎቻቸው ሐይቅ ሲሰሩ፣ ዛሬ የተሰራ መንገድ ነገ ሲፈረስ፣ በቂ የመኪና መንገድ ሳይተው፣ የመኪና መቆሚያዎች ሳይታሰቡ ፎቆች ሲገጠገጡባቸው ምን ይሆን ችግሩ ለማለት ያልደፈርነው እንዴት እኮሌ እንዲህ ያደርጋል የምንለው የከተማችን ልጅ በወንበሩ ስለሌለ መሰለኝ።

ምንም ቢሆን የከተማህ መሪ አንተ ስትሆን የልጅነት ምኞትህን ለማሳካት ስለከተማህ ትጨነቃለህ፣ የልጅነት ምኞትህ ከተማ ገብቶ መኖር ሆኖ ከተማ መሪ ስትደርግ ግን ከምኞትህ ፈቅ ያለው ስፍራ ላይ ነህና ሌላ ራዕይ ላይኖርህ ይችላል። ሁሉም በስፍራው ልክ ቢሆንም ያለ ስፍራው ደግሞ ልክ የሚሆንም ምንም የለም።

በከተሞች ያለው ስራ አጥነት፣ የቤት ችግር፣ የመሬት ወረራ፣ ያልተገባ እና የከተማዋን ነዋሪዎች የሚያቆረቁዝ የብልጣ ብልጥ የገጠር ልጆች ኔት ወርክ ሁሉ መነሻው ያለ ቦታ መገኘት ነው.....

Most of Ethiopian cities have no visible changes concerning to urban culture. Regional states' capitals have no urban behaviors because of their mall administration.....which is the result of arbitrary appointment of politicians without knowhow of urbanization.

It conceptualizes the town as fancy surroundings of social interaction, a landscape of spaces and places that shape human behavior, and an intricate technological environment.

The mass media today play an important role in diffusing discourses and thus, obtain the power resource to control and regulate the public discourse. It influences the human's system of beliefs and knowledge providing credible information from the authoritative resources. The discourse influences mental representations of things and events, which recipients construct from the information by the discourse.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1. CONCLUSION

As already indicated in the previous chapters, this research has dealt with the impact of mass media for urbanization and an attempt is made to summarize the major findings of the study and to state some useful points of recommendation.

- Among migrants of rural origin, young migrants outnumbered elderly migrants because of expansion of road transport and telecom infrastructures and as the population increases the youth will migrate to the nearby towns and cities. In order to accommodate the migrants the towns and cities will expand to nearby rural surroundings and the result will be expanded towns.
- Young migrants and elderly residents are not satisfied with their life here in Addis Ababa; acquiring shelter or accommodations have been the most common problem for the youth and living expenses are difficult for them. Shortage of housing, inadequate supply of consumer items and the difficulty of obtaining an urban formal job are among the major current problems of migrants in the city. However, most of the migrants, particularly migrants of rural origin do not have an intention or a plan to return to their place of birth because they have no opportunity to make their life there. Inversely elderly residents are somehow satisfied with their life in Addis Ababa because they had opportunities to acquire land for their homes and relatively stable jobs so as to get regular monthly income and built the capability to struggle inflation.
- The mass media have an important role to play in the creation of urban culture is not in doubt, however critical examination of the development of mass media in Ethiopia showed that their present role which at best can be described as not too impressive, particularly in urbanization is as a result of their poverty and backwardness.
- All stakeholders who work on migration and urbanization have ignored the mass media sector as a tool to inform and educate the society about urbanization and its related ideas. The current Ethiopian media philosophy which is called “developmental media/journalism”, will not give relative freedom to think freely about issues with the exception of sport and entertainment and the profession became too weak to raise issues on development which is directly related political and social affair of the country.
- Even if Ethiopia has a long history and relatively better beginning of urbanization, the media sector has done nothing to keep it and transfer to the next generation. The developed nations have recorded everything related to their whole culture and development ups and downs by using their mass media infrastructures.
- As everybody knows radio is a visually impaired or blind medium, the entertainer (broadcaster, newsreader, discussant, storyteller, and so forth.) needs to inventively evoke pictures of their audience members. Radio has certain one of kind points of interest for advancement

correspondence and this potential has to a great extent gone undiscovered under Ethiopian conditions. In contrast to the Paper, radio breaks through to an uneducated populace. Contrasted with TV or film, radio is generally modest and convenient, so radio communicates can be restricted to every network, along these lines engaging nearby individuals.

5.2. RECOMMENDATION

It is hereby recommended that the mass media practice the watch dog, informing and educating role because the watchdog role is perceived as meddlesomeness by with the government, the governed and the professional institutions.

- Briefly put, media literacy is the potential to navigate the media. The navigation abilities are additionally related with the critical thinking ability of users to consider the messages they acquire from special communication technologies or media. Media literacy is additionally about the potential to effectively use communication technologies. According to Sonia Livingstone, a professor of Social Psychology in the Department of Media and Communications at London School of Economics (LSE), media literacy can be described as “the ability to access, analyze, consider and create messages throughout a range of contexts”– i.e. access, analysis, evaluation, and content material advent – which a media literate person or society ought to be outfitted with. The lack of media literacy, including the on-line and mainstream media literacy, our country would also suggest that our society lacks the competitive gain which is crucial to be part of the fast-changing information age. Lack of media literacy would point out citizens’ lack of the potential to select, accept and distribute messages that promote the development of their nation. Hence, in this facts age, besides media literacy, citizens cannot recognize how ‘reality’ is built via the media in well-known and social and main stream media platforms. Therefore all development actors who involve in urban and related affairs have to develop their media literacy by being the part and stake holders of media contents and give proper place for the media sector.
- Ethiopia is the poorest country in the world and the rural people are still dominantly agrarian with subsistence way of farming. They have mainly done their survival by farming land and animals domestication. Mixed agriculture has been major socio economic activity. Food crops production is the most necessary activity of the peasants. No attempt is made to have transformed ways of production so as to change the life of the peasants. This is the dry fact that journalists and mass media professionals have to accept and work so as to change this by using their profession. In fact, cities have long been revered as the economic centers of the world, attracting a multitude of people for different reasons such as better jobs and economic opportunities. Just showing the physical infrastructure of Addis Ababa has nothing to do with the rural peasants. As far as the media is responsible for its audience it has to serve the society by showing the fact ;how the urban migrants live in the ghettos of Addis Ababa ;the relatively better ways of production that help them to increase their products and productivity etc.

- Usually, urban growth and economic development must go hand in hand: as cities grow, so does the economy in order to adequately meet and provide the infrastructure and services necessary to support the increasing number of people. So that the media has to work tirelessly to walk with physical urbanization,
- If the media become weak on to support alternative means of survival for the increased urban population, slums have emerged and continue to grow and persist in many less developed countries and, particularly, in rapidly urbanizing regions in the developing nations. Therefore the media has to be at the forefront to do so and accepting rural-urban linkages matters because it offers the basis for measures that can develop both urban and rural livings and surroundings. Showing carelessness for them brings loss of important opportunities. And in many Positive contributions of to poor and marginal people's hardship will be valueless.
- To reduce the stereotypes about urban migrants on mass media sector and journalists must tackle the question of why migrants continue to be not represented or underrepresented, or outlined in negative ways, presented limited roles in both literature and news backgrounds, and etc. For example, video drama producers, who lean not to be urban migrants themselves, underestimate many urban migrants by giving them unnecessary depictions (most of the times rural migrants take the characteristics of foolish, backward, housemaid, gatekeeper etc) and journalists and mass media sectors have to be trained so as to get propositions about the fundamental reasons leading to the deformations, misinformation, and errors about mass media productions concerning migration and urbanization.
- Nation builds by using continuous chains transfer of knowledge cultures and visible and invisible heritages. Therefore Ethiopian mass media sector has to do a lot so as to keep and maintain collective memories in which generations take lessons.
- As development actors who work in the urban affairs, civil society NGOs, community based associations have to be engaged in the process of proposing and elaborating new form of urban cultures and mass media and communications facilities. Such kinds of involvement can legitimize or advance any forms of urban development projects, and offer opportunities to reinforce the significances that articulate management of cities and communities. They must to administer the interaction between citizens and residents, and mass media experts (artists, historians, archaeologists, urban sociologists, town planners, parliament members, universities and research centers, mass media managers, anthropologists, mass media planners, mass media mediators, media analysts, etc.).
- Trainings need to be provided for the mass media mediators and elected officials involved in the urban regeneration policies. Particular attention should be paid to the training of mass media and urban issues stakeholders.

- Successful development of urban mass media wants nearer and more considerable partnership between the city management and different sectors of the state administration. Governments have to provide guidance for the elaboration of local mass media strategies based on the needs of the cities.
- The supremacy of the media occurs from its capacity of materializing to the minds of the audience and being able of moving their consents. However, it has been observed that the media has not met the necessary interest of communication for developmental issues. To improve the one-sidedness observed in the mass media coverage of urbanization efforts and to guarantee that these agenda are depicted in appropriate point of view, numerous measures need to be taken to sensitize the media about matters related to urbanization and city development efforts.
- Radio can likewise successfully arrive at people with less proper instruction and lower financial status,easily applicable on mobile phones. Most of the time urban residents and migrants are in motion these people are normally the need programs related to urban lifestyle, development, family arranging, and general wellbeing activities.Therefore stakeholders need to think of it.

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Table 2- Participants of the research (FGD and in-depth interview)

no	Full Name	Position(Job)	Remark
1.	Ato Samson Abdela	Journalist	EBC
2.	Wro Lyunet Demse	Social worker	IOM
3.	Ato Fikadu Ketema	Editor	EPA
4.	Ato Gemechis Didi	Communicator	OSHO
5.	Ato Yonas Kebede	Producer	EBS
6.	Ato Zerihun Yeshitla	Social worker	MOLSA
7.	W/T Hermela	Social worker	ILO
8.	W/Ro Tigist Baye	Editor	ENA
9.	Ato Habtamu Aklilu	News Editor	ENA
10	Ato Andunsew Shiferaw	contents researcher	ENA
11	Ato W/Tsadik G/Tsadik	News planner	ENA
12	Ato Elyas Jibril	Senior researcher	ENA
13	Ato Kaleab Paulos	sociologist	ENA
14	Ato Firaol Kebede	urban engineering st	4 th yr H U
15	W/Ro Mahder Asrat	sociologist	Ethio Telecom
16	Ato Zemedkun Asfaw	Town planner/MA stu	AEIBC/AAU
17	w/ro selamawit Mezmur	Editor	AMN
18	Ato Tadesse Bizualem	Producer	FBC
19	Sintayehu Betemariam	producer	Ethio FM
20	Ato Teshome Dassa	resident	Ayer tena
21	W/t Tsion Abebe	designer	KKLMO
22	W/t Kidst Mengesha	Town planner	AALAO
23	Meron Hadush*	Town planning Stu	5 th yr DBU
24	Ato Tilahun Abebe	Job creation Officer	AABOLSA
25	Ato Mengesha Bogale	City Sector Performer	ICRC
26	Ato Yalewlet Getawa*	Planning and budget	AAMO
27	W/Ro Sitina Nuri	Elderly resident	Kolfe
28	Ato Kuma Tan'oli	Elderly resident	kotebe
29	Ato Abdulmenan Hussien	Elderly resident	Tekle haimanot
30	W/Ro Hana Debele	Elderly resident	kolfe
31	Ato Worku Bekele	Elderly resident	Addisu mikael
32	Wro Hubist Ejigu	Elderly resident	zenebework
33	Ato Adamu Alene	sociologist	AACA
34	Ato Sisay Tilahun	researcher	EDRI
35	Elsabet Mekuryaw*	Youth migrant	Office girl

36	Hunegnaw Sileshi	Youth migrant	Lottery seller
37	Teman bedru	Youth migrant	Parking worker
38	Haileab tesfazgi*	Youth migrant	Scrap collector
39	Tesfanesh Haleta	Youth migrant	Retail worker
40	Marta Negash	Youth migrant	House maid
41	Chrotaw Gebeyehu	Youth migrant	Book seller
42	Yared Hailu*	Youth migrant	Taxi Assistant
*Names are changed based on the interests of informants			

Sample Questionnaires

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THANK YOU!

Here! *No need to write your name*. You are kindly requested to give relevant information based on your general experiences. Make the mark “√” sign on the letter of your choice. You are also expected to write your responses on the space provided.

I. Socio-Demographic Characteristics of the Elderly Residents

1. Age at the time of migration -----

2. How old are you now? -----

3. Sex

A. Male

B. Female

4. Educational status at the time of migration

A. Illiterate

D. General Secondary(9-10)

B. Primary,1st cycle(1-4)

E. 11-12

C. Primary, 2nd cycle (5-8)

F. 12+

5. Marital status at the time of migration

A. Single

D. Widowed

B. Married

E. Separated

C. Divorced

F. Other specify-----

6. Religion

A. Muslim

B. Orthodox

C. Protestant

D. Others

Basic Research Questions

1. **Who made the decision/give you advise to migrate to Addis Ababa?**
 - A. Self
 - B. Relatives/Friends
 - C. Family/parents
 - D. Mass media
2. **Did you have any information about the life in Addis Ababa before you left your home/Village?**
 1. Yes
 2. No
3. **If yes, what was the main source of information? (Multiple responses are possible)**
 - A. Relatives
 - B. School
 - C. Friends
 - D. Previous knowledge
 - E. Family members
 - F. Mass media (newspaper,radio, TV, etc.)
 - G. Others (Specify)-----
4. **If the source of information were relatives/friends/family members who have come to Addis Ababa earlier, what types of support had been offered by the relatives or friends? (Multiple responses are possible)**
 - A. Financial assistance
 - B. Food and housing
 - C. Arranged work
 - D. Others (specify)-----
5. **How much are you satisfied with your current lifestyle in Addis Ababa?**
 - A. Very satisfied
 - B. Some what satisfied
 - C. Neither satisfied nor dissatisfied
 - D. Somewhat dissatisfied
 - E. Very dissatisfied
 - F. No answer
6. **What is the reason for your choice of being migrated to Addis Ababa? (Multiple responses are possible).**
 - A. I want to save money
 - B. For economic independence
 - C. Having no other choice
 - D. Off-season occupation
 - E. Waiting for siblings to finish school
 - F. Others (specify) -----
7. **What skills have you acquired after in migration to Addis Ababa? (Multiple responses are possible)**
 - A. Language
 - B. How to run the business
 - C. Carpenter
 - D. No skill
 - E. Masonry
 - F. Others (specify)-----

8. Immediately upon arrival to Addis Ababa, what is/are the main difficulty/difficulties you were facing as the direct result of migrating out from the place of birth? (Multiple responses are possible)

- A. Financial problems
- B. Unemployment
- C. Illness.
- D. Cultural difference
- E. Lack of food and Related consumer items
- F. Inability to obtain social services and amenities (housing, school, water,etc)
- G. No difficulties
- H. Others (specify)-----

9. What problems are resulting from migration and your course of stay in Addis Ababa? (Multiple responses are possible)

- A. Susceptibility to disease/Illness
- B. Vulnerability to crime/robbery
- C. Vulnerability to social crisis/mistreatment
- D. Unemployment/ Inability to get income regularly
- E. Lack of social services
- F. Sexual harassment
- G. Loss of family ties
- H. Do not get job as expected
- I. Unequal opportunity in every aspect of life because I am a migrant.
- J. Others(specify) -----

10. What advice would you give to your friends/ Relatives/family members in your place of residence /place of birth regarding migrating to the city?

- A. Encourage them to come here
- B. Discourage them to come here
- C. I can't say anything
- D. Others (Specify)-----

11. What is the reason that you would give this advice? Because

- A. Life is difficult here
- B. Life is better here
- C. I can't differentiate life before and now
- D. Others (specify) -----

12. What was the last job you had before in-migration to Addis Ababa?

- A. Civil servant
- B. Farmer
- C. Small business owner
- D. Domestic laborer
- E. Unemployed
- F. Daily laborer
- G. Student
- H. Others (please specify -----

INTERVIEW GUIDE for elderly people of Addis Ababa

1. *Where did you start to work (location)? Why?*
2. *Where did you live (district)? Why?*

3. *What skills/experiences have you acquired from your migration?*
4. *What changes have you experienced after being migrated to Addis Ababa?*
5. *What is the manifestation of being urbanized?*
6. *On your observation, how are the migrants viewed by people in the city?*
7. *What are the bad and good experiences you encountered as a result of migration to Addis Ababa?*
8. **Did you have an access to use mass media/radio, TV, newspapers and magazines in your birth place?**
9. **If your source of information were Mass media (newspaper, radio, TV, etc.) which media aspires you to come to Addis Ababa?**
10. *Who were the radio programs and newspaper articles inspire you most when you were in your birth place?*
11. *Based on your lifetime experience, what media has to do to bring urbanization?*
12. *Has any one of your relatives/family members/friends migrated before?*
 - A. Yes
 - B. No
 - a. *If yes did this influence your decision?*
 - a. Yes
 - b. No
 - b. *If yes how?*
13. **Did you have opportunities to visit cities of other countries?**
 - A. Yes
 - B. No
 - a. If yes, how do you compare them with Ethiopian cities in general and Addis Ababa in particular?
14. **Did migration to cities affect your previous values and beliefs?**
 - A. Yes
 - B. No
 - a. If yes, how did it affect your values?
15. **Have you visited any other place of town before coming to Addis Ababa?**
 - A. Yes
 - B. No
 - a. If yes in which city/town did you live?
16. **Did you get Addis Ababa as you heard/read about the city from the media?**
 - A. Yes
 - B. No
 - a. If yes how?
 - b. If not what was the reason?
17. **Did mass media help for your current occupation and to change your way of life?**
 - A. yes
 - B. no
 - a. If yes, how?
 - b. If no why?

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THANK YOU!

Here! *No need to write your name*. You are kindly requested to give relevant information based on your general experiences. Make the mark “√” sign on the letter of your choice. You are also expected to write your responses on the space provided.

Socio-Demographic Characteristics of the Youth Migrants

1. Age at the time of migration -----

2. Sex

C. Male

D. Female

3. Educational status at the time of migration

G. Illiterate

J. General Secondary(9-10)

H. Primary,1st cycle(1-4)

K. 11-12

I. Primary, 2nd cycle (5-8)

L. 12+

4. Marital status at the time of migration

G. Single

J. Widowed

H. Married

K. Separated

I. divorced

L. Other specify-----

5. Religion

E. Muslim

G. Protestnnt

F. Orthodox

H. Others

Research Questions for Youth Migrants

1. When did you come to Addis Ababa?

- A. Less than 2 years
- B. 2 -4 years
- C. 4-6 years
- D. 6-8 years
- E. 8-10 years
- F. More than 10 years

13. Who made the decision to migrate to Addis Ababa?

- E. Self
- F. Relatives/Friends
- G. Family/parents
- H. Mass media

14. Did you have any information about the life in Addis Ababa before you left your home/Village?

- 1. Yes
- 2. No

15. If yes, what was the main source of information? (Multiple responses are possible)

- H. Relatives
- I. School
- J. Friends
- K. Previous knowledge
- L. Family members
- M. Mass media (newspaper,radio, TV, etc.)
- N. Others (Specify)-----

16. How much are you satisfied with your current lifestyle in Addis Ababa?

- G. Very satisfied
- H. Some what satisfied
- I. Neither satisfied nor dissatisfied
- J. Some what dissatisfied
- K. Very dissatisfied
- L. No answer

17. What is the reason for your choice of being migrated to Addis Ababa? (Multiple responses are possible).

- G. I want to save money
- H. For economic independence
- I. Having no other choice
- J. Off-season occupation
- K. To help family
- L. Others (specify) -----

18. What skills have you acquired after in migration to Addis Ababa? (Multiple responses are possible)

- G. Language
- H. How to run the business
- I. Carpenter
- J. No skill
- K. Masonry
- L. Others (specify)-----

19. Have you visited any other place of town before coming to Addis Ababa?

- A. Yes
- B. No

20. Immediately upon arrival to Addis Ababa, what is/are the main difficulty/difficulties you were facing as the direct result of migrating out from the place of birth? (Multiple responses are possible)

- | | |
|--|---|
| I. Financial problems | N. Inability to obtain social services and amenities (housing, school, water,etc) |
| J. Unemployment | O. No difficulties |
| K. Illness. | P. Others (specify)----- |
| L. Cultural difference | ----- |
| M. Lack of food and Related consumer items | ----- |

21. What problems are resulting from migration and your course of stay in Addis Ababa? (Multiple responses are possible)

- | | |
|--|--|
| K. Susceptibility to disease/Illness | P. Sexual harassment |
| L. Vulnerability to crime/robbery | Q. Loss of family ties |
| M. Vulnerability to social crisis/mistreatment | R. Do not get job as expected |
| N. Unemployment/ Inability to get income regularly | S. Unequal opportunity in every aspect of life because I am a migrant. |
| O. Lack of social services | T. 10. Others (specify) ---- |

22. Do you have contact with your friends/ Relatives/family members in your place of birth?

- | | |
|--------|-------|
| A. Yes | B. No |
|--------|-------|

23. If yes, what do they ask you about migrating to Addis Ababa?

- | | |
|------------------------------|-----------------------------|
| A. They ask to come | C. They prefer to go abroad |
| B. They prefer to stay there | D. They remain silent |

24. What advice would you give to your friends/ Relatives/family members in your place of residence/place of birth regarding migrating to the city?

- | | |
|---------------------------------|--------------------------|
| E. Encourage them to come here | G. I can't say anything |
| F. Discourage them to come here | H. Others (Specify)----- |

25. What is the reason that you would give this advice? Because

- | | |
|---------------------------|--|
| E. Life is difficult here | G. I can't differentiate life before and now |
| F. Life is better here | H. Others (specify) ----- |

26. What was the last job you had before in-migration to Addis Ababa?

- | | | |
|-------------------------|---------------------|---------------------------------|
| I. Civil servant | L. Domestic laborer | O. Student |
| J. Farmer | M. Unemployed | P. Others (please specify ----- |
| K. Small business owner | N. Daily laborer | ----- |

27. Did you have an access to use mass media/radio,TV,newspapers and magazines in your birth place?

1. Yes

2. No

18. If your source of information were Mass media (newspaper,radio, TV, etc.) which media aspires you to come to Addis Ababa?

28. Did you get Addis Ababa as you heard about the city from the media?

1. Yes

2. No

29. Do you think that gain here is attractive?

1. Yes

2. No

30. Do you have an access for mass media after you came to Addis Ababa?

1. Yes

2. No

31. If yes, which media do you prefer?

a. why

32. After you reached Addis Ababa from your birth place, what do you think about your future life?

A. To stay here in Addis Ababa

C. to get back to birth place

B. to go abroad

D. to move to other cities

E. undecided

Open Questions for Youth Migrants of Addis Ababa

19. Where are you working now (location)? Why?

20. Where are you living (district)? Why?

21. Did mass media help for your current occupation and to change your way of life?

22. What changes have you experienced after being migrated to Addis Ababa?

23. What are beliefs and cultural values you dropped to live with Addis Ababa residents?

24. How do the people/other residents/viewed you while you move and work in the city?

25. What are the bad and good experiences you encountered as a result of migration to Addis Ababa?

26. Based your observation, what are basic components to make people from rural back ground urbanized?

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THANK YOU!

Interview guide for the informants from mass media/radio and newspaper/ institutions

General information of Mass media experts

1. Name of the media institution?
2. What is your position in this institution?
3. Sex
 - A. Male
 - B. Female
4. How long did you work in media and journalism profession?
 - A. Less than 4 years
 - B. 4-8years
 - C. 8-12years
 - D. 12-16 years
 - E. 16-20 years
 - F. More than 20 year

- 1. What is urbanization for you?**
- 2. What roles could you play, as a private newspaper/radio station functioning in Ethiopia, in the urbanization process of Ethiopian cities?**
- 3. How do you cover issues related to urbanization?**
- 4. How do you describe the roles of mass media in migration of youth to urban centres?**
- 5. What are you doing concerning to rural and urban linkage to create urbanization?**
- 6. How do you express the relationship that you have with urban development and management actors?**
- 7. Do you really believe that you are working to create urban culture as media expert? If not why?**
- 8. As one of newspaper/radio institution that functions in Ethiopia, what changes did you observe about urbanization of Ethiopian cities?**
- 9. Have you ever got opportunities to visit media institutions of other countries?**
- 10. If yes, how do the produce programs about urbanization?**

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THANK YOU!

Interview guide for the informants from urban institutions

General information of urban experts

1. Name of the urban institution?
2. What is your position in this institution?
3. Sex
 - C. Male
 - D. Female
4. How long did you work in urban profession?

- G. Less than 4 years
- H. 4-8years
- I. 8-12years
- J. 12-16 years
- K. 16-20 years
- L. More than 20 year

Open Questions for urban experts

- 1. How do you describe the roles of mass media in migration of youth to urban centres?**
- 2. What are you doing concerning to rural and urban linkage to create inclusive urbanization?**
- 3. Have you ever got chances to go abroad? If yes, what did you observe about their urbanization?**
- 4. How do you express the relationship that you have with mass media and other urban development and management actors?**
- 5. What the media has to do to create better urban culture to Ethiopian cities?**
- 6. What defects did you observe while reporting about urbanization by Ethiopian media?**
- 7. Have you ever seen foreign media institutions who present urbanization issues intensively? If yes who are them(pls name the channels and programs)**
- 8. Do you really believe on Ethiopian mass media institutions as good partners so as to bring urbanization?**

If not why ?

If yes how?

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THANK YOU!

Questions for FGD

1. *As different researches indicate that, in addition to natural increase of urban population, rural urban migration and incorporation of small rural villages to big towns are causes of urbanization and urban expansion. Therefore what the mass media has to do to bring urbanization (positive urban cultures related urban lifestyle such as sanitation respect of rules and regulations tolerance, etc) for the society?*
2. *What Colleges and research centers have to do for the inclusion of mass media and communication studies with urbanization, urban sociology, architecture etc curricula?*
3. *How urban development and urbanization institutions work with mass media as main collaborator?*
4. *How do we evaluate the contribution of mass media for world urbanization in general and Ethiopia in particular?*

5. *What will be the future of Ethiopian urbanization?*