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The Framing of Women's Rights in the
Weekly Amharic Women's Program in
Ethiopian Television (Sep. 2012-Aug. 2013)

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Abstract

Ethiopian women have not been enjoying their fundamental human rights as equal as men for centuries. This gender inequality has been due to the deep-rooted religious, social and cultural biases existing in the society. This led to a wide range of injustice against women over the past years. Gradually, however, the country has adopted various international and continental conventions on women's rights and incorporated them as part of the law of the land. In addition to the existing laws that guarantee women's rights in the country, the media is a powerful and key instrument to influence those who have little concern about women's rights so that these rights could be better promoted and protected.

This research was conducted to examine how the Ethiopian Television Weekly Amharic Women's Program framed women's rights issues during September 2012 to August 2013 (2005 Ethiopian Calendar). Even though the issue of women's rights is covered in news, special programs, etc. of Ethiopian Television, the researcher purposefully selected the weekly women's program for it mainly focuses on women.

To begin with, the study shows that the issue of women's rights in Ethiopia is not mentioned specifically in the editorial policy guidelines of the media house. In terms of coverage, the weekly program gave more emphasis to domestic women's rights than similar global issues. The focal theme of the program was model/successful women (similar to the 'leading women' monthly program on CNN) but lacks depth of presentation whereas, the right to education got more emphasis realizing that once women are educated and empowered, ultimately the other rights could be realized with little difficulty. On the contrary, the weekly program did little in showing legal gaps existing about women's rights in the country (only in 1 out of 45 editions). It would have been crucial if the other women's rights as well could have been fairly entertained. The study also showed that in most cases, government officials are those who speak for women whilst community members speak little on the subject (only in 1 out of 45 editions). In terms of the media frames employed in the program, prognostic and economic frames were dominant unlike in the US where conflict framing is dominant. The morality frame was totally ignored in the program and literature shows the same in US media.

In conclusion, the researcher believes the fact that the program focused on the right to education and economic framing is good and many feminists support it. However, the weekly show did not use variety of sources appropriately, lacks in-depth understanding of women's rights, lacks well-framed analysis, and the producers need further training to enable them produce with good knowledge of the subject matter.

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Acronyms

BBC – British Broadcasting Corporation

CEDAW – Convention on the Elimination of All Forms of Discrimination against Women (1979)

CNN – Cable News Network

CRC- Rights of the Child

ETV-Ethiopian Television

ERTA-Ethiopian Radio and Television Agency

FDRE –Federal Democratic Republic of Ethiopia

FGM/C- Female Genital Mutilation/cutting

HTPs – Harmful Traditional Practices

ICCPR – International Covenant on Civil and Political Rights

ICESR- International Covenant on Economic and Social and Cultural Rights

ILO –International Labor Organization

KBS - Kenyan Broadcasting Service

SABC – South African Broadcasting Corporation

UDHR –United Nations Declaration of Human Rights

Chapter One- Introduction

1.1. Introduction

The question of mass media as mirror vs. creator of culture undoubtedly remains one of the most debated issues in the scientific exploration of the relationship between mass media and society. Controversy between critical media sociologists, who emphasize the value-producing function of mass media, and empirics, who are foremost interested in demonstrating how social reality is reflected in mass media, “seems to have subsided in recent years, resulting in a compromise integrating both approaches.¹” Much of the empirical research of the past decade points indeed in the direction of a creative, reinforcing or transforming ‘cultural’ impact of mass media.²

It is true that the issue of gender equality has remained a matter of contention throughout the world. Changing the mindset of people has remained the most challenging and difficult task.

Women’s rights are enshrined in various international conventions such as the Universal Declaration of Human Rights (UDHR), International Covenant on Civil and Political Rights (ICCPR), and Convention on Elimination of All forms of Discrimination (CEDAW). In Ethiopia, in addition to these international instruments, Art 35 of the FDRE constitution clearly put women’s rights in accordance with the international conventions by considering the past injustice against women.

Media has been one of the instruments used to facilitate such efforts worldwide. Its potential role in educating the society is crucial. In view of this, media organizations of many countries have started air time or columns to entertain gender issues. It was in 1894 that the daily newspaper called New York world started women’s page for the first time in the world.³

1Mieke Ceulemans et.al (1979). *Mass Media: The Image, Role, and Social Conditions of Women: A collection and analysis of research materials*, the Department of Communication Science Catholic University of Leuven, Printed in the Workshop of UNESCO. P.5

2 Ibid

3Mulu Berhe (2009). *Presentation of Gender stories on women’s column of Addis Zemen Newspaper*. Unpublished MA Thesis, Addis Ababa University, P.2

Coming to Ethiopia, founded on November 2, 1964, the Ethiopian Television has been the only state-owned television of the country shouldering a great responsibility. However, considering the age of ETV, the inclusion of women's program in the Ethiopian Television is a relatively recent phenomenon. These days, women's program is being entertained once a week on Fridays. The objective of the 25–minutes long program on average, as it is stated in the Ethiopian Radio and Television Agency guideline paper, is to educate and help women to participate in any social, economic and political issues of their country equally with men and construct the positive image of women and bring social change in the society. It also aims to help and further encourage women's efforts in their attempts to enjoy their constitutional rights.⁴ However, the effectiveness of this women's program and the way it is handled and treated the women's issues is an area to be assessed.

Therefore, this study will mainly aim to analyze how the women's program in ETV presents and frames the stories of the weekly women's program in view of promoting women's right which ultimately is expected to bring about gender equality by realizing attitudinal changes in the Ethiopian society and ultimately ensuring that women's rights are human rights.

1.2. Statement of the problem

I have stated in the introduction part that ETV designed the weekly women's program with a view to empower women by promoting gender equality and ensuring the rights of women in many aspects. Women were not treated as equal as men due to religious, cultural, and political prejudices for many centuries. To redeem such past injustice, many national and international commitments are in place in a wide range of sectors to ensure women's right among which is the media. The information conveyed by the media ultimately serves as a foundation for the public opinion about the need for policy action to promote women's interests on a wide range of issues. The media are important vehicles for drawing attention to abuses, neglects, and other violations of women's rights. In addition, media can play an informative and educational role. They are important for offering women the possibility of expressing themselves.

⁴ Guideline document of the Ethiopian Radio and Television agency

Considering the role ETV can play in promoting women's rights and its wide coverage in the country, it would be so important to think of how women's rights can better presented. This is because the framing and presentation of an issue or event in the media can affect how its audiences understand and interpret the stories. Nowadays, the issue of women's rights is almost number one priority in Ethiopia.

Thus, how it is framed by the media can affect the public's awareness and the response from the government regarding this issue. Hence, the researcher believes the way ETV frames the weekly women's program can play its own role in achieving its ultimate goal of promoting and protecting the rights of women in the country in a bid to ensure that women's rights are more than human rights in Ethiopia.

1.3. Significance of the study

Since this research is conducted in an organization, it is possible to apply the result easily. It will not cost much time, finance or **human power**. It will be only a matter of commitment and willingness to change.

The research will mainly benefit journalists, ERTA, interested bodies working on the promotion and protection of women's rights, regional media organizations and the state as a whole. Journalists will acquire some knowledge and experience about how best issues of Ethiopian women can be presented in the media taking into consideration the various national and international provisions on women's rights. By doing so, they will upgrade their professional output and carry out their journalistic responsibilities more maturely.

1.4. Objectives of the Study

General Objective

The major objective of this research is to assess how the weekly women's program in Ethiopian Television frames women's rights stories including the sources of information and the themes(the issue in focus) the media emphasizes on. It will also attempt to look into the actual

treatment of women's rights issues in relation to the various international and nationally recognized women's rights.

Specific objectives

The specific objectives of this study are to:

Analyze what frames the weekly program used in reporting women's rights issues;

Analyze how the program portrays women in the stories covered;

Identify the dominant sources used in the weekly women's program;

Identify the themes of the stories aired in the program and analyze their impact in terms of promoting women's right; and

Look into the media functions that the Ethiopian Television weekly women's program employs in the weekly program.

1.5. Research Questions

- What sources does the weekly ETV weekly women's program use in reporting?
- What frames does the weekly women's program use?
- Does the weekly program give enough emphasis to the media functions regarding women's rights?
- Does the producer's knowledge of women's rights affect the framing of women's program in ETV in terms of women's right?
- Do the journalists think that they can work more **towards** improving the quality of the weekly women's program if they themselves are empowered by relevant trainings or the program is perfect now?

1.6. Methodology

In researching framing of women's rights in the weekly women's program, the researcher attempts to triangulate a quantitative and qualitative research approach. Mainly, the researcher employs content analysis as a research method to look at the weekly produced programs and assess how women's rights are framed and presented. And this has been well

established in similar media research undertakings that focus on the production or text of media content, because content analysis is a method of analyzing communication texts. Berelson (1952:18) describes content analysis as a “research technique for the objective, systematic, and quantitative description of the manifest content of communication.”⁵

In addition, qualitative approach will be used to obtain deeper insights of people about how they frame and present women’s rights in the weekly program. The subjects of the study are the weekly produced programs, reporters and/or producers. The editorial policy of the Ethiopian Radio and Television Agency (ERTA) and other related documents will be also analyzed. Moreover, the various international and domestic instruments on women will be assessed in line with practical work in the stated ETV program.

1.7. Limitations

This study has focused only on the weekly editions broadcasted from September 2012 to August 2013 (2005 Ethiopian Calendar). Hence, by just analyzing the framing of the weekly program during this specific period may give a highlight about the general content of the program but still might lack to conclude or generalize about the whole program aired over the past years. It would have been more convincing if more editions of past years of the same program were also analyzed. But, the researcher preferred to conduct the research on the most recent year for most of the archives of previous years are not available in ETV. Besides, seven of the 52 editions of the year were not found in the ETV archives and their absence might have impacted on some of the results.

1.8. Operational definition

Framing theory – It is a communication theory usually used in media houses. It is a quality of communication that leads others to accept one meaning over another. Framing theory suggests

⁵Berelson, B. (1952). Communication Research. New York: The Free Press

that how something is presented (the “frame”) influences the choices people make. It is the opposite of rational choice theory of communication. It is the subset of agenda-setting theory.

Agenda-Setting Theory- This is the role played by mass communication media in establishing the salient issues and images to which the public reacts.

Media House – refers to any kind of media organization such as television, radio, print and online.

Media functions – refers to the particular objective of a certain show broadcast. It may have an objective of bringing into the attention of the audience about the causes or remedies of a certain problem including a definition of the subject matter.

Productions – weekly editions of the weekly show.

Sound bite- sometimes media people call it up sound. It the direct speech of the person being quoted in broadcast media.

Chapter Two - Review of Related Literature

2.1. Introduction

This chapter tries to look at some literatures on the framing of women's rights in the media in Ethiopia in particular and in some of the internationally known influential media organizations. It will also discuss the most popular communication and media theories usually used while media are setting an agenda on particular matters. This chapter will also deal with all international, regional and national conventions related to women's rights in a bid to deeply understand and compare to what extent the women's program in the Ethiopian Radio and Television Agency is truly women's program in satisfying the expectation of the country as a whole.

2.2. Ethiopian Television at Glance

The Ethiopian Television, the first state-owned television station in Ethiopia, came to existence on November 2, 1964.⁶ The establishment of the Ethiopian Television is believed to have played a key role in the political, economic, cultural and social life of Ethiopians over the past years. It began its service with the support of a British firm called Thomson Television International.⁷

Over the past years, ETV is believed to have contributed a lot serving as the mouth of the government and public by covering various national and international issues that interests the public. It began its broadcast service in English and Amharic languages only for two hrs every day most of which was English films only limited to Addis Ababa city.⁸ It gradually expanded its service and coverage to the rest of the country. Now, it broadcasts in many languages and its coverage is worldwide. Currently, due to the current political development and structure of the country, ETV has currently apportioned airtime to all regional states though some States such as Oromia and Amhara have begun running their own television stations. Shouldering a motto

6 Ethiopian Television from where to where?, ETV quarterly magazine, 1996, no.12, p.3

7 Ibid, p.4

8 Ibid

'Promoting Ethiopian Renaissance', ETV has now officially merged with the National radio of Ethiopia since May 1, 2009 after undertaking Business Process Reengineering (BPR) with a view to improve its service.

2.3. The Media's Role in a Society

The media's key role in a society is the same across the globe: to inform, to educate, to perform the 'watchdog' function of keeping the public, private and civic sectors accountable to the interests of the general populace, and to be an agent of change through informed, contextualized and accurate reporting on issues and events in a society.⁹ These are just some of the essential characteristics of a *free and independent media*. But often because of ownership, stringent legal and policy environments, political interests and biases, gender biases and prejudices - among other external and internal influences - these roles may not be as dominant in a society as they should be. Partisan, sexist and discriminatory media, for example, fall short of the media needed to safeguard the rights and interests of women through fair and diverse reporting.¹⁰

When asked to define their role in any society, media practitioners often state that their role is to inform, to educate, to entertain, and to be a watchdog of government. But the media also can be a catalyst for change, a mirror of society that reinforces the status quo, or a conduit through which the voices, perspectives and lives of those who are vulnerable and on the margins are brought into the public sphere.¹¹ The radio, TV and newspapers give us information through news, current affairs programs, and talk shows, etc.

Media and communications researchers and analysts such as Sheufele have identified several other key roles the media play in any society:¹² Shaping public opinion and attitudes, determining the public discourse and thereby shape political, cultural and economic priorities, influencing public policy through the news agenda, reinforcing or challenge gender, racial and other stereotypes and norms, serving as the channel through which the public communicates to

9 Women in the News: Strengthening the Voice and Visibility of Women in the African Media's Coverage of Elections, Politics and Governance A Handbook for Women Politicians and the Media (2008), p.10

10 Ibid

11 Ibid, p.49

12 Ibid p.49

policy makers and through which policy makers communicate to the public, and it can act as catalysts for social change through coverage of injustices and the marginalization of populations in society which often have little access to expression in the public sphere. In other words, the media can give a voice to those who often find their voices marginalized.¹³

While doing so, the media would be more effective if it talks facts, includes figures and which can clearly show the impact.¹⁴ Data helps to magnify that an issue is a problem that should be taken seriously.¹⁵ Obviously, who are behind these figures or affected can be clearly addressed.

2.4. Why Regular TV Program for Women?

Women have played a major role throughout the history of Ethiopia. Yet women remain among the most disadvantaged. They are disproportionately clustered in the least productive sectors, with 90% employed in the informal sector or agriculture.¹⁶

Women were crucial in many aspects to bring Ethiopia to where it is now. The incumbent government of Ethiopia claims it is committed to achieving gender equality and women's rights as a means to maintain peace, reduce poverty, enhance justice and promote sustainable development.¹⁷

Despite the aspiration of the government, women are frequently the victims of sexual and gender based violence and harassment, experience inequity and inequality in the job market and in the organizations/ institutions/ companies in which they work, and are victims of social and cultural customs that often hold them back from achieving their personal and professional goals.¹⁸ The traditions and cultural barriers of a paternalistic society like Ethiopia also limit women's ability to compete equally with men in many cases.¹⁹ This patriarchal society still continues to be an obstacle to women to claim their rights.

13 Ibid, p.50

14 McCombs, M. E., & Shaw, D. L. (1972). The agenda-setting function of mass media. *Public Opinion Quarterly*, 36(2), 176

15 Supra note 1

16 Mrs. Zenebu Tadesse, FDRE Minister of women, youth and Children, a paper presented at Ghion hotel, Dec 12, 2013, Addis Ababa. :

17 Ibid

18 Seble Teweldebirhan (2011): The Role of Media in the Promotion of Human Rights in Ethiopia, Unpublished thesis, AAU, Law school.

19 Ibid

To challenge this, the media, usually believed as powerful as the executive body, has a great role to play in promoting and protecting the rights of women.²⁰ The media can make women and the general public aware of the international, regional and national laws and conventions concerning the rights of women so that all women and stakeholders engaged in promoting and protecting women's rights can be conscious how to deal with it.²¹

Many State media, be it print or broadcast media, allocate time/space to cover women's issues or rights based on a firm understanding that no state can develop without empowering women.²² And this can only be attained by aggressively working by properly using the media for it has the potential to reach a wider population easily.

2.5. Role of Media in Gender Transformation in Ethiopia

Media is an all-encompassing term referring to the "presentation and transmission of information by a multiplicity of outlets (radio, television, print and the internet)²³The media, in contemporary world, is the most important source of information about everything including human rights.²⁴ As a result, "media possess a power to select issues and events in the world we got know about, they decide what constitute news, they filter and frame issues, they contextualize the problem, and they create both the consciousness and on matters that include human rights."²⁵

There exists a general hypothesis that women are seen in society as emotionally, physically and mentally weaker than men.²⁶ This leads men and women to lead opposite lives.²⁷

20 Supra note 19

21 Ibid

22 Supra note 19

23 Elizabeth Heger Boyle and Andrea Hoeschen, "theorizing the form of the media coverage over time: *The Sociological Quarterly*, Vol.42, no.4 Blackwell publishing), p.522.

24 Ibid

25 International Council on Human Rights Policy, Journalism and the challenge of human rights reporting, 2002, p.36, available at <http://www.reliefweb.int/rw/lib.nsf/db900sid/GEL-> accessed on April 1, 2014.

26 Patricia McFadden, "Examining Myths of a democratic media", Review of African Political Economy, Vol.25 No. 78, (1998, Taylor & Francis, Ltd), p.365

27 Ibid

Taking this general hypothesis into account, the researcher is convinced that it is crucial to look at how media reinforces gender transformation in Ethiopia. It is true that the media can be perceived as a “major source of definitions and images of social reality.”²⁸ It is commonly seen as a potential means of influence, control, and innovation in societies like Ethiopia where the media can easily influence people and reach a significant portion of the population living in rural parts of the country.²⁹ This is also because the media has a role to play in the struggle for gender transformation and in saluting the achievements of women in the society, in order to inspire others.³⁰

In a bid to accelerate this, in addition to the FDRE 1994 constitution, the current freedom of the Press and Access to Information Proclamation also ensures freedom of the mass media as well as the rights of the public to get access to information.³¹ The various media houses in Ethiopia are believed that they are contributing to the promotion of human rights promotion in general and gender transformation in particular by focusing on the reality in their respective areas of transmission.³² This is because the media house is expected to consider in its contents the economic, political, social and cultural situations of the country.³³ Seble (2010) supports the idea that regardless of some challenges and constraints, currently, “media organizations in Ethiopia are making an effort to make contributions in the promotion of human rights in the country.”³⁴

2.6. Existing Legal Provisions on Women’s Rights

Women’s subordinate position in society is reflected in many national legal systems. Women and girls often face discrimination with regard to family law, property and inheritance rights and employment. Women also frequently face difficulties accessing justice institutions.³⁵

28 Gender, Media and development: The Role of the Media in the Cultural Struggle of Gender Transformation in Tanzania, Trondheim, March 2006, p.3

29 Supra note 19

30 Supra note 29

31 Supra note 19

32 Ibid

33The mission and vision of Ethiopian Radio and television agency, available at <http://www.erta.gov.et/> accessed on March 12, 2014.

34 Supra note 19

35Banda, F., 2008, ‘Laws that Discriminate against Women’ Report commissioned by Office of the High Commissioner for Human Rights (OHCHR), p.4. http://www.ohchr.org/Documents/Publications/laws_that_discriminate_against_women.pdf

Poverty is a considerable barrier for women, who are more likely than men to have limited access to resources and thus face higher levels of poverty. Women also face institutional barriers to access justice. Especially sensitive issues such as domestic violence and rape are likely to go unreported due to fear of shame and stigma.³⁶

A number of international instruments exist to address such disproportionate discrimination faced by women and girls. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) provides the overarching framework for these.

2.6.1. Convention on the Elimination of All Forms of Discrimination against Women (1979)

CEDAW has the second highest number of ratifications among the six most important human rights instruments of the UN, the Convention on the Rights of the Child being the one with almost universal ratification.³⁷ At the same time, CEDAW is the Convention with the largest number of reservations.³⁸ Following the adoption of the UDHR in 1948, a document that fully recognized the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, CEDAW is the most comprehensive women's rights document so far.

The enactment of CEDAW in 1981 addresses the tension between human rights and culture. The CEDAW Committee, which monitors the implementation of the Convention, has categorically stated that traditional, religious or cultural practices cannot be used to justify discrimination against women.³⁹ Article 5 stipulates that states shall take all appropriate measures to modify the social and cultural patterns of conduct of men and women that are linked to inequality between sexes and gender stereotypes. Hence, reservations made by governments under Articles 2 and 16 of CEDAW on cultural or religious grounds are considered incompatible with the object and purpose of the Convention.⁴⁰

36 Ibid, p.35

37 The Optional Protocol to CEDAW Mitigating Violations of Women's Human Rights, International Training Seminar for NGOs and women's rights activists 13-15 March, 2003 Berlin, Germany, p.3

38 Ibid

39 CEDAW 1979

40 Claiming Rights, Claiming Justice: A Guidebook on Women Human Rights Defenders, 2007. P.32

Several unique aspects of the CEDAW Convention are worth highlighting. One important aspect of the CEDAW Convention is temporary special measures permitted under Article 4 (1). Unequal treatment of women and men in order to accelerate the achievement of de facto equality of women and men shall thereby not be considered discriminatory.⁴¹ While the equality clause and the right to non-discrimination generally prohibit unequal treatment, Article 4(1) and 4(2) expressly permit it, thus highlighting an understanding of these two concepts in their formal as well as substantive sense. This document strongly focuses on the importance of taking affirmative action in a bid to empower women so that the existing inequalities in many sectors can be well balanced gradually.

On 18 December 1979, the Convention on the Elimination of All Forms of Discrimination against Women was adopted by the United Nations General Assembly. It entered into force as an international treaty on 3 September 1981. The Convention is believed to be the culmination of more than thirty years of work by the United Nations Commission on the Status of Women, a body established in 1946 to monitor the situation of women and to promote women's rights.⁴² The Commission's work has been instrumental in bringing to light all the areas in which women are denied equality with men. These efforts for the advancement of women have resulted in several declarations and conventions, of which the Convention on the Elimination of All Forms of Discrimination against Women is the central and most comprehensive document.

Among the international human rights treaties, the Convention takes an important place in bringing the female half of humanity into the focus of human rights concerns.⁴³ The spirit of the Convention is rooted in the goals of the United Nations: to reaffirm faith in fundamental human rights, in the dignity, and worth of the human person, in the equal rights of men and women. The present document spells out the meaning of equality and how it can be achieved. In so doing, the Convention establishes not only an international bill of rights for women, but also an agenda for action by countries to guarantee the enjoyment of those rights.

41 CEDAW Art 4(1)

42Supra note 20, p.33

43Ibid, P.15

In its preamble, the Convention explicitly acknowledges that "extensive discrimination against women continues to exist", and emphasizes that such discrimination "violates the principles of equality of rights and respect for human dignity".⁴⁴ As defined in article 1, discrimination is understood as "any distinction, exclusion or restriction made on the basis of sex...in the political, economic, social, cultural, civil or any other field".⁴⁵ The Convention gives positive affirmation to the principle of equality by requiring States parties to take "all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men".⁴⁶

The agenda for equality is specified in fourteen subsequent articles. In addition, and unlike other human rights treaties, the Convention is also concerned with the dimension of human reproduction as well as with the impact of cultural factors on gender relations.

The Convention also devotes major attention to a most vital concern of women, namely their reproductive rights. The preamble sets the tone by stating that "the role of women in procreation should not be a basis for discrimination".⁴⁷ Moreover, it advocates in article 5, "a proper understanding of maternity as a social function", demanding fully shared responsibility for child-rearing by both sexes.⁴⁸ Special measures for maternity protection are recommended and "shall not be considered discriminatory".⁴⁹ The Convention also affirms women's right to reproductive choice. Notably, it is the only human rights treaty to mention family planning. States parties are obliged to develop family codes that guarantee women's rights "to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights."⁵⁰

The other general thrust of the Convention aims at enlarging our understanding of the concept of human rights, as it gives formal recognition to the influence of culture and tradition on

44 CEDAW Preamble

45 CEDAW Art 1

46 CEDAW Art 3

47 CEDAW Preamble

48 CEDAW Art 5

49 CEDAW Art 4

50 CEDAW Art 16 (e)

restricting women's enjoyment of their fundamental rights. These forces take shape in stereotypes, customs and norms which give rise to the multitude of legal, political and economic constraints on the advancement of women. Noting this interrelationship, the preamble of the Convention stresses "that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality of men and women".⁵¹ States parties are therefore obliged to work towards the modification of social and cultural patterns of individual conduct in order to eliminate "prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women."⁵² And Article 10(c) mandates the revision of textbooks, school programs and teaching methods with a view to eliminating stereotyped concepts in the field of education.⁵³ Altogether, the Convention provides a comprehensive framework for challenging the various forces that have created and sustained discrimination based upon sex.

2.6.2. Other Relevant International Instruments

The Convention of the Rights of the Child (CRC) (1989) outlines specific protection for girls and boys under the age of 18. It is used more widely to ensure the protection of the girl child, who is more likely to have her rights violated through harmful traditional practices such as female genital mutilation/cutting (FGM/C) and early marriage. In addition, there are a number of ILO conventions which are particularly relevant to women's employment, including: International Labor Organization (ILO) conventions.

The ICCPR is the other international instrument adopted by the United Nations General Assembly which can be mentioned here. It commits states parties to the Covenant to respect the various civil and political rights of individuals, such as the right to life; freedom of religion, speech and assembly; and rights to due process and a fair trial.⁵⁴ Article 2 requires that the

51 CEDAW Preamble

52 CEDAW Art 5

53 CEDAW Art 10 (C)

54 ICCPR 1966

rights are recognized without distinction of any kind, such as sex.⁵⁵ Article 3 requires that men and women have equal right to the enjoyment of the rights set forth in the Covenant.⁵⁶

The ICESR is a multilateral treaty also adopted by the United Nations General Assembly with a view to improve the rights of citizens in many aspects. It commits states parties to the Covenant to respect the various economic, social and cultural rights of individuals, including labor rights; the right to health; the right to education; and the right to an adequate standard of living. It contains the same provisions in Article 2 and 3 as the ICCPR with respect to non-discrimination based on sex and equal enjoyment of rights by men and women.⁵⁷

In addition to the aforementioned various international documents, there also exist a number of protocols, declarations, and regional agreements and Conventions on women's rights. The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, African (Banjul) Charter on Human and Peoples' Rights, Declaration on Gender Equality in Africa (ECA), among others. Despite the existence of these human rights instruments to ensure women's rights, various women's rights issues have continued unaddressed global agenda.

2.7. Feminist Perspectives

All of the feminist perspectives argue that women are oppressed in most societies, but they differ in their explanations of the causes of this oppression and the ways in which it should be overcome.⁵⁸ Even though, through time and due to the widening of the meaning and concept of feminism, there exist various perspectives of feminism; among others, liberal feminism, Marxist/socialist feminism, radical feminism, black feminism, and post-modern feminism. Each perspective has made important contributions to improving women's status, but each also has limitations.⁵⁹

55 ICCPR Art 2

56 ICCPR Art 3

57 ICESR Art 2 &3

58 Barrett, Michele. 1988. *Women's oppression Today: The Marxist/Feminist Encounter*. (Rev.ed.) London. Verso.

59Lorber, Judith. 1994. *Paradoxes of Gender*. New Haven, CT. Yale University Press.

Liberal feminists argue that men and women are equal in potential, thus their concern is with fighting for equal rights.⁶⁰ This perspective advocates and supports equal rights legislation but fails to explore other explanations. Here, it is possible to raise question that if women and men are not different, then they should not be treated differently under the law.⁶¹ On the other hand, Marxist/socialist feminism recognizes both the role of Capitalism and patriarchy.⁶² Radical feminists for their part argue that men are the enemy. They argue that there has always been a sexual division of labor underpinning and reinforcing a system of male domination.⁶³ Talking about Black Feminism, proponents argue that ‘white feminists’ have ignored the position of black women. Black women have a double disadvantage as they are oppressed by racism in whole society and by patriarchy.⁶⁴ This highlights color-blind nature of feminist approaches but ignores similarities between different women’s (ethnic) groups. It is very clear that all the feminist perspectives have insight into the problems of gender inequality, and all have come up with good strategies for remedying these problems.

There exist some arguments against feminism based on the fundamental notion that women and men are equal.⁶⁵ It is, however, convincing to say that equality is not justice. Equality would be justice if the foundation for men and women and the total playing field for both sexes is equally fair and equally labeled. Hence, the main point feminists have stressed about gender inequality is that it is not an individual matter, but is deeply ingrained in the structure of societies.⁶⁶

2.8. Women’s Rights in Ethiopia

Women’s struggles for freedom and equality have been a vibrant part of all social movements for transformation and social justice through history. As Mary Wollstonecraft quoted in Ann Kangas et.al, wrote in 1792 in her *Vindication of the Rights of Women* that the struggle for rights of women is located within the personal space – the home and the family; and within the

60 Ibid, p.35

61 Supra note 59

62 Tong, Rosemarie. 1989. *Feminist thought: A comprehensive Introduction*. Boulder, CO: West view Press.

63 Daly, Mary. 1978. *Gyn/Ecology: The Metaethics of Radical Feminism*. Boston: Beacon Press.

64 Collins, Patricia Hill. 1990. *Black Feminist Thought: Knowledge, consciousness, and the politics of Empowerment*. Boston: South End Press.

65 Alcoff, Linda and Elizabeth Potter (eds). 1993. *Feminist Epistemologies*. New York and London: Routledge.

66 Supra note 59.

public space – the political and economic world.⁶⁷Two hundred years later, women activists defined their experiences of violence, subordination and disadvantage as located within patriarchy.⁶⁸Women human rights activists including the media put themselves on the front line in the promotion and protection of human rights.⁶⁹

There is a general consensus that Ethiopian women have been disadvantaged for centuries. To redeem the past injustice women have been experiencing, the FDRE 1994 constitution (Art 35) fully recognizes the rights and equality of women as equal as men.⁷⁰ It even recommends for some affirmative action in favor of women in various political, economic and social aspects with a view to empower the capacity of women and narrow the existing big disparity in the country. Moreover, the country has showed its commitment in adopting various conventions continental and international conventions including CEDAW in its effort to promote the rights of women.

However, despite all the existing legal frameworks on women’s rights in Ethiopia, the effort being exerted to narrow the inequality remains slow.⁷¹ This could be attributed to improper communication of the rights of women to the public which affects the awareness of women about their rights enshrined in the constitution and the conventions on women’s rights ratified by Ethiopia.

It is based on this understanding that many of the international and regional human rights documents call on media organizations to aggressively work for the promotion and protection of human rights for they have the ability to reach a wider population and influence they society by guiding what to do to achieve the desired goal in this regard.

2.9. What Agenda-Setting Theory Is

Agenda setting theory is one of the most influential communication theories.⁷² This is the role played by mass communication media in establishing the salient issues and images to which the

67Supra note 20, P.15

68 Ibid, p.15

69 Ibid, p.16

70 FDRE constitution Art 35

71 Supra note 19

72 Supra note, p.175

public reacts.⁷³ Agenda setting is a process by which issue proponents work to gain the attention of media professionals, the public and public policy makers. Communications research provides evidence that the news media are the primary agenda-setting agents.⁷⁴ An issue that is covered by the news media will set the agenda for how the public reacts as measured in public opinion polls and how policy makers will respond through legislation.⁷⁵

Agenda setting also refers to the ability that the media have to “not only reflect reality but also determine reality.”⁷⁶ The media determine reality by how much attention they pay to any particular issue. For instance, if the news media cover violent crimes against women and girls extensively, the public and policy makers will respond accordingly, with fears of being victimized, despite real world risk of violent crimes having dropped.

Donald L. Shaw and Maxwell E. McCombs observed that:

Considerable evidence has accumulated that editors and broadcasters play an important part in shaping our social reality as they go about their day to-day task of choosing and displaying the news.... This impact of the mass media-the ability to affect cognitive change among individuals, to structure their thinking-has been labeled the agenda-setting function of mass communication. Here may lie the most important effect of mass communication, its ability to mentally order and organize the world for us. In short, the mass media may not be successful in telling us what to think, but they are stunningly successful in telling us what to think about.(173)⁷⁷

McCombs believes that the integration of agenda-setting theory with framing theory will help clarify some of the concepts in framing theory. He advocates “explication of a more general theoretical structure describing the frames and attributes that are important to the communication process.”⁷⁸

73 Ibid, 176

74 Ibid

75 Ibid, p.170

76 Ibid, p.173

77 Ibid, p.177

78 McCombs, M., and S. I. Ghanem.(2001). “The Convergence of Agenda Setting and Framing.”P. 79.

Dietram Scheufele provided an overview of agenda-setting, priming, and framing theories in which he argued that agenda-setting and priming are compatible theories but that framing is quite different because it involves activation of entire interpretive schemas—not merely prioritization of individual objects or attributes. He wrote:

Agenda-setting and priming rely on the notion of attitude accessibility. Mass media have the power to increase levels of importance assigned to issues by audience members. They increase the salience of issues or the ease with which these considerations can be retrieved from memory.... Framing, in contrast, is based on the concept of prospect theory; that is, on the assumption that subtle changes in the wording of the description of a situation might affect how audience members interpret this situation. In other words, framing influences how audiences think about issues, not by making aspects of the issue more salient, but by invoking interpretive schemas that influence the interpretation of incoming information.⁷⁹

2.10. Framing Theory

Contrary to the central concept of rational choice theory (people always strive to make the most rational choices possible), Framing theory suggests that how something is presented (the “frame”) influences the choices people make.⁸⁰

Frames are abstract notions that serve to organize or structure social meanings. Frames influence the perception of the audience. Frames are cognitive shortcuts that people use to help make sense of complex information. Frames help us to interpret the world around us and represent that world to others.⁸¹ They help us organize complex phenomena into coherent, understandable categories. Frames provide meaning through selective “simplification, by

79 Scheufele, D. A. (2000). “Agenda Setting, Priming, and Framing Revisited: Another Look at Cognitive Effects of Political Communication.” *Mass Communication and Society*, p.309.

80 *Supra* note 10, p. 186

81 *Ibid*, 185

filtering people's perceptions and providing them with a field of vision for a problem.”⁸² In other words, Framing is a quality of communication that leads others to accept one meaning over another. According to Scheufele, it is the process by which a communication source defines and constructs an issue or controversy. McCombs et.al (1972) also says, Framing is a quality of communication that leads others to accept one meaning over another.⁸³

Entman (1993) says “Because issues are often complicated, and require the processing of a great deal of information from a variety of perspectives, frames provide a shorthand understanding of a situation, by focusing only on those features deemed important by the particular individual involved.”⁸⁴ Frames are therefore interpretive devices that all people use when making sense of the world around them. They aid us in making the difficult task of processing complex and often cumbersome information about our social world much simpler, by focusing our attention only on certain features that we feel are important.⁸⁵

Communications scientist Robert Entman (1993, p.53)⁸⁶ states that “Journalists may follow the rules for objective reporting and yet convey a dominant framing of the news that prevents most audience members from making a balanced assessment of a situation.”⁸⁷

2.11. Understanding Women’s Rights in the Media

It is obvious that no media functions properly by instinct. A well functioning and inclusive media organization is expected to clearly understand whom it serves.⁸⁸ Hence, the broadcast media, being one of the powerful instruments for social change, needs to really understand the reality in the society and take actions to bring the desired social change.⁸⁹ One of such social change could be dealing with women’s rights. To deal with this, there are very important issues media professionals should question and respond accordingly while producing various issues in their

82 Ibid, 187

83 McCombs, M.E. and Shaw, D.L. (1972). ‘The agenda -setting function of the mass media’. In Griffin (2006). *Communication: A first out look at Communication theory*. Sixth edition. New York: McGraw – Hill Higher Education, p.313.

84 Entman, R. M. (1993). Framing: Towards clarification of a fractured paradigm. *Journal of Communication*, 43(4), 52.

85 Ibid, p.53

86 Ibid

87 Ibid, p.53

88 Supra note 52, p.315

89 Ibid

programs.⁹⁰ The following are some of the issues that need to be considered but not exhaustive.

2.11.1. Who speaks in the media?

If we read, listen to and watch those who are speaking in the media – those who are quoted in stories on events of the day – the majority are men, although women and men live in the societies reported on and both have views on the events and issues.⁹¹ Women are made ‘invisible’ by the media’s omission of their voices and images.⁹²

2.11.2. Gender stereotypes

When women do appear in the media, they most often are portrayed as sex objects, beauty objects, as homemakers, as victims (of violence, poverty, natural disasters, war and conflict, etc.); or they become front page and headline (main story) news when they engage in activities which are not in line with society’s prescription of what women ‘should’ and ‘should not’ do.⁹³

2.11.3. What is considered newsworthy?

News on the violations of women’s rights and discrimination against women are few and far between in the media.⁹⁴ When the media does cover issues of concern to women such as violence, sexual and reproductive health, women in decision-making, this coverage are often treated with less attention though it requires knowledge and proper handling.

2.11.4. Gender-aware Reporting

This is to make sure that a gender analysis of editorial content by journalists and editors can assist reporters and gatekeepers in reflecting on some critical journalistic and ethical matters. Among others,

90 Supra note 13

91 Women in the News: Strengthening the Voice and Visibility of Women in the African Media’s Coverage of Elections, Politics and Governance A Handbook for Women Politicians and the Media (2008), p.15

92 Ibid

93 Ibid, p.15

94 Ibid, p.13

1. Are the media, who champion democracy, human rights and people's participation in governance "inclusive" or "exclusive" in their own representation of society through their editorial content?⁹⁵
2. Does the editorial content portray men and women differently and why?⁹⁶
3. Do the media treat women's human rights violations with the same energy and commitment that they report on the political and civil rights violations of opposition and other political groupings in society?⁹⁷

Gender aware reporting requires journalists and editors to ensure that the coverage of an event or issue is told through the voices of both women and men; and, gender aware reporting requires journalists and editors to use data, background information (context) and analysis through the perspectives of women and men to illustrate how the issue or policy reported on affects women and men in a society.⁹⁸ Good research, in-depth reporting and analysis, a diversity of sources and perspectives bring about gender-aware reporting, and these characteristics are also the basis of good journalism.⁹⁹

Several other specific characteristics of gender-aware reporting include: focus on the gender inequalities in a society, focus on the political, economic and social rights violations of women, stories that challenge power imbalances in both the public and private spheres (an example of power imbalances in the private sphere is the prevalence of domestic violence and other forms of violence against women).¹⁰⁰

Interestingly, the 1995 Beijing Platform for Action (BPFA) calls for "increased participation and access of women to expression and decision-making in and through the media and new communication technologies".¹⁰¹ Thus, governments need to commit themselves to review

95Strengthening the Voice and Visibility of Women in the African Media's Coverage of Elections, Politics and Governance, A Handbook for Women Politicians and the Media, (2008, p.12). www.ipsnews.net/africa

96 Ibid

97 Ibid

98 Ibid), p.16

99 Ibid, p.21

100 Ibid

1011995 Beijing Platform for Action (BPFA)

media policies and increase the number of programs for and by women and to promote balanced and diverse portrayals of women in the media.¹⁰²

Governments also are urged in the BPFA to create legislation against the projection of violence against women in the media. Thus, the media are encouraged to establish professional guidelines and methods of self-regulation for the way women are presented, as well as to support and finance alternative media and all forms of communication that support the needs of women.¹⁰³

2.12. Types of Media Framing

The existence of one or another frame in the media story and its consequences for the public opinion has been a focus in many studies.¹⁰⁴ Framing can be classified under two contrasting dimensions: episodic and thematic coverage. Episodic framings are used to construct issues around specific instances and individuals.¹⁰⁵ This type of framing, according to Carlyle et al. (2008), tends to rely on individual explanations.¹⁰⁶ According to Carlyle et al. (2008) individual explanations are those that focus on the personality, disposition, or motivational states of the people involved. Victims of human rights violation could be treated using episodic framing by focusing on an individual.

On the other hand, thematic framing emphasizes society's role in addition to the individual. The frame relies on social explanation. These social explanations focus on "circumstances and situational forces".¹⁰⁷

Similarly, Semetko & Valkenburg (2000) discuss five dominant news frames that have been identified in earlier studies: conflict frame, human interest frame, economic frame, morality

102Local Action, Global Change, UNIFEM and the Centre for Women's Global Leadership, 1999, p.15

103Ibid p. 17.

104 Frehiwot Tilahun (2008). Framing of gender violence in Ethiopian Newspapers. Unpublished MA thesis, Addis Ababa University, School of Journalism and Communication.

105Shah, F. (2004). 'The Interplay of News Frames on Cognitive Complexity.' Journal of Communication. Available at <http://www.blackwell-synergy.com/doi/pdf accessed on January 10>, 2014.

106Carlyle, K., et al (2008). 'Newspaper Coverage of Intimate Partner Violence: Skewing Representations of Risk.' P, 21. Available at <http://www.blackwell-synergy.com/doi/pdf> Accessed on January 25, 2014.

107Ibid.

frame, and attribution of responsibility frame.¹⁰⁸ In some media framing theories, empathy or sympathy frame is included. In addition, other frames like diagnostic and prognostic are commonly used frames.¹⁰⁹ These frames are used in the current research.

Economic Frame: Both the news media and individuals apply the economic frame to a broad range of issues. This frame presents issues or events focusing on their economical consequences on an individual, group, institution, or country.¹¹⁰ When an issue or event has wide impact, it adds value to the news, and its economical consequences are vital.

Conflict Frame: This frame is common with reference to the media's emphasis on conflict as a means of attracting attention of the audience. It focuses on conflict between individuals, groups, or institutions so as to attract audience attention. Stempel III (1981) states the received definition of journalistic practice emphasizes reporting stories in terms of experts who offer clashing interpretations. Conflict framing is the most widely used one in most media organizations.

Human Interest Frame: This frame puts a human face or an emotional perspective on the report of an issue or event. It personalizes the news, 'dramatize or emotionalize' the stories as a means to capture and retain audience interest. Because of the increasing competition in the market news, journalists exert greater effort to produce stories that captures the public's interest. This frame is also referred as 'human impact' frame.

The media's use of the human interest (human impact) frame focuses on describing individuals and groups who are likely to be affected by an issue.¹¹¹ According to Stempel III (1981), the individuals who employ a human impact frame express their personal concerns and compassion with an intuitive directness.¹¹²

108 Semetko, A., and Valkenburg, P. (2000). 'Framing European Politics: A content Analysis of press and television News.' P.95. Available at <<http://www.black-synergy.com/doi/pdf>. Accessed on Feb. 10, 2014.

109 Ibid

¹¹⁰Ibid

111 Stempel III, G. (1989). 'Content Analyses. In Stempel III, G. and Wesley, B. (eds.) (1989). *Research Methods in mass communication*. Second edition, New Jersey: Prentice-hall, Inc. p.124-137.

112 Ibid, p.125

Educative/Advocacy frame: This type of media frame gives information on how and what should be done to avert a deteriorating situation of a certain issue or to keep a certain reputation.¹¹³ This type of frame is usually used to promote an initiative for rehabilitative activities or to sustain an already existing situation.

Morality Frame: This frame emphasizes moral or religious contexts of an issue or event. According to Semetko and Valkenburg (2000), in order to keep the professional norm of objectivity, journalists often make use of the moral frame indirectly by using quotation and inference. For example, letting religious leaders ban Female Genital Mutilation supported with moral and religious reasoning.

Diagnostic Frame: This frame emphasizes identifying a problem and attributing blame and causality.¹¹⁴ It investigates deeply the underlying issues in a certain problem, clearly blames a certain government body, groups or individual for the cause of the problem.

Prognostic Frame: This frame describes the effects and consequences of a problem. It can also be described as a solution frame which specifies what needs to be done.¹¹⁵ It suggests solutions, strategies and tactics to a problem.

Chapter Three – Research Methodology

This study utilized a quantitative technique of research combined with a qualitative one. The quantitative approach was selected as a major method for its worthwhile in the area of media framing. On the other hand, supporting quantitative method with a qualitative one will provide a deeper understanding of the issue since the two approaches address different aspect of the problem¹¹⁶. According to Allan Bryan (1988)¹¹⁷, it is possible to triangulate qualitative research with quantitative research method.

113 Ibid, p.133

114 Scheufel, D. and Tewksbury, D. (2007). *Framing, agenda setting, and priming: The evolution of three media effects models*. Journal of communication. Black well publishing.

115 Ibid, p.30

116 Bryan, A (1988) *Quantity and Quality in social Research*. London, Rutledge, p.134.

117 Ibid

A quantitative approach was used to collect data from the documented productions about themes, sources, and frames used in stories of women's rights issues whereas, a qualitative method (in-depth interview) was employed to gather information in a deeper manner. This in-depth interview provides a massive awareness on how women's right is framed on in the weekly program of the media. Berger (1998) notes that by using an in-depth interview, "You often obtain unexpected information that forms research might not discover."¹¹⁸

Meanwhile, so as to extensively assess the framing of women's right in the weekly women's program, content analysis has been used in the study. As Berger (1998) points out, content analysis is an approach that aims at measuring the extent of an issue "in a representative sampling of some mass mediated popular art form."¹¹⁹

Since the researcher has learnt that recorded/documented productions in ETV are not usually normally kept for a longer period, it was difficult to take samples from previous years. Besides, ETV has very strict policy in managing any of its archives for all are properties of the organization even after transmission. In addition, since the coders were expected to listen and watch all the 45 editions, it was not easy to get machine to play the cassettes collected from archives. The researcher and the two coders (both have Masters Degree in Law and Sociology) managed to finish the coding process by accessing the editing machine during less busy hours usually at night and weekends.

The good thing is the researcher had full access to the existing productions of the weekly show which might be impossible for other researchers for he is a freelance journalist in the English News Desk of the media house which helped to speed up the coding process.

3.1. Sampling Techniques

Purposive Sampling

It was impossible to include all the documented productions existing in ETV library done focusing on women's weekly program for time limitations and being difficult to manage.

118 Berger, A.(1998): Media Research Techniques. SAGE publications, London, p.55.

119 Ibid, p.23

Therefore, the researcher decided to focus on the weekly documented productions of the program aired in 2005 Ethiopian calendar (2012-13) in ETV. The reason why the researcher is interested on these recent ETV productions is clear; first of all, the cassettes or productions are easily accessible for some are deleted when time passes by. Secondly, this truly reflects the current status of the weekly women's program in treating women's rights after gradual improvements and policy changes in the media organization.

The researcher believes that it is mainly the weekly women's program in ETV which is presumed to give more emphasis for the protection and promotion of women's rights compared to the other programs though women's rights is touched even in news and other special programs of the media.

3.2. Unit of Analysis

In this study, the unit of analysis was the weekly produced women's programs which are approximately about 20 minutes each. Within the stated time frame some 52 productions were expected to have been aired. However, due to some special programs broadcasted during the same airtime, only 45 programs have been aired during the stated time frame which the researcher believes is fair enough for this study.

Interview

In order to make the information obtained from the documentations credible and more accurate, four journalists including a senior editor of the program were interviewed. First, to conduct the interview, an interview guide was prepared. The guide included different questions that are directly related to the weekly program on the coverage of women's rights issues during the stated period.

3.3. Data Collection and Analysis

Content analysis is the major means of data collection used to extract information and facts (inputs) for the study. Because this method is very convenient and usually means of data collection for researching recorded documentations on media framing. As Zito cited in Berger (1998) content analysis is "a methodology by which the researcher seeks to determine the

manifest content of written, spoken, or published communications, by systematic, objective, and quantitative analysis [...].”¹²⁰ Furthermore, so as to strengthen the information already acquired with content analysis, an in-depth interview was used for it enables the researcher to gather wider information as a supplementary.

3.4. Frame Analysis

To measure frames, Semetko and Valkenberg (2000) developed a series of questions to which the coder has to answer “yes” or “no”. Similarly following Sematko and Valkenberg’s model and based on the review of literature, similar questions were developed to look into the frames employed. In addition, other “yèsor “no” questions were also developed to examine the functions the media performed in treating the women’s weekly ETV program. The questions were prepared to look at three general media functions: Suggesting solution, defining the problem, and stating the cause.

3.5. Coding Process

The coding process was conducted by two graduate students who have experience in coding articles. The coders will be given the coding sheet and a coding book with list of questions and guides. Then, they will fill out the coding sheet in close ended ways – “yes” or “no”. The questions were developed from the literature such as Robert Entman (1993) and (Semetko, A., and Valkenburg, P. (2000) in line with the current situations of women’s rights issues in Ethiopia.

3.6. Reliability and Validity

Inter-coder reliability was assessed through Holist’s formula where:

$$2 * M / (N1 + N2)$$

M represents the number of coding decisions on which the two coders agreed. N1 and N2 show the total numbers of coding decisions by the first and second coder respectively. The inter-coder reliability across all categories ranges from 1.0 to 0.91 for all the 45 weekly editions that were coded by the two coders. The validity can be assured from the classifications of relevant issues on the coding sheet as well.

¹²⁰ Ibid, p.23

CHAPTER FOUR

4. Presentation of Findings and Data Analysis

The aim of this study is to investigate how the Ethiopian Television weekly women's program treated or framed women's rights issues during September 2012 to August 2013. Accordingly, 45 weekly productions (cassettes) were found. As to the informants, the airtime of the remaining 7 weeks was taken by other prioritized national issues and no women's program was aired during this period. The attention given to domestic/global women's issues, Themes, Sources, Frames, and media functions of the weekly productions were examined.

On top of this, the researcher has held an in-depth interview with the head of the one of the weekly program senior editor and other three journalists of the program. The editorial policy document and other relevant sources are also analyzed. Based on the findings, ample explanations supported by some literatures are forwarded.

4.1. Brief Background of Ethiopian Radio and Television Agency

The Ethiopian Radio and Television Agency is directly accountable to the House of People's Representatives. Practically, however, there are signs that it operates under the auspices of the Ethiopian Government Communication Affairs Office. It administers ETV 1, 2, &3, Radio Ethiopia, and FM Addis 97.1. Currently, ETV 1 and FM Addis are rendering a 24 hours service to its audiences all over the world. ETV1 airs several programs in Amharic, English, Al Arabiyah, and French which are fully under its leadership. It also allocates maximum of an hour airtime for various regional languages which are produced by the full authorization of the regional states.

The agency's motto indicates its aspiration to herald the country's renaissance being at forefront in accelerating its all-round development. It has also a vision to be vibrant, competitive and reliable medium of information in Africa and contribute to the democratic unity of Ethiopia¹²¹.

¹²¹The mission and vision of Ethiopian Radio and television agency, available at <http://www.erta.gov.et/> accessed on March 12, 2014.

4.2. Analysis of editorial policy of ERTA

Media houses take editorial policy as the main component of any media organization. It states the mission and vision of a given media and provides the media people with guidance on how and what to select as a content of their coverage. Just by looking at the editorial policy of any media house, it is easy to understand its positions on several matters including human rights.

The editorial policy of Ethiopian Radio and Television agency has set clear guides for the journalists emphasizing on how to select the nature and context of their coverage. The policy was first issued in 1981 and amended in 1993. However, it went through another amendment in 2007 with an objective of creating environment of accountability, integrity and respect while circulating information through government owned media organizations.

The editorial policy states a detailed direction on how the content of the media is determined on Ethiopian Television, Ethiopian radio, and FM 97.1. It provides that all the three media operating under ERTA are to follow the same rule of media ethics and the contents aired are expected to be the same except to some extent in FM Addis 97.1 that serves primarily for its audience in Addis Ababa.

Accordingly, the media organizations determine their content in conformity with the provisions of the constitution of Ethiopia and media and broadcast laws. The ultimate goal of the content is, according to the policy, to create mutual understanding and national consensus of the people of Ethiopia.¹²² This is a very general statement which does not talk about issues of specific vulnerable groups of society including women.

When it is seen in light of integrating human rights, first of all, it particularly requires the content of the media to be compatible with international and national human rights law and that fully recognizes the rule of law. It also states that the constitution grants the people of Ethiopia with human rights and fundamental freedoms and media has a responsibility to select its content in conformity and with the intent of promoting these guaranteed rights.¹²³

122 Ethiopian Radio and television Agency Editorial policy, chapter 2, section II(2.1) ERATA, 1999.)

123 Ibid

In addition, the policy emphasizes the importance of building national consensus in Ethiopia through the contents of its programs. This is relevant to the promotion of human rights since it demands the journalist to consider human rights provided under the constitution as a means to realize the national consensus.¹²⁴The other important aspect of the editorial policy is that the policy demands the contents to initiate popular participation on building and strengthening democratic culture, support the struggle against poverty and bringing economic development to the country. Such requirements are directly or indirectly related to civil and political as well as economic, social and cultural rights.

The study has also tried to look at the editorial guidelines of the British Broadcasting Corporation and the South African Broadcasting Corporation (SABC) to assess the attention given to how women's rights issues are to be covered. These two giant media organizations were purposefully selected for Ethiopian Radio and Television Agency took them as a benchmark while undertaking Business Process Reengineering (BPR) in 2009. The editorial guidelines of BBC and SABC put issues of women's rights in detail and how they should be reported.

However, the researcher found no specific article in the editorial policy that deals with women's rights issue. Compared to the BBC's editorial policy (BBC calls it guidelines), the editorial policy of Ethiopian Radio and Television Agency is very general and a bit politicized. It lacks detailed and in-depth journalistic contents. Most of the words and statements mentioned in the editorial content are far different from the SABC and the BBC's. For example, the guidelines of the BBC separately put the issue of women's rights from other categories. The absence of clear and detailed editorial contents is like travelling without knowing where to go. This makes it difficult to deal with it and it is vague how to entertain such matters in the media house. This hampers the journalists' perspective in conducting gender-aware reporting. The editorial policy of ERTA, though it failed to clearly state how issues of women's rights should be covered, it clearly states in a general statement its firm stance to be a key instrument in the democratization and overall development of the country.

¹²⁴Supra note 19, p.76

4.3. Background of the Weekly Women’s Amharic Program

In framing women’s rights issues in newspapers, the location of the articles can be considered as a significant factor because it might indicate the importance of the issue in the newspapers. In television, the significance of the issue is usually measured in terms of the time of transmission. As informant 1 stated, the prime time in ETV is 8:00p.m to 10:00 p.m and every day, this ‘expensive’ evening TV transmission gives more attention for news and special or weekly program. He says, the Ethiopian Radio and Television Agency has “keen interest to contribute its share to the ongoing efforts country-wide to promote human rights issues including and off course women’s rights are human rights.” He said, “...this is the reason why we allocated 25 minutes airtime for the women’s program every Friday right after the 9.p.m news; which is a primetime transmission where millions of our audience can watch it.”

4.4. Coverage of Women’s Issues

Figure 4.1 percentage of attention given to local women issues

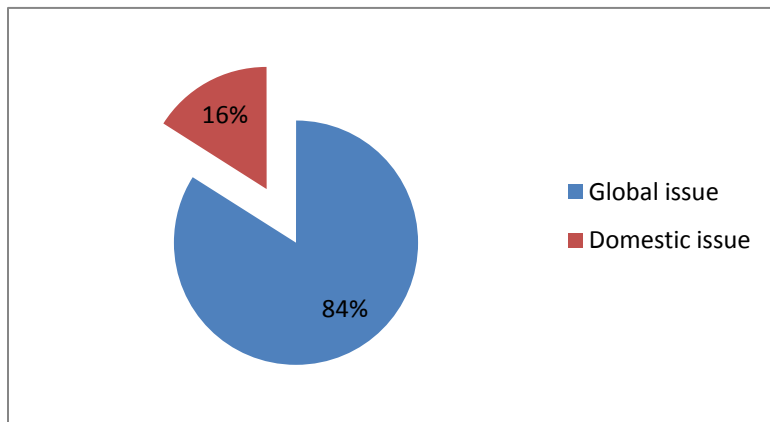


Figure 4.1 shows the percentage the proportion of the coverage of the program. As the figure shows, domestic issues accounted for 84 percent of the program. Some 16 percent of the programs were covered by global women issues.

The researcher used the ‘think globally act locally’ principle to study whether the weekly women’s program in ETV gives more priority for global or domestic women’s issues. This is to mean that generally speaking, globally, women’s issues have many common features. It is, however, acceptable to argue that women around the world face various challenges which can

be attributed to the cultural, religious, political, and social realities in their respective countries. Hence, this calls for understanding the global reality and concentrating to the local context. This is because people respond to what they find it closer to their daily life and community. To be specific, if we talk too much about the law that bans Saudi women not to drive a car, this has no relevance to the Ethiopian women because this is like a 'soft' news for them for they have many more unaddressed deep-rooted women's issues in the country that are directly affecting their life. Proximity of the issue to the people we are talking is important.

The weekly program gave enough coverage (84 percent) for domestic women's issues. It intended to deal with national issues that concerns to women and its audience as whole. It, however, failed to include women from all walks of life. Rather, the program emphasized on educated women, Diasporas, outstanding graduates, women who improved their life by engaging in micro and small scale enterprises, among others. In addition, it did not give fair emphasis in covering issues of women in the rural parts of Ethiopia where 83 percent of Ethiopian population resides, according to 2007 census. Informant 1 agreed on this. He, nonetheless, said the media house has a firm stance on the principle 'think globally act locally' but lacks the necessary skills and knowledge. The researcher believes that though Ethiopian Television's target audience is to those who access Television transmission, the reality in this country is there exist only six television sets per 1,000 people.¹²⁵ Considering this data, it might seem right that the weekly women's program in ETV focuses on urban mainly on women. But, we need not forget that most of the top decision makers reside in the cities and towns and they need to be well informed by the media about what is going on in the rural part of the country concerning women.

Interestingly, the program treated some women's affairs that could be exemplary and inspiring for Ethiopian women. Most of the international women's issues covered in the program focused on biography of personalities who became successful in their respective careers including Martha (the Brazilian star soccer player), Hilary Clinton (former US Secretary of State), Michele Obama (US First Lady), etc.

¹²⁵Supra note 19

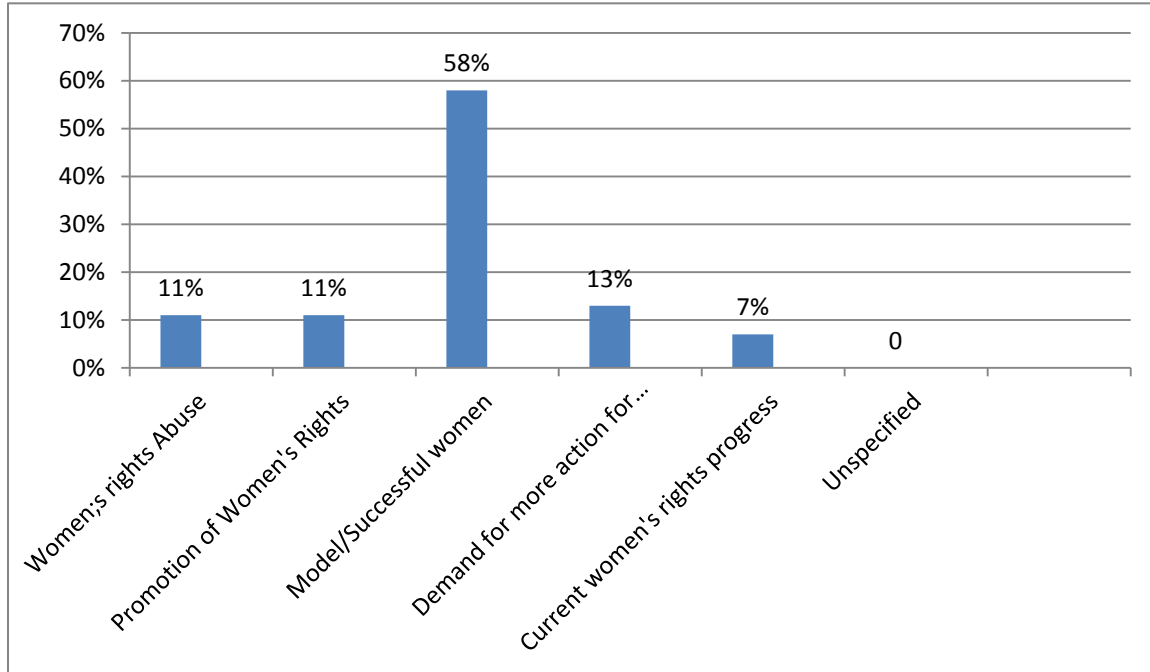
Though it is undeniable that biographies of some public figures and personalities has the potential to inspire and encourage people to meet their dreams, the researcher found out that some of the women covered in the program including former US Secretary of State, Hilary Clinton, have little to convey to Ethiopian audience. After all, she is from a well to do family, she attended in the best schools and university, faced no racial discrimination, among others. The researcher, however, found many interesting stories of women. For example, it presented Liberian incumbent president Ellen Jonson Sir Leaf, the first woman president (head of State and government) in Africa. Her biography was well analyzed in an African context, her success in healing her war-damaged country for which she won the World Nobel Prize in 2011. Blumberg (1989) says greater female economic and political power also enhances the “wealth and well-being of nations.”

Asked how the journalists collect the story and tape to produce such issues, all informants said, they download it from YouTube and other websites. Since such biographies are easily accessible on the internet, the journalists spend less time to produce a single weekly edition. The researcher, however, doubts about the credibility of the documentaries of various personalities uploaded on the internet and later used by this weekly show. This is because nobody guarantees media houses to use these videos and stories and broadcast them to their local audiences.

The researcher believes that the weekly women’s program in ETV is aired at the prime time of the media house (Fridays 9:15-9:40 p.m) as newspapers bring the hot issues at front pages to catch greater attention. Asked if 25 minutes per week is enough time to cover the wide range of issues women in the conservative society of Ethiopia, Informant 1 said, “ETV does not believe this is enough but considering the fact that it is the only television station at federal level and the wide range of national issues it is expected to entertain, the allotted time is fair.” The researcher, however, believes that while ETV allots twice a week for music entertainment (Tuesday and Thursday evening), and designed many other entertainment shows, allocating more airtime for this women’s show would not be luxury. As it has allocated two hours airtime for children’s show (Saturday and Sunday morning) a week, it would not be difficult to give more airtime to this women’s show as well.

4.5. Main Themes in Focus

Figure 4.2 themes in focus



The researcher classified the themes taking into consideration some related literature conducted in environmental, political, child rights framing, among others. Scheufele (2000) says when issues are to be classified for the purpose of analysis; the classification needs to be closer in content. Similarly, the researcher has looked into the content analysis of women's rights issues conducted in KBS (Kenyan Broadcast Service) in which similar classification was used. In Ethiopia as well, Forum for Street children Ethiopia employed similar classification researching the child rights coverage in Ethiopian Television Children's program in 2005. Due to the very nature of the rights of women and children, the researcher believed that this classification works. Such classifications do not mean that they are mutually exclusive. When we look into the general theme in focus, however, they have clear differences. It is based on this understanding that they are classified here.

Figure 4.2 shows the percentage the proportion of the themes covered in the program. The figure indicates, the weekly women's program in ETV focused on presenting successful women (accounted 58 percent of the program) be it Ethiopians or foreigners which the media believes

could be models to inspire other women in the country. Some 13 percent of the analyzed productions in the program showed the existence of the demand for more action to ensure women's rights better. The program also treated women's rights abuse and promotions of women's rights, each accounted 11 percent of its total coverage. The figure shows, the program did not cover any other theme other than the aforementioned ones.

There are diversified reasons for entertaining women's rights issues in the media. CEDAW and other conventions on women issues urge national governments and the media to aggressively engage in promoting and protecting women's rights.

Based on this, the dominant theme was promoting model/successful women. This study had found out that the weekly women's program gave coverage for a wide range of women's rights with less depth in terms of its contents due to lack of research to do it in depth. Ethiopian Television has lots of assignments in the country. The many other internationally popular television stations also have special program that entertains only women issues. For example, CNN has a monthly program called 'Leading Women' that hosts extraordinary women of this time and remarkable professionals who have made it to the top in all areas of business, arts, sports, etc. ETV, however, has a different objective. Even if it hosts model/successful women in various areas, these women should have good lessons to deliver to their fellow. To be more specific, the researcher prefers to cite some of the contents of the weekly programs. On October 22, 2013, the weekly edition hosted a successful entrepreneur who used to reside in the US. She was merely chosen to be a guest in the program for her big business that created 150 jobs in Akaki area of Addis Ababa. She spoke about her life-time achievements and how managed to reach where she is now. The show said almost nothing about the situation her fellow Ethiopian women are in and how they can be empowered and change their lives.

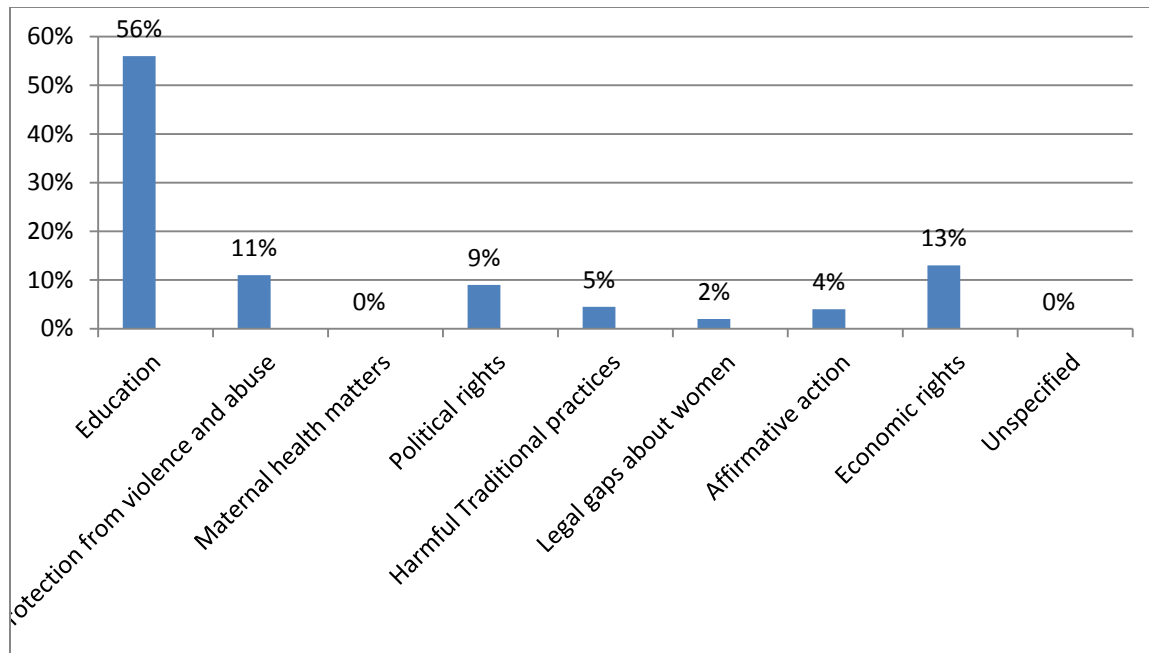
The weekly program has aired some important issues by setting agenda calling for the demand of more action to ensure women's rights. The researcher believes it is worthy to mention some of them. In a discussion the weekly program held in ETV studio in the presence of government officials, women's rights activists, researchers, politicians, 'ordinary women', among others, the unfairness of maternal leave in the civil service proclamation and labor law was tabled for

discussion. The Ministry of Health advertises on ETV that mothers are expected to feed only breast milk for their children for the first six months. Ethiopian law, however, grants 90 days for maternal leave before and after birth. This means the mother has to quit her job and rear her baby being economically dependent which contradicts to women's rights enshrined in Article 35 of the FDRE constitution. FDRE Constitution Art 35 (5/a) says "The women have the right to maternity leave with pay. The duration of maternity leave shall be determined by law taking into account the nature of the work, the health of the mother and the well being of the child and family." If the medics are advising the mother to breastfed her baby for not less than the early six months, this article does not oppose it for it says "taking into account...the wellbeing of the child." The discussants urged the legislative and the government to understand the existing legal gaps and revise it.

The other interesting women's rights issue the weekly women's program introduced was the issue of child adoption versus granting maternal leave for the adopter so that she will give the necessary love and care for the baby. Currently, the relevant Ethiopian laws grant maternal leave with a presumption of biological child. However, as clearly enshrined in the Family Code of Ethiopia, an adopted child has equal rights with biological children of the adopter. There is no doubt that this right includes the care, love and affection the adopted child demands from his 'parents.' The discussants even mentioned the ongoing debate in Germany on whether the biological father deserves paternal leave with or without salary to take care of his baby. The researcher believes that this calls for the revision of some of the existing laws which contradict with some principles and reality of the country.

4.6. Widely Covered women's Rights

Figure 4.3 Percentage of women's rights covered mostly



While classifying the categories of the widely used/mentioned women's rights in the analyzed program, the researcher has looked into various literatures in the area of framing issues in the media. For instance, Scheufele (2000) recommends some important elements in classifying issues to analyze them. Considering the fact that women and children are vulnerable groups of society who face similar challenges, the researcher has also taken note of how researches conducted in the same area by Forum for Street Children Ethiopia has tried to categorize the various child rights issues entertained in the media. Hence, this study considers these sources in classifying most of the rights of women dominantly entertained in the media. Besides, if we critically analyze the rights of women enshrined in CEDAW, the researcher's classification is convincing. The researcher focused on the major and dominant ideas entertained in the program. Hence, some of the categories may not be mutually exclusive.

In the analyzed weekly productions of the weekly women's program, seven types of women's rights are included. Figure 4.3 shows the percentage of types of women's rights which were mentioned in the analyzed program. Accordingly, issues of education accounted for 56 percent of the total coverage of the program. Whereas, issues of economic rights, and protection from violence and abuse and political rights did get relatively better coverage; and the figure shows 13 percent and 11 percent and nine percent of the total analyzed productions in the program

respectively. Harmful traditional practices and affirmative action made up for 5 percent 4 percent of the total type of women's rights mentioned in the weekly program respectively. In addition, the program showed the existing legal gaps on women's rights issues which accounted only 2 percent. On the basis of the analyzed weekly productions, there was type of women's rights issue which was given no coverage. As it is indicated in table 4.3, maternal health matter was not given any coverage on the program.

On the interview held, informants 1 & 2 (senior editor and editor) elaborated that, the reason why education and economic rights did get relatively better coverage was the media organization firmly believes these two issues are the basis to promote and protect other women's rights issues. Besides, they stated that "...historically, Ethiopian women have been treated unfairly and their right to education and economic rights had been ignored due to cultural and political influences."

All informants said, all the weekly editions, "...intended to enhance the awareness of the society and make sure that women get the necessary attention and get the protection of the society by focusing on education based on the media houses' firm stance that educating women means educating the whole society..."

As it is mentioned in chapter two, women's rights are seen from different perspectives. As it is declared on CEDAW and other relevant convention, women shall have the right to education, legal right, being protected from war and violence, to participate in their own affairs including in economic and political affairs. Hence, the weekly editions were coded from these conventions' perspective.

Based on this, education was given vast coverage followed by economic rights. The reports mostly focused on influencing its audience that empowering women through education and ensuring economic rights of women are the key instruments to emancipate women from the centuries-old dependency. All informants agreed that other aspects of the rights of women can be realized "if and only if the woman is educated and economically powerful" so that she will be able to negotiate with confidence and become decision maker for the well-being of her family. Feminists like Blumberg (2005) support this claiming that "With greater economic

power, women gain more say in household decisions and tend to promote – and spend their own money disproportionately on – the nutrition, health and education of daughters as well as sons.”¹²⁶ According to Blumberg, they also have more say in fertility, which they generally use to curb it. Their educated daughters also have less fertility – and national income growth is inversely related to fertility. The researcher believes that the framing of the weekly program with more emphasis on education and economy respectively is good. This is because an educated and economically strong woman has a great chance of safeguarding her rights and ensures the wellbeing of her family. However, the researcher also believes that other issues of the rights of women should also get attention to some extent. For example, airing maternal health issue in the program is not a luxury for Ethiopian women; rather it is very important.

FDRE Constitution Art 35 (9) states “to prevent harm arising from pregnancy and childbirth and in order to safeguard their health, women have the right to access to family planning education and information.” When the Constitution talks about the woman’s right to information to hers and her child’s health, the media is at the center. The media is entrusted to convey information that interests the woman’s well being. The outcomes of this study, however, shows the weekly women’s program in ETV is not living up to the expectation of the Constitution in conveying issues of maternal health matters in a bid help women make decision on their life. Feminist Judith Lorber (1994) argues that “for development feminism, the theoretical emphasis on universal human rights is reflected in pressure for the education of girls, maternity and child care...for women contribute heavily to the support of their families.”¹²⁷ Besides, harmful traditional practices got little attention in the analyzed stories. Ethiopia, being a country of many religious denominations and diversified cultural backgrounds, there exist a wide range of harmful traditional practices against women and girls throughout the country which calls for aggressive advocacy and fight these practices.

126 Rae Lesser Blumberg. Women’s Economic Empowerment as the “Magic Potion” of Development? University of Virginia and University of California, San Diego. Paper presented at the 100th Annual Meeting of the American Sociological Association Philadelphia, August 2005.

127 Supra note 59, p.14

Advocates for gender equality and the abandonment of harmful traditional practices (HTPs) argue that early marriage is one of the most harmful practices as it usually denies girls educational opportunities, leads to poverty and economic insecurity and has a serious negative impact on their health and decision-making capacities.¹²⁸ It also reinforces other forms of gender-based violence and problems. It is rampant in Ethiopia, although prevalence varies from one region to another. At the national level, 62% of Ethiopian women aged 20-49 get married before the age of 18.¹²⁹ The analyzed program lacked the coverage of such issues.

On top of this, though the FDRE constitution Art 35 (3)¹³⁰ and CEDAW (1979) Art 4(1) state, to remedy past legacy, women are entitled to affirmative measures and strongly focus on the importance of taking affirmative action in a bid to empower women so that the existing inequalities in many sectors can be well balanced gradually.¹³¹

The study revealed that there exists a misunderstanding on why women are entitled for affirmative measures. Informant 3 stated ‘women by nature need extra support.’ Here, it worth mentioning one of the late Prime Minister Meles’ speeches about women. In the Millennium Hall where thousands of women drawn from all parts of the country attended, he said “women are entitled for affirmative measures not because they are naturally less capable but because their hands and brain has been crippled and tied unfairly for centuries and this needs to be relaxed.”

The producers of the analyzed particular program, however, lack clear understanding of what and why of affirmative action. To convince their audience, first they need to be convinced and internalize the rationale behind.

4.7. Who speaks for women?

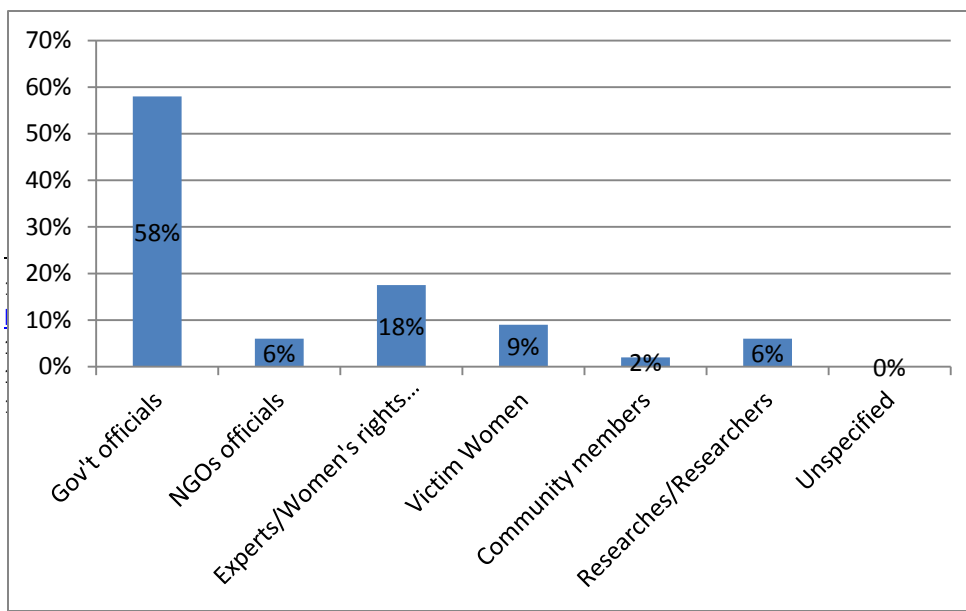


Figure 4.4 Who speaks for women?

In the analyzed weekly productions, the use of sources for information is vividly identified. Figure 4.4 indicates the majority of the weekly women's weekly program in ETV quoted government officials 58 percent; followed by experts or women's rights activists accounted for 18 percent. Victim women contributed 9 percent of the sources. Meanwhile, NGOs and researches or researchers made up 6 percent each. Whereas, community members were the least sources used which is only 2 percent.

From the interview conducted with the informants, it was found that their using of source was highly dependent on the nature and goal of the weekly edition to be entertained. (All Informants agreed on this). This means, for example, the women issue tabled for discussion in the media requires the views of many stakeholders, the media house interviews and includes the view of various individuals/institutions. Informant 2 justifies, why government officials were the dominant sources in such away "since we focused on events and the organizers were these officials, we were forced to use them as a first hand sources." Informant 1 for his part stressed that "...as a state-run television station, ETV believes that government officials could be the right sources to quote in any of its news or programs as long as they are believed to be the right source for a particular issue...."

But it is fair to ask that are victim women to offer less credible information about themselves and requires government officials to talk on behalf of them? These people have first hand stories and perhaps many untold stories that interest most to the weekly program. Off course, government officials could be the right sources; for example to give comprehensive national reports on particular subject matter. In connection to this, Informant 4 extended his idea, "the journalism trend we come across makes us use government information sources as credible ones." Informant 3 supports informant4's idea saying "this is a trend that we are highly influenced by;" though informant 1 does not agree on this claiming that "the media is exerting efforts to break such 'trends'.

Informants 3 & 4 accentuated that they usually cover when governmental organization conduct meetings, workshops and training by including some interviews and background stories. This fact shows that the weekly program did not have its own schedule for covering about women's rights issue and they were event oriented. Besides this, the stories were presented not in an in-depth and well sourced manner. These had little or no role besides dispatching the meeting's spirit. So, this made them be the mouth pieces of the organization, the stories of the program were not presented in an investigative way.

Source, by itself, has an impact in framing a story. This study found that source had influenced most of the analyzed productions. The sources as they were given coverage in the weekly program, government officials were highly quoted followed by experts or women's rights activists. Besides, victim women were used only in 4 weekly editions (9 percent) of the analyzed program as sources in the analyzed program. NGOs and researches/researchers each contributed only 6 percent of the total sources quoted in the stories of the weekly program.

In a bid to ensuring the rights of women, community members have a great responsibility. But it seems the weekly women's program in ETV did not give due focus and they were quoted in relatively less number being the least frequently quoted only for 2 percent. Unlike the argument of Blumberg (2005) that the media is expected to use community members as a credible and independent input as its sources, the analyzed women's weekly program in ETV used community members as sources only in one edition (2 percent) of the analyzed editions. Communication scholar Berger (1998) argues that the sources the media uses really matters how best it wants to influence its target audience. He believes community members are the right sources to quote in issues that affect their lives. Thus, it is clear that the analyzed weekly program lacks usage of the right sources as an input to back the agenda it sets. This is because the media, as a powerful tool in the diffusion of information to the masses, are appropriately placed to change the way women are perceived and cared in the society.

Asked why it did not incorporate all possible sources, Informants 1, 2, &3 replied that time constraint was the main reason. Informant 4 particularly said that "we bother for producing the

25 minutes program and meet the deadline more than anything else.” This rushing with time dictated them to use easily available sources such as government officials.

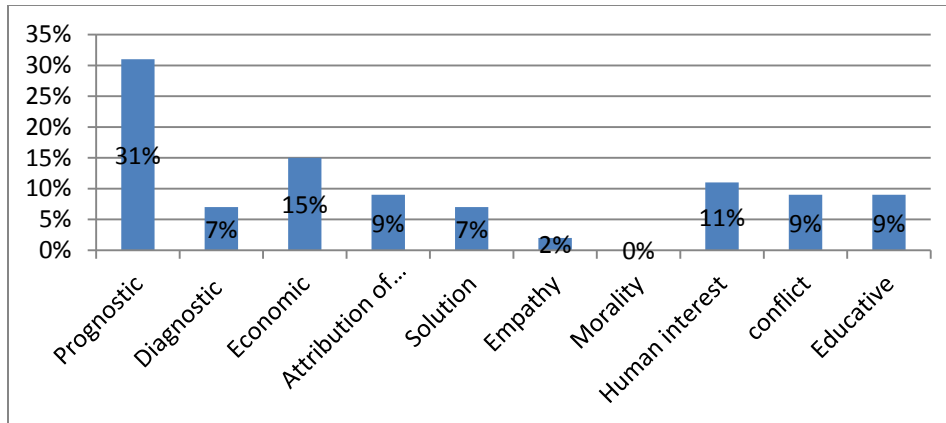
Using the researched sources for the right issue has great contribution for the creditability of the program and attracts greater audience. The researcher has learnt that the weekly women’s program has nine journalists including a senior editor. Though it is true that a 25 minute-long television program consumes much effort and time, it is fair to say that nine journalists can properly handle it with little complain of time constraints to produce using well researched sources. On this aspect, the weekly women’s program in Ethiopian Television had limitations, this is found by this research.

Nongovernmental organizations (International and local) were used only in three editions (6 percent) of the weekly program. It was found out that the local and international NGOs working on women’s issues in Ethiopia are not well used as sources in the program. Informant 1 said the media house believes reports coming from government officials are more credible than of NGOs for some NGOs negatively exaggerate the status of women’s issues in the country.

Here, it worth mentioning some two cases aired in some two editions of the program. On the weekly program aired on 20 December 2013, an official spoke of the current women’s issue in Ethiopia. He stated that Ethiopia is positioned at the right place compared to many African states in this regard. The researcher believes this is exaggerated. After all, African states are not the bench mark for Ethiopia to promote and protect the rights of women. There exist international standards that can help evaluate our status. In the contrary, in its 21 February 2014 edition, the weekly program quoted an NGO that operates in Addis Ababa, Bahir Dar, Adama and Mekelle cities. An expert of the organization, however, was not able to state the reality of Ethiopian women’s issue on the ground. He talked about all parts of the country going beyond his area of responsibility. He also failed to differentiate the peculiar women’s problems considering the religious, social, economic, cultural issues affecting the rights women in the country.

4.8. Frames employed

Figure 4.5 Percentage of the frames Employed in the program



In terms of frames, figure 4.5 shows prognostic frame as the dominant frame within the analyzed weekly productions, accounting for 31 percent. Economic frame was the second most frequently used frame in the program, which covered women’s right and accounted for 15 percent and Human interest frame made up 11 percent. Attribution, conflict and Solution frames were employed 7 percent each in the program. Meanwhile, diagnostic and empathy frames accounted for 7 percent and 2 percent of the analyzed weekly program respectively. The morality frame was totally absent in the analyzed program

During the interview, for the question forwarded why prognostic frame was dominant, informant 2 responded, “the ultimate goal of the weekly women’s program in ETV is to guide the society and show the possible ways of moving forward and treat women as equal as men.” She however stated that “Human face stories (technically called human interest frame) have the power to catch the attention of the audience and they scale up the credibility of the story...ETV as a state-run media does not usually use it for it does not air any sensationalized issue but I personally believe this would be effective to influence our audience.”(Sematko and Valkenburg, 2000)

Concerning the conflict frame which is the dominant frame in many western media organizations, all informants attributed the relatively less usage of conflict frame because of lack of skill and commitment. In addition to this informant 4 stated that finance and time constraints were obstacles for not compiling wider and substantial stories so that the audience will get enough information and see where the problem lies.

All informants stressed that the morality frame was an ignored topic. They exerted no effort towards making the stories attractive by quoting some religious teachings or interviewing religious leaders believing that “such teachings will only influence the faithful of the respective faiths.”The researcher, however, believes that in countries like Ethiopia where only two dominant religions (Islam and Christianity) are practiced and the common cultural values the people own, morality frame would not have been difficult to use in the media. This could be mainly, due to less understanding of the journalists of the weekly program on how best the religions and cultural values of the country can be exploited to influence the public positively.

As it is stated in the previous parts of this research, on the analysis regarding media framing, the coverage and time of transmission or location of the stories (in newspapers) indicates the level of attention given to the matter. Media framing of an issue relates not only to the content of the stories but also physical characteristics, particularly frequency and location of the story (Entman, 1991).¹³²

It was learnt that the weekly women’s program employed various frames in covering the issues of the rights of women. From the analyzed frames, Prognostic frame was the dominant one; whereas economic frame took the second part. Frames like Attribution, Solution, Educative, conflict, human interest and Diagnostic were utilized in the analyzed program to some extent. On the contrary, empathy frame was the least frequently employed frame in the program. Meanwhile, morality frame was not given any coverage even in a single weekly program.

The frames are discussed in the following section. Taking into consideration the ultimate objective of the frames used (for example, who is responsible and what is the possible solution), the frames are grouped in five sections: (1) Human interest and Empathy (2) Responsibility and Solutions (3) Prognostic and Diagnostic (4) Morality and Educative and (5) Economic and Conflict. Morality and educative frames are grouped together for the reason that both convey similar message and tell people how to behave do things right.

4.8.1. Prognostic and Diagnostic Frames

132Entman, R. (1991) “Framing U.S. Coverage of International News: Contrasts in Narratives of KAL and Air Incidents”, *Journal of Communication*, 41(4):6-27, at <http://www.blackwell-synergy.com/doi/pdf/> [Accessed on January 11.2014].

Diagnostic frame tells the cause of an issue or an event; whereas prognostic frame states the effect of the incidents. The prognostic frame was the most frequently utilized frame in the program compared to the other frames whereas; Diagnostic frame was employed to some extent. This result does not match with what Sematko and Valkenberg (2000) found out in the US media that researches conducted in western countries where human interest frame is the most dominant frame next to conflict frame.

According to informant 1, Ethiopian Television is a state-owned media house and attaches little attention in producing women issues in a sensationalized manner. “We are not convinced that by showing disturbing faces of victims on television screens will solve a problem.” The informants agree society is well aware of the existing women’s problems in the country. Hence, “what is expected of us is giving some tip offs on how best the problems can be addressed by showing our audience the effects.” In fact, the response of the informants goes with the result of the analysis of the program; prognostic frame being the dominant frame in this study.

Sematko and Valkenberg (2000), however, states because of the increasing competition in market for news, journalists and editors are exerting greater effort to produce stories that captures the public’s interest by employing human interest frame.¹³³ It is because a story which grasps the attention of audience to that extent has influential power up on the society. It influences the audience to have reaction towards the subject. In connection to this, it paves a way so that the public contributes for the promotion and protection of the rights of women. Besides, it gives way for the implementation of existing legal frames and enhances the public’s awareness and commitment for the fulfillment of legal frames.

The informants’ view is that they hardly state the causes for the challenges in the promotion and protection of the rights of women; i.e. Diagnostic frame. Due to this, there are some who argue that diagnostic frames have their own limitations. Carlyle et. al (2008:181) argues “by

133Semetko, H., and Valkenburg, P. (2000): “Framing European politics: A content Analysis of Press and Television News”, *Journal of Communication*, 50(2):93-109, at <<http://www..blackwell-synergy.com/doi/pdf>>[Accessed on March 20, 2040]

portraying ...as an individual or a relationship issue without discussing the underlying causes of the problem, victims may be more likely to feel blamed for their own victimization.”¹³⁴

Unless the true cause of a certain problem is diagnosed, it is unlikely to propose possible solution and show the way forward; differing from the results of the analyzed program and the reply of the informants.

As this study finds, the main causes for the violation of women’s rights in Ethiopia are patriarchal tradition, economic dependency, illiteracy, access to justice and social services, less political representation, harmful traditions like early marriage and female genital mutilation, among others. Considering the seriousness of these problems, the media has a long way to go to properly influence and educate the general public discharge its duties and responsibilities in fighting against the eradication of the existing problems along with all pertinent bodies including the legislative body.

4.8.1. Empathy and Morality Frames

The study indicates that the weekly program employed these frames to the least extent. The program used morality frame in none of the analyzed programs; whereas, it employed empathy frame in only 2 percent of the analyzed editions. On the interview, informant 1 said “the media does not encourage quoting religious scriptures in its contents for it may trigger inconveniences because the audience might find it inconvenient and against the media’s principle of secularism.” Neumann et.al (cited in Semetko and Valkenberg, 2000) highlights that the morality frame is not categorized under the most frequently used frames in media reporting. The result of this study reinforces this idea of Neumann et.al.

On the interview with the journalists, they stated that instead of using expressions which indicate these frames, they were focusing on other mechanisms in which their audience could take their own measure having watched the broadcast of a certain edition of the TV program. The study, however, revealed that the weekly editions do not properly show its target audience

134Carlyle, K., et al (2008). *‘Newspaper Coverage of Intimate Partner Violence: Skewing Representations of Risk.’* Available at <http://www.blackwell-synergy.com/doi/pdf> Accessed on April, 2014.

particularly the less educated what to do next. The journalists are highly influenced by western media which cannot be truly translated to our context. For example, an expression that could be easily understood by people grown in the western culture or educated people living in Ethiopia may be easy for the laity. Some of the expressions used in the weekly editions are very remote in terms of proximity of the matter in Ethiopian context considering the multifaceted problems Ethiopian women are facing. For example, on 28 February 2014, the weekly program aired about the story of the Pakistani victim and women's rights activist-Malala. **While a significant number of Ethiopian girls and women are becoming victims of rape, FGM, early marriage and Fistula, presenting Malala as a model women's rights activist makes the issue far from the reality in Ethiopia. Communication experts call it Afghanistanism to refer to the remoteness of the issue to the concerned audience.**

Morality frame offers social prescriptions about how to behave towards the problem backed by relevant social or religious explanations. Presenting a certain issue with respect to the society's religious values and day to day activities make the broadcast of the program get due attention within the society. This of course paves ways towards the possible solutions. This study, therefore, believes that the weekly women's program in Ethiopian Television would find it fruitful if employed it.

4.8.2. Economic and Human Interest Frames

Economic and human interest frames were the second and third most used frames in the weekly editions. While 15 (seven weekly editions) of the analyzed editions employed the economic frame, human interest frame was used in 11 (five weekly editions) percent of the editions.

The study shows, economic frame was the second dominant frame used in the program. All informants believe that considering the centuries-old economic, social and political injustices, it is not odd for the weekly women's program "if it emphasized on economic matters of women" for it is instrumental for women's economic emancipation. The weekly edition did well in this regard. For the realization of the other key women rights, economic empowerment of women

is not a choice but a must. Women are most likely to negotiate and protect their own rights if they are well empowered. An economically strong woman relatively is not vulnerable to male-dominance in all spheres. Blumberg (1984) argues “enhanced female economic power is proposed as the prime factor in reducing gender inequality.”¹³⁵ He mentions the various advantages this gives to women. “Increased income controlled by women gives them self-confidence, ‘Voice and vote’ in household decisions, such as domestic well-being, economic decisions, fertility decisions, control of their life options”(Blumberg 1984:3).

Informant 2 stated that, in terms of showing the economic empowerment of the women, “the weekly program entertained the affirmative measure the government of Ethiopia took in various sectors including granting 30 percent special quota for women in the distribution of condominium houses and other special privileges.”

The researcher believes that the fact that economic frame was the second dominant frame used in the weekly program is good considering the past economic dependency and injustice witnessed over the past years. From the Feminists point of view, Judith Lorber (1994) argues that “development feminism made an important theoretical contribution in equating women’s status with control of economic resources. In some societies, women control significant economic resources and so have a high status.(p.13)”¹³⁶In addition, Marxist and socialist feminisms argue that the source of women’s oppression is their economic dependence on a husband.”¹³⁷From the media communication point of view, Semetko and Valkenberg (2000) argues the frames media houses may employ in their stories may differ based on the social, cultural, political and economic background of target audiences. This means what is fit for the US audience may not be the same for Ethiopians. The study, therefore, shares the stand of the feminists who argue that economic power is likely to directly or indirectly realize the other aspects of women’s rights – economic power being the source of everything.

4.8.3. Attribution of Responsibility and Solution Frames

135Rae Lesser Blumberg Women’s Economic Empowerment as the “Magic Potion” of Development? University of Virginia and University of California, San Diego Paper. Paper presented at the 100th Annual Meeting of the American Sociological Association, Philadelphia, August 2005.

136 Lorber, Judith. 1994. *Paradoxes of Gender*. New Haven, CT. Yale University Press.

137Ibid, p.14.

Attribution of Responsibility and Solution Frames were used relatively at smaller extent; they were used in 9 percent and 7 percent of the analyzed editions respectively. In almost all editions of the weekly program, the attribution goes to the general public without any specific target who is responsible to solve that specific problem. In some of the analyzed editions, the attribution goes to the government especially the executive for it is with all power to implement a certain policy or not to.

Informant 2 said, “Women live in all households. We want the society to protect the rights of women understanding that the inactiveness of our nerves in any part of our body directly impacts on our wellbeing.” This is to mean that the attribution should also go to any part of the family, community, and the state as a whole.

As far as Solution frame is concerned, the concerted intervention of the three government bodies; namely, the legislative, executive, and judiciary are suggested as solutions to be instrumental to achieve the desired goal. This implies that the conventions and domestic law need to be revisited and identify existing legal gaps for the betterment of the wellbeing of women in the country. But most importantly, societal change was suggested as solutions for the promotion and protection the rights of women issues. Informant 1 argues though in principle society is dynamic, he said he does not believe that significant social change is witnessed. He rather compares it with the status and image of women during the armed struggle against the military regime. This calls for furthering the possible solutions to alleviate the current drawbacks in this regard.

4.8.4. Educative and conflict Frames

Nyamjoh (1995) states that to change an individual’s attitudes and ways, and translate theories into practice so as to transform the society, an individual’s needs vast amount of information and persuasion which can mainly be gained through the media, the source through which information multiplies.¹³⁸ This is because the media serves as an educator, trainer, and a change agent of socio cultural values.

138 Nyamnjoh, B. and Francis, D. (1995):Communication Research and Sustainable Development. African Council for Communication Education (ACCE), Nairobi, Kenya.

The study indicates that the weekly program used these frames to a relatively fairly extent. Both frames have been employed each in 9 percent (4 editions each) of the analyzed weekly editions. Unlike the findings of Sematko and Valkenburg (2000), that conflict frame was the most common frame in U.S. media;¹³⁹ this study shows that it is not well exploited in the ETV Women's weekly program. This indicates, the weekly program has not done well in presenting opposing views or ideas towards the rights of women in Ethiopia.

Informant 1 argues "...We may have weaknesses in our way of presentation, but we try our best to entertain two or more conflicting issues...without changing the dimension of the agenda being discussed." In fact, it is true that ETV has its own special program called "Aynachin" that specifically focuses on investigative journalism. This program is the only regular investigative program run on every other Saturdays right after the primetime news hour. Conflict frames are usually employed in liberal countries where various sensitive issues are presented for discussion including ideas and views of various groups.¹⁴⁰ Moreover, informant 1, 2, &3 said, even though their bosses expect them to engage in investigative works, they "self-sensor" themselves fearing some possible consequences.

The findings of this study also show that the Educative frame was not used properly. According to Judith Lorber (1994) "...ideas that support the rights of girls and women to an education that will allow them to be economically independent."¹⁴¹ Nyamjoh (1995) argues people can easily take lesson from the media if it (the media) presents it softly mixed with the messages to be conveyed. On 26 April 2013, the weekly program covered a hard issue on human trafficking situation in Ethiopia, which some audiences would find it difficult to comprehend. Even though the issue of human trafficking is a reality in the rural parts of the country, It did not consider the 83 percent rural Ethiopian community's illiteracy level and other related facts to educate and bring about the necessary change. The guidelines for journalists and media professionals

139Supra note 108

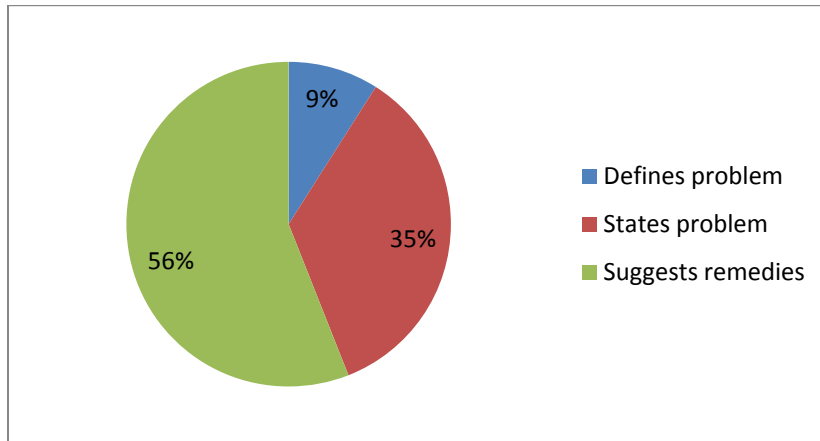
140Scheufele, D. A. (2000). "Agenda Setting, Priming, and Framing Revisited: Another Look at Cognitive Effects of Political Communication." *Mass Communication and Society*"

141 Supra note 59, p.14.

(2007), clearly states that the media can play informative and educational roles, promote various issues of the country by tabling an issue for further understanding.

4.9. Media Functions

Figure 4.6 Types of media functions used in the program



The function the weekly women’s program in ETV performed is indicated in figure 4.6. Some 56 percent of the analyzed weekly productions focused on suggesting solution. On the other hand 35 percent of the program state problems. Defining the problems was the least frequently used media function, accounted for 9 percent of the analyzed weekly productions.

The other important aspect the researcher studied is the assessment of the function of media on the analyzed program. Accordingly, all the 45 weekly productions or editions have been coded from the perspective of defining the problem, stating the causes and suggesting solutions. This research work reveals that the weekly women’s program of Ethiopian Television mainly had the role of suggesting solution and this accounted for 56 percent. Although suggesting solution got a vaster coverage in the weekly program, the suggested solutions have no depth and are not easily implementable at the ground. Here, it is worth mentioning some of the editions aired in June 2013. It narrates about a woman residing in Hawassa city who changed her life style by engaging in supplying ‘injera’ to Hawassa University cafeteria. The program preferred to blindly tell its audience how hard working women are capable of changing their lives. The problem was it did not explain how opportunities and presence of

conducive working environment matter for any person. It failed to show what made this woman so special compared to the ordinary Ethiopian woman.

During the same month, the weekly program entertained a successful young woman from Tigray State who used to be an elementary school teacher. She abandoned her profession and began animal fattening and bee-keeping. She talked about how poor she was when she was a teacher which indirectly impacts on the public sentiment of the public. Her speech (sound bite) invites to desert the teaching profession and search for other jobs instead of upgrading their educational qualifications. It seems true that this woman has an inspiring message to her alike, but the researcher understands this as weak way of presentation and suggesting solution to the current women's rights problems in the country. **This former elementary school teacher's story would have more inspiring if she were previously a housewife who had no access to the public sphere. Obviously she is relatively educated woman and her success cannot be something very special. Her story would have inspired more fellow women and others if she were uneducated and economically dependent on her husband and who emancipated herself economically by working hard.**

The other media functions the weekly program played was stating the problems. This was covered to some extent making up 35 percent of the total analyzed weekly productions. It was the second most frequently performed function in the women's regular weekly program in the media house. A well stated problems or causes of a problem means the problem is half solved. McCombs &Ghanem. (2001) found out that US broadcast media played a media function of stating of the causes of the problem mostly,¹⁴² whereas, the analyzed weekly program used as the second mostly performed media function next to suggesting solutions.

In terms of defining the problems, the weekly editions played a limited role. They provided defining the problems in 9 percent of the analyzed editions. It spent less time in defining and presenting a certain topic in the weekly program in a way lay people can easily grasp it. It also seems its target audience is only the educated part of the society who does not need a definition of any concept of women's issues aired in the program. This goes with what Feilitzen

142McCombs, M., and S. I. Ghanem.(2001). "The Convergence of Agenda Setting and Framing."P. 79.

and Carisson (1999) said; programs are not designed scientifically, but are instead based on editors' and producers' presumption.¹⁴³

4.4. Factors that Affect the Frames

All informants agreed that they were not conscious of the frames they used in reporting women's rights issue. Informant 3 stressed that they focused on treating some issues that interests the country relying on the current socio-political atmosphere, not on the frames of the stories for they require them (the journalists) in depth analysis and understanding of the issue being discussed.

As all informants except informant 1 (senior editor) agreed, the public is most likely to lose confidence on the government if the women's program gives emphasis on the various women's rights violations reported by the police or court trials for the media house believes that this will have little lesson to convey to the public. Informant 1 refers to Guidelines for journalists and media professionals (2002) that sensational coverage may distort information and cause a serious problem.

It is undeniable that the journalism trend in Ethiopia is a toddler and it demands more efforts from media practitioners. The commitment of the government in empowering journalism and professionals by offering various trainings and relaxing the media laws that govern practitioners would be a key instrument as well.

The journalists are event oriented hence; this resulted in limiting them from being creative media persons. In connection to this, all the interviewed media professionals agreed that, the media are becoming dependent on organizations/offices which work on women's affairs offices especially at federal level. This is against what Sheufele (2000) says the media is instrumental in shaping the socio-political scenario of the state by setting the right agenda which ultimately benefits the general public.

143Feilitzen C.V. and Carlson U. (1999): "Children and Media: Image, Education and Participation", The UNESCO International Clearing House on Children and Violence on the Screen Nordicom, p.45

Informant 3 said, usually she does not propose what women's issue to entertain in the weekly program. Her boss (informant 1) gives her assignments and she has no option to reject it but do it accordingly. "So it is hardly possible to say journalists work by their own initiative and schedule," she said.

All Informants unanimously stated that the knowledge and skill constraints had been a massive barrier for the journalists for not compiling stories in a researched way. "The work depends up on the knowledge of the person (journalist). For example, he/she may be sent for a place where they make interesting stories but she/he may come up with worthless stories," according to informant 1 (senior editor). He, however, said "There are journalists who bring an interesting and worthwhile story from less attractive events (place)." The study did not focus on the content or depth of analysis of the experts who talk in the weekly show. Both females and males spoke in the weekly show which the researcher believes is good as long as the males knows what exactly to say on the subject matter.

CHAPTER FIVE

5. Summary, Conclusions

This chapter provides a brief summary of the research process, as well as of the findings. Moreover, recommendations for future studies are made. These recommendations are believed to broaden our understanding of Ethiopian Television Women's weekly program in terms of the framing the rights of women in the show.

Summary and Conclusions

Though it is true that women's rights are human rights, women have been subjected to various discriminations throughout history due to some religious and cultural prejudices. Women, being half the population of their community, are equally entitled to all rights enshrined in all the internationally recognized conventions. In regard to the realization of these rights, exploiting the media properly is very important.

The objective of this study was to examine how the Ethiopian Television Weekly Amharic Women's Program framed women's rights during September 2012- August 2013. In this study the various aspects of the media framing of women's rights including the proximity of the issues, who speaks for women, women's rights issues mostly covered by the program, the framing techniques, and the media functions the weekly program played were discussed. The study also tried to look into the existing international and domestic laws on women's rights.

During the stated period, 45 weekly aired editions were found in the archives of Ethiopian Television assuming there were 52 editions. The rest seven weeks did not entertain women's weekly program for various priority issues including special programs. Thus, these 45 weekly editions were analyzed based on the prepared coding sheet. With a view to strengthening the outcomes of the study of the weekly editions, four journalists of the program were interviewed.

Content analysis was used as the main method of data collection. As well as the interview conducted with the four journalists of the weekly program, the editorial policy of Ethiopian Radio and Television Agency was additionally analyzed because the policy is a key instrument to have a grasp of the general scope of the analyzed program. The collected 45 weekly editions were coded to an already prepared questionnaire. The data were analyzed and discussed based

on the framing theory and in light of empirical with the research discussed in the literature review.

Then, the conclusion of the research findings was presented. The findings of the study indicated that Ethiopian Television gave the women's program a primetime transmission which shows the commitment of the media house to bring the issue of Ethiopian women to the public. It is also encouraging that the weekly program entertained most dominantly domestic women's issues during its one year transmission with relatively less coverage of global women's issues. The fact that 38 editions of the weekly program focused on women's issues in Ethiopia while the remaining seven editions non-Ethiopian women issues, would help ETV audiences to think globally and act locally in a contextualized manner by taking some constructive experiences from international women's issues.

The study found out that the sources who speak for women were government officials. But, it would be more credible and valuable if it was possible for the media house to get the right information from those who make the news at the grassroots level. The diversity of sources matters in the credibility of the program. Women victims can never be represented by a government official or an activist. Such victims by themselves have the potential to make the story more lively and appealing to the audience. The voice of the ordinary women was not heard well in the media. Besides, women in rural parts of the country were not proportionately represented in the contents of the program.

Considering the patriarchal society of Ethiopia in which women live and the role economic independence can play in alleviating most of women's challenges, the fact that the weekly program used prognostic and economic frames mostly can be taken as a good trend. This goes with the arguments of most feminists perspectives including Marxist/socialist feminisms that economic empowerment of women is the best option to emancipate them. However, prognostic framing requires a better analysis of the existing problems before looking at the way forward. This analysis is what the weekly program lacked.

Most importantly, the study shows the weekly program did set interesting untold women's rights by highlighting some existing legal gaps in the country in terms of better promoting and

protecting the rights of women. To mention some gaps, the right of a woman who legally adopts a baby who needs the necessary care but who nonetheless has no legally prescribed maternal leave to take care of non-biological child is an illustrative case.

Moreover, the study indicates that the weekly program has organized a convention in collaboration with the Ministry of health and tried to show the importance of doubling annual leave for women to help them breastfeed their babies and produce healthy children. It compared the FDRE Constitution Art 35 (5/a)"...the duration of maternity leave shall be determined by law taking into account the nature of the work, the health of the mother and the wellbeing of the child and the family." This article that guarantees that a mother may claim more than the allowed 90 days annual leave as long as she produces medical evidence or related documents is open for interpretation.

The study also revealed that though the weekly program showed some degree of commitment for the promotion and protection women's rights, the show requires some kind of changes in terms of its presentation so that it can succeed well in influencing its audience in this regard. All the journalists interviewed agreed that this is attributed to the failures of the media people in understanding the core issues of women to be discussed and presented in line with the existing international women's rights conventions. None of the journalists of the weekly program had educational background related to law, gender or sociology that can help understand the issue better.

In addition, the media house did not offer trainings to the producers of the weekly program to raise their understanding. Neither do governmental offices and NGOs working in the promotion and protection of women train journalists to help them widen their scope of understanding of the subject. As well as the commitment and interest of the journalists, the researcher believes the journalists of the weekly program would be more fruitful if they are offered some training to build their capacity.

By framing an issue or event, media defines the problem, states the cause and suggests solution. The investigation of this study indicates that most of the analyzed editions hold the

role of the suggested solution. However, the program made little effort in defining the existing problems concerning women's rights issues. And without clearly defining the problem, any suggested solutions are unlikely to be internalized and implemented.

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Appendices

Coding Sheet

Name of the coder-----

Date of production-----

1-Production description

-Global issue-----

-Domestic-----

2- Theme of the production

2.1 Themes

- Women's rights abuse
- Promotions of women's rights
- Model/successful women
- Demand for women's rights
- current women's rights progress
- Non- governmental organization action Unspecified

2.2 Types of women's right mentioned mostly

- Education
- Protection from violence and abuse
- maternal health matters
- political rights
- Harmful traditional practices.
- Existing legal gaps
- Affirmative action
- Economic rights
- Unspecified

3- Sources

- government officials
- Non- government officials

-Experts/women's rights activists

- Victim women

-Community members

- Researches and researchers

-Unspecified source

4- Frames

4.1 Diagnostic Frames

- Does the story provide social norm/beliefs as the cause of the violation of women's rights?

Yes/No

-Does the story state harmful traditional practices as cause of the problem? Yes/No

- Does the story state socio-economic factors as cause of the problem? Yes/No

- Does the story state government action and policy implementation inefficiency as the cause of the problem? Yes/No

- If other please specify

4.2 prognostic frames

-Does the story mention mortality among the victims? Yes/No

-Does the story state that women's rights abuse and violence was committed by intimate partners? Yes/No

-Does the story mention girls/women school dropout due to abuses and violence? Yes/No

-Does it state effects of violation of women's rights? Yes/No

-If other please specify

4.3 Attribution of responsibility frame

-Does the story suggest that government has the ability to alleviate the problem of women?

Yes/No

-Does the story suggest that NGOs have the ability to mitigate the problem of women? Yes/No

-Does the story suggest that the general community has the ability to alleviate the problem?

Yes/No

-Does the story suggest that the family has the ability to alleviate the problems of women?

Yes/No

-Does it suggest that cultural attitudes have the ability to alleviate the problem? Yes/No

-If other please specify.

4.4 Solution frame

-Does the story suggest government or other agents' intervention as solutions for women rights issue? Yes/No

-Does the story suggest attitudinal change towards women rights as a solution for the problem? Yes/No

-Does the story indicate the violation of women's rights as something solvable? Yes/No

-If other please specify

4.5 Empathy frame

-Does the story indicate abused women as victims? Yes/No

-Does the story use some adjectives that signify women as victims or unjustly treated? Yes/No

-If other please specify

4.6 Morality frame

-Does the story contain any moral message? Yes/No

-Does the story make reference to morality, God, and other religious scriptures? Yes/No

-Does the article offer social prescriptions about how to behave towards the problem? Yes/No

- Does the story present justifications for women's rights as violation of Human rights? Yes/No

-If other please specify

4.7 Human interest frame

- Does the story provide a human example or "human face" on the issue? Yes/No

-Does the story go into the private or personal lives of the characters? Yes/No

-If other please specify

4.8 Economic frame

-Does the story contain something that focuses on financial matters of women? Yes/No

-Does it indicate economic consequences of violating women's rights in the country? Yes/No

-Does the story emphasize the impact of women rights issue on meeting the plans designed to ensure sustainable economic development in the country? Yes/No

-If other please specify

4.9 conflict frame

- Does the story accommodate two opposing ideas? Yes/No
- Does the story incorporate the discrepancy on the magnitude of women rights issue? Yes/No
- Does the story reflect disagreement between individuals or groups? Yes/No
- If other please specify

4.10 Educative/ advocacy frames

- Does the story give information on how to protect and promote women's rights? Yes/No
- Does it explain how to cope with situations of women rights violations? Yes/No
- Does the story suggest policy changes in the country regarding women rights issue? Yes/No
- Does the story state the need for societal change in attitude? Yes/No
- If other please specify

5- Media functions

- 5.1. Does the story define the problem? Yes/No
- 5.2. Does it state the cause of the problem? Yes/No
- 5.3. Does the story suggest solutions? Yes/No

Coding Guide

Name of the coder: the coder should write her/his name.

Date of production/broadcast: write the date and month the program was broadcasted.

Sources- refer to as a name(s) of a person, group or organization that are quoted directly or indirectly in the story.

Type of frames

- Conflict frame- when the story provides two or more opposing views or statements.
- Human interest frame- when the story provides one or more individuals or a group as an example or indicator of the problem.
- Attribution of responsibility frame- when the story suggests individuals or an organization should take actions on the issue.
- Diagnostic frame – when the story lists ranges of causes of women’s rights abuse and violence.
- Prognostic fame- when the story provides the effects of women rights issue on the individual as well as the country.
- Solution frame- when the story states solutions for the problem.
- Mortality frame- when the story tells the audience to do or not to do something; or when the story refers to GOD.
- Empathy frame- when the story uses different adjectives that describe women as victims.
- Educative/advocacy frame- when the story relates the issue of women’s right with policy changes.
- Economic frame- when the story mentions the impact of women rights issue on an individual as well as country’s economy.

Interview guide D

1- Background

- what is your attitude towards women rights in general?
- How do you and your media cover the issues of women?
- do you think your reports on women had influence on the audience?

2- Themes

- What were the central points or issues in your stories?
- what was the justification for focusing on these themes?

3- Types of women rights

- Which one of women rights is the most common type in your report?
- Is there a specific type of women's right which gets your emotional?
- If yes, what is your reason?

4- Sources

- Who were the sources you quoted, when you produce reports on women's rights?
- Were women and girls used as sources in your stories?
- Was there any pressure from these interest groups to present your story in certain ways?

.5- Frames

- How do you construct your reports on women's right issue? Why?
- Were you aware of how the stories were framed?
- Did you purposefully shape or organize the stories in certain ways?
- What were your routines when producing such stories?
- Do you think the routine had affected how you produce your stories?
- What factors affect how you frame the stories, like sources, cultural attitudes?

Diagnostic frame

- What do you think are the cause of the problem?
- Why do most of the stories lack interpretation of causes?

Prognostic frame

- What do you think about the effects of women's rights?
- On which effect, long-term or short term, do you focus more?

Attribution of responsibility frame

- who do you think is responsible for solving or addressing the problem?
- Do you show attribution of responsibility to anyone in the program?

Solution frame

- What do you think are the solutions for the violation of women's right?
- In your view what were the solutions for the problem of women rights?

Empathy frame

- What kind of expressions do you use for the victims?
- What are the justifications for using such expressions?
- How do you think of victims of women rights?

Morality frame

- Do you consider including society's beliefs, norms and values in your stories have impact on your audience?
- What was the reason for infrequent use of such beliefs in your stories?

Human interest frame

- Do you think using human face in the stories is important? Why?

Economic frame

- What were the implications of women's rights issue on the Ethiopian economy and vice versa?
- Do you show economic matters of women as an impact?

Conflict frame

- How do you entertain conflicted ideas and opinions from different individuals/groups?
- What is your reflection on the disagreement of the magnitude of women's rights in Ethiopia?

Educative frame

- Do you think it is important to give information on how to deal with women's right?
- Do you suggest societal change in your stories?

Media functions.

- What roles do you think your media played in reporting women's rights issue?

Additional Interview questions for producers

What sources does the weekly ETV weekly women's program use in reporting?

What frames does the weekly women's program use?

Does the weekly program give enough emphasis to the media functions regarding women's rights?

Does the producer's knowledge of women's rights affect the framing of women's program in ETV in terms of women's right?

Do the journalists think that they can work more in improving the quality of the weekly women's program if they themselves are empowered by relevant trainings or the program is perfect now?