



**College of Humanities, Language Studies and
Journalism and Communication**

Evaluating Community Radio Capacity in promoting Participatory Communication for Development: The Case of Wolayta Community Radio

By: MESFIN DEMISSE DANA

A Thesis Submitted to School of Journalism and Communication Presented in Partial Fulfillment of the Requirements for the Master of Arts Degree in Journalism and Communication

October, 2019

Addis Ababa, Ethiopia

Addis Ababa University

School of Journalism and communication

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This is to certify that thesis prepared by Mesfin Demisse Dana entitled: Evaluating Community radio Capacity in Promoting Participatory Communication for Development: The Case of Wolayta Community Radio and submitted on partial fulfillment of the requirements of the Degree of Master of Arts in Journalism and Communication complies with the regulations of the University and meets the accepts standards with respect to originality and quality.

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Acronyms

<i>AMHARC:</i>	<i>AMARC World Association of Community Radio Broadcasters</i>
<i>CSA:</i>	<i>Central satirical Agency</i>
<i>EBA:</i>	<i>Ethiopian Broadcast Authority</i>
<i>FAO:</i>	<i>Food and Agricultural Organization</i>
<i>FDRE:</i>	<i>Federal Democratic Republic of Ethiopia</i>
<i>HIV/AIDS:</i>	<i>Human Immune Deficiency Virus/Acquired Immune Deficiency Syndrome</i>
<i>NGO:</i>	<i>None Governmental Organization</i>
<i>SNNPR:</i>	<i>South Nation Nationality and people Region</i>
<i>UNESCO:</i>	<i>United Nations Educational, Scientific and Cultural Organization</i>
<i>WBIST:</i>	<i>World Bank Institute</i>
<i>WODA:</i>	<i>Wolayta Development Association</i>
<i>WWR:</i>	<i>Wolayta Wogetaa Radio</i>

Abstract

The main purpose of the study was to evaluating community radio capacity in promoting participatory communication for development: the case of Wolayta community radio / Wolayta Wogetaa F.M 96.6 radio/. In this regard, the study employed both qualitative and quantitative research methods. As a result, individual in-depth interview used as qualitative research method and questionnaire was used as quantitative research method to gather the necessary information and data. The study situated within the theoretical background of development communication, multiplicity paradigm and participatory communication approach. In this end, the study revealed that Wolayta Wogetaa F.M 96.6 radio station lacks capacity (human resource capacity, sustainable finance and coverage capacity) to promote participatory communication for development activities in Wolayta zone. The 84.4% of respondent's data indicates that, Wolayta Wogetaa F.M 96.6 radio station lacks the above indicated capacity to promote the participatory communication for development activities in Wolayta zone. In addition, the study shows that Wolayta Wogetaa F.M 96.6 radio is unable to work with community people to promote social, economic and political development activities in Wolayta zone. As respondent's data, 85.8% of the radio listeners responded that Wolayta Wogetaa F.M 96.6 radio unable to work with community people to promote the issues indicated above. The study also identified that Wolayta Wogetaa F.M 96.6 radio station lacks capacity to ensure active community people participation. Moreover, the finding revealed that Wolayta Wogetaa F.M 96.6 radio station lacks coverage capacity to reach all Wolayta zone because of the shortage of transmission capacity. The radio station also has the challenges that related the directive of Ethiopia Broadcasting Authority that limits only one kilo bytes to community radio.

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the study

AMARC, (1998) defines community radio as: “ *a rural radio, cooperative radio, participatory radio, free radio, alternative radio, popular radio, educational radio etc.*”(AMARC’s Africa, 1998:14). With comparison of commercial and public radio, community radio reaches only a particular sector of society. Community radio stations are owned by not-for-profit groups or by co-operatives and others are owned by students, universities, municipalities, churches or trade unions. Most of time community radio finance covered by community peoples. The AMARC’S Africa (1998), definition hints us community radio is radio for particular sector of society to create access for communication to community people and it usually a short-range radio channel that serve for the information needs of community people living in a particular sector of society. Its program content is most adapted to the local context that need for the development of community people (ibid: 14).

Community radio defined as local radio or the participatory radio that serve particular community interest (ibid: 14). Community radio serves take as an alternative communication access to the particular sector of society. It also defined having three aspects: a community radio is a radio for not profit, community ownership and control and community participation. As to AMARC’s Africa, 1998 two philosophical approaches to define community radio are:

Community-mindedness that is focusing on what the station can do for the community and the second stresses involvement and participation by the listener. The community radio provide content focused on a more local or particular community than a larger operation (AMARC’s Africa, 1998:14).

As we understand from AMARC’s Africa, (1998) definition, community radio is the radio that facilitates active community participation in the process of creating news, information and entertainment that emphasis on community issues and concerns. Community radio station also owned by community, and they also maintains some responsibility in the running of the station. Above the all, community radio programming is designed by the community to ensure community people participation (ibid: 14). In the general term community broadcasting refers an independent, community ownership and which operate for social benefit and not for profit. In the programming of its news and program, community radio need to be independent and that means its service

should not be directly or indirectly controlled by anybody of central or local government (AMARC Africa 1998:19).

Similarly, Ethiopia Broadcasting Service Proclamation No.533/2007 defines community radio or community broadcasting service as:

Community broadcasting is means anon-profit radio or television transmission service established by the will and interest of a community and Administered and run by the community living in a specific area or who possess a common interest (Ethiopia Broadcasting Service Proclamation No.533/2007).

As to Ethiopia Broadcasting Service Proclamation No.533/2007 definition, community radio is a radio serves that not working for to gain profit, owned by the community people and working for the best interest of community people (ibid).

Community radio takes as a good communication tool to community people to express their identity and to build good community image. In relation to this Fogg, et al., 2005:19 describes community radio as *"community radio can deliver skills, boost community pride, boost the community's image and standing, and improve the delivery of services to those who need it most."* It serves as a good communication tool to community people those isolated, forgotten and the marginalized group of society. It can offer individuals life-changing and community development opportunities (Fogg, et al., 2005:19). As we understand from Fogg, et al., 2005 the main role of community radio is to give a communication accesses to community people and build positive image to a particular community. It also can promote local identity and create a diversity of voices. In addition, community radio can play a community watchdog role that makes local authorities and politicians more conscious of their public responsibilities (ibid: 19).

The fundamental role of community radio is to give a communication access to community people , serving community people with different development information and involving community peoples in the dissemination of information (Tabing 2002:9). Similarly, Buckley, 2008 explain community radio as: *"community radio takes as a catalyst for the community development activities and community radio is also a means of achieving development goals or a means of enabling development goal reliable through people's participation"*(Buckley, 2008). Both Tabing, 2002 and Buckley, 2008 explanation hints us community radio takes as a catalyst for the community development activities (Tabing 2002:9 and Buckley, 2008).

In relation to history of community radio, history of community radio in world goes to Bolivia and Colombia in the 1940s take as early examples of community radio in the world (Fraser and Estrada, 2002:70). As to Fraser and Estrada, 2002 explanation, community radio emerged in 1940s in the country Bolivia as community media to facilitating the work of tin miners. At a time community radio used as a means of communication tools to reduce poverty and bring social justice among community. In addition, community radio emerged different place of the world had more or the less common element that were to serve the interest of the community, promote the cultural and developments activities of particular sector of society. The phrase community radio also linked to particular community and its serves centered on cultural, economic and generally in the best interest of community people's it serves (ibid: 70).

On the other hand, history of community radio in Africa closely related with movement of independence and democratization movement. It was in 1991, the first community radio emerged in Malia following the revolution led to the opening up of the airwaves, previously a state monopoly throughout Africa. Then in 1992 following the country Malia community radio emerged in Benin also after a democratic revolution, and then by South Africa (Buckley, 2008). In South Africa, community radio gets licensing commenced in 1994 under the transitional government and had flourished in the post-apartheid era. In addition in Mozambique, for example, it was the end of conflict and the emergence of multiparty democracy that provided the conditions in which community broadcasting commenced. All those country community radio were among other things emerged a growing recognition of the vital importance of traditional communication media and especially radio, in reaching the poorest and most marginalized people of the world (Buckley, 2008:2).

In Ethiopia community radio and its history were recent phenomena. The history and even the ideal concept of community radio were very recent phenomena in Ethiopia. The community radio establishment was linked with a symposium that took place at the Ghion hotel-Addis Ababa, from 9 to 11 January 2002 (Mathewos, 2006:17). Then following the symposium few number of community radio established to work in different parts of the country. These were Harar community radio, Gulele community radio pilot project and Sidama educational radio station (ibid: 18). Currently there are totally 48 community based radio in Ethiopia that broadcasting community issue.

1.1.1 The establishment of Wolayta Community Radio

Wolayta community radio is named as “ Wolayta Wogetaa F.M 96.6 radio” (means radio for Wolayta community people civilization). Currently, this radio station is owned by Wolayta zone and Wolayta development association. Wolayta development association (WODA) is an indigenous, not-for-profit, and local non-governmental membership based organization which established first in 1950s. In 2000 WODA re-registered with the charities and societies agency of the ministry of justice of the Federal Democratic Republic of Ethiopia on November 9, 2009 under registration license number 0486. Its main office located in Wolayta town. The three-focus area of WODA is human capital development, sustainable livelihood security and integrated health. Wolayta Wogetaa F.M 96.6 radio had got the licenses from the Ethiopia Broadcasting Authority in September 21, 2017 according the directives of community radio broadcasting service directive No.02/2008. This radio station got license in name of “Wolayta community radio.” But locally the radio station knew as “Wolayta WogetaaF.M 96.6 radio.”

Ethiopia community radio broadcasting service directive No.02/2008 allows the establishment of community radio broadcasting service. It takes community radio as an important tool to educate, inform and entertain community people and the directive also elaborate community radio needs to give access to information that not covered by the commercial and public broadcasting service. Currently, there are 48 community radio in Ethiopia that broadcasting community based issue. In lined with community radio broadcasting service directive No.02/2008, Wolayta Wogetaa F.M 96.6 radio take the responsibility of ensuring the access to information that granted in FDRE, constitution. To achieve this objective, community radio takes as an important communication tool to community people. In this regard, the radio station takes the objective to promote social, economic and political development issues in Wolayta community to build the informed society. This radio station in generally expected to serve as mouthpiece of Wolayta people to bring development to the community people and it also expected to promote the holistic development in community. By taking this responsibility Wolayta Wogetaa F.M 96.6 radio started broadcasting in March 03/03/2018.

1.2. Statement of the problem

The international standards governing community radio guarantees freedom of expression provided under international law (Jennings, 2015:6). In addition to this, defining the right to freedom of expression, they underscore the need to ensure access to communication for communities with little or no means to express their voice. Community media make an essential contribution within the framework, which was rooted in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. In the relation to this general international standard allowing to community radio establishment, every state expected to promote media diversity and protect freedom of expression. Because Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights believes the community radio development as important initiatives to promote holistic development through community people's participation in development activities (ibid:6).

As to Ethiopia Media and telecoms landscape guide (2011), radio is the main source of news and information in Ethiopia, especially in the rural areas where 80% of the population lives (Ethiopia Media and telecoms landscape guide, 2011:11). In this country development activity expected to communicated with mass media. In this regard there is a high expectation for community radio station to play the central role in the dissemination of development information, promoting development activities, mobilizing community peoples for the development activities and give more pervasive, accessible and affordable and easy to reach large member of the society with low cost (ibid:11). The diversified country like Ethiopia need more community media works to promote different cultural, social, political and economic development issues to bring understand among the country. Thus, there is an immense need to evaluate community radio capacity in promoting participatory communication for development activities.

The main initiative for the study, as i made preliminary research for purpose of this study, Wolayta Wogetaa F.M 96.6 radio lacks capacity (human resource capacity, sustainable finance and coverage capacity) to promote participatory communication for development activities in Wolayta zone. In addition, Wolayta Wogetaa F.M 96.6 radio newly established radio station and it provides its due attention to Wolayta zone administrations related news rather on broadcasting factual and objective presentation for the best interest of the community people. Moreover there was no study conducted in the area that evaluated the capacity of community radio in promoting participatory communication for development.

1.3. Objective of the study

1.3.1. General objective of the study

The main objective of this study was to evaluate the capacity of (human resource capacity, sustainable finance and coverage capacity) of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone.

1.3.2. Specific objectives

Based in the general objective stated above this study have the following four specific objectives:

- To evaluate Wolayta Wogetaa F.M 96.6 radio capacity (human resource capacity, sustainable finance and coverage capacity) in promoting participatory communication for development in Wolayta zone.
- To analyze, how Wolayta Wogetaa F.M 96.6 radio works with community people to promote social, economic and political development activities in Wolayta zone.
- To examine the audience participation in Wolayta Wogetaa F.M 96.6 radio program production.
- To identify the actual challenges of Wolayta Wogetaa F.M 96.6 radio station in promoting participatory communication.

1.4. Research questions

The study attempts to answer the following research questions:

- ✓ Does Wolayta Wogetaa F.M 96.6 radio have capacity (human resource capacity, sustainable finance and coverage capacity) to promote participatory communication for development?
- ✓ Does Wolayta Wogetaa F.M 96.6 radio works with community people to promote social, economic and political development activities in Wolayta zone?
- ✓ How do audiences participate in Wolayta Wogetaa F.M 96.6 radio programs production?
- ✓ What actual challenges does Wolayta Wogetaa F.M 96.6 radio face in promoting participatory communication?

1.5. Scope of the study

The study covered only three town administrations from 12 Woreda and three town administrations found in Wolayta zone to evaluate Wolayta Wogetaa F.M 96.6 radio capacity (human re-

source capacity, sustainable finance and coverage capacity) in promoting participatory communication for development. Because, Wolayta Wogetaa F.M 96.6 radio is the only radio stations that broadcasts program the name of community radio.

1.6. Significance of the study

Community radio is the communication tool to the particular sector of the community. It also takes as an instrument that encourages the development activities in the community. Thus, result of the study would help to provide direction for Wolayta Wogetaa F.M 96.6 radio station to meet the demands of the community people. In addition, the study may serve as reference material for other researchers interested to conduct further studies in the area.

1.7. Limitation of the study

This study addressed only the participatory communication approach for development aspect and it evaluated only the human recourse capacity, finance and coverage capacity of Wolayta Wogetaa F.M 96.6 radio station. This study did not investigate more aspects of community radio like conducting in-depth studies how Wolayta Wogetaa F.M 96.6 radio benefits the community people at large.

1.8. Organization of the study

This paper organized in five chapters. Chapter one provides the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, limitation of study and scope of the study. The second chapter deals with review of related literature that available on history of community radios in world, in Africa and Ethiopia, the importance and characteristics of community radio, the concepts of the community, community development, development role of community radio, capacity of community radio, empirical studies and the theoretical framework of the study. The third chapter introduces issues related to the methodology that was employed for the study. This chapter focuses on the research design, research methodology, characteristics of both quantitative and qualitative research methods, tools for research data collection, types of sample, sample techniques and sample size, data analysis procedure and coding. The fourth chapter presents and interprets data and information gathered from both qualitative and quantitative research methods to evaluate the position of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities. The final chapter presents summary of findings, conclusion and recommendation of the study.

CHAPTER TWO

2. REVIEW OF LITERATURE

2.1. Brief History of Community Radio

2.1.1. Brief History of Community Radio in World

Community radio started in Bolivia and Colombia, in 1940s had early examples of community radio. In relation to this Fraser and Estrada, 2002.p.70 explains the history of community radio as:

The earliest experiences of community radio go back more than half a century, to the miners' radios of Bolivia, which were instrumental in pressing for better working conditions for tin miners. Poverty and social injustice were the stimulus for that initiative. This was the first recorded case of radio broadcasting being used by a sector of society to improve its socio-economic status. Since the early 1980s, UNESCO has been actively promoting community radio as an important agent for change and development (Fraser and Estrada, 2002:70).

Fraser and Estrada, 2002 hints us community radio first emerged in Bolivia in 1940s and it was serving the interest of community people. The phrase community radio also linked to particular community and its serves based on the cultural, economic social, political interest of community people's it serves. Community radio it raised in different part of the world had more or the less some common element that was to serve the interest of community people, promote the cultural and social developments of the particular sector of society and used as a communication tools for communities people (ibid).

Similarly, Steve Buckley, 2011 puts the history of community radio as follows:

The first stirrings in the emergence of the modern community media movement can be traced back to the 1940s with the setting up of community radio stations in Bolivia's tin mining communities, educational radio stations of the Catholic Church in Colombia, and non-commercial FM radio in the United States. Over the last twenty years, across the Americas, there has been a massive increase in the number of popular and community-based radio. These include educational radio stations both within and outside the structures of formal education; indigenous people's radio stations that take account of local

languages and traditions; radio stations run by social movement organizations, women's groups, churches and trade unions (Buckley, 2011:7).

What we understand from Buckley, 2011.p.7 explanation, community radio was emerged in 1940s in Bolivia, Colombia and United States were serves as a communication tool for the particular sector of communities. Its names were also different from country to country for example in Bolivia's it named as tin mining communities in Colombia it named as educational radio stations of the Catholic Church and in United States it named as non-commercial F.M radio. But its serves was more or less similar and it's all mission and objective are lined with this aim to serve the best interest of a particular community people (ibid).

Moreover, Fogg, et al., 2005 explain that the establishments of community radio roots date back to the late 1947, when it was introduced as a means to give a communication access to union members and their families during a labor strike in Bolivia. According to Fogg, et al., 2005.p.12:

The world's first community radio stations emerged in Bolivia during tin miners' strike around in 1947. Their trade union decided to use some of the emergency strike fund to pay for 27 local radio stations, offering union members and their families' access to the airwaves and opportunities for social benefits – now a familiar formula. It is a measure of the power of the medium that over the next forty years these stations (and others in Latin America) faced regular persecution, arrests of activists and seizure of equipment by authorities. Meanwhile in California, the Pacifica Foundation set up the USA's first 'listener-sponsored' radio station in 1950 – a variation on community radio that is still the most common model in North America today (Fogg, et al., 2005:12).

Those three scholar's explanation namely Buckley, 2001.p.7, Fraser and Estrada, 2002.p.70 and Fogg, et al., 2005.p.12 implies that community radio were emerged in 1940s in Bolivia and it were used as communication tool to the particular sector of communities. Its names also different from country to country, but its objectives were more or less similar and that were to serves community people. It's all mission and objective were lined with this aim to serve the best interest of community people (Buckley, 2011:7, Fogg, et al., 2005:12 and Fraser and Estrada, 2002:70).

Then the country Australia began licensing community stations in 1972 and today Australia become one of the healthiest community media sectors in the world (Fogg, et al., and 2005:13).It was the UNESCO who started establishing community radio in the Asian continent. In contrast to

that Africa and Asia the development of community radio was slower, although stations are now widespread in Southern Africa, Vietnam, India, and the Philippines (ibid:13). Even the nature of community radio varies considerably from country to country and station to station, some elements are consistent almost everywhere and ever nation. In relation to this Fogg, 2005.p.13- explains as community radio anywhere in the world is committed to:

- *Community development rather than profit;*
- *Providing access to the airwaves to underrepresented voices;*
- *Being based at grassroots level and serving distinct local community;*
- *Being established and run primarily by volunteers and activists rather than paid staff* (Fogg, et al., 2005:13).

2.1.2. Brief History of Community Radio in Africa

The development of community radio in Africa related with the apartheid era in South Africa and at the time community radio emerged among the oppressed people used as a the struggle tools against apartheid. In addition, development of community radio in Africa take as part of the democratization process that spread across the continent in the early 1990's, especially in Southern Africa and Malawi (Matthews, 2015). The democratization process resulted in the deregulation and liberalization of broadcasting from authoritarianism system that controlled authority government. Therefore in these country community media used as a communication tools to encourage participatory, democratized and liberalized broadcasting systems in the countries. Following in the country South Africa and Malawi many parts of Africa country started establishing community radio understood it as a critical communication tools for local developmental purposes (ibid). Similarly, Buckley, 2008 explains the development of community radio in Africa continent related as:

Beyond Latin America, there was almost no experience of community radio in the developing world. It was not until 1991, that the first community radio initiative in Asia, the Tambuli project in the Philippines, got off the ground. It was the same year, in Africa that the Malian revolution led to the opening up of the airwaves, previously a state monopoly throughout Africa. Mali was quickly followed in 1992 by community radio in Benin also after a democratic revolution, and then by South Africa. In South Africa, the first community radio stations in 1983 were illegal but licensing commenced in 1994 under the

transitional government, and has flourished in the post-apartheid era. The growth of community radio in Africa, from the mid-1990s onwards, and more recently in Asia, has brought a much greater focus on and awareness of the role that community radio can play in voice and empowerment (Buckley, 2008:2).

Buckley, 2008 hints us the growth of community radio in Africa linked with close relation to political change towards greater democracy. It was in 1991 the first community radio emerged in the country Malia following the revolution led to the opening up of the airwaves, previously a state monopoly throughout Africa. Then in 1992 following the country Malia community radio emerged in Benin also after a democratic revolution and then by South Africa. In South Africa, community radio gets licensing commenced in 1994 under the transitional government and had flourished in the post-apartheid era. In addition, in Mozambique, for example, it was the end of conflict and the emergence of multiparty democracy that provided the conditions in which community broadcasting commenced. All those country community radio were among other things emerged a growing recognition of the vital importance of traditional communication media and especially radio in reaching the poorest and most marginalized sector of society (Buckley, 2008:2).

On the other hand, as to Fogg, et al., 2005 the development of community media in Africa continent related with its flexibility, low cost and etc. In relation this Fogg, et al., 2005 describes community radio development in Africa as: *"Among the mass media radio by far the dominant and most important mass medium in Africa. The flexibility, low cost, and oral character are make radio are more easy to meet Africa's situation very well"* (Fogg,et al., 2005). Among the mass media radio remains the top medium in terms of the number of people that it reaches. Even though television has shown considerable growth in the 1990s and make the growth of radio worse, radio still the best media to reaching mass audience (ibid:13-14).

In the most case the community radio programming in Africa has suffered from the economic realities and it had been hampered to an even greater degree by the often heavy hand of government because government used community radio as means to propagate political agendas and the community radio station does not lend itself to creativity, imagination, and entertainment (ibid). But this not summarizes the whole community radio in the African content. Generally, among Africa countries, southern and central parts of African regions are more advanced in community radio development initiatives. In contrast, the rest of the continent Africa does not catch up as expected. Because the continent lagged behind was the legislation gap. The community radio ser-

vices in Kenya, Tanzania and Uganda were doing their program without a regulatory framework, which was explicitly distinct from private commercial broad casters. Relatively the central and southern Africa regions are in a better condition in the establishment and development of community radio but in generally the community radio evolution in Africa was late when compared with other continents in world.

2.1.3. Brief History of Community Radio in Ethiopia

Community radio and its development were recent phenomena in Ethiopia. The establishment of community radio in Ethiopia as:

The community radio idea was first raised in a symposium that took place at the Ghion hotel-Addis Ababa, from 9 to 11 January 2002. The main aim of the Symposium was to build a critical mass around the concept and practices of community radios and their relevance to the Horn of Africa (Mathewos, 2006:17).

As we understand from Mathewos, 2006 explanation, history and even the ideal concept of community radio was very recent phenomena in Ethiopia. Its establishment was lined with a symposium that took place at the Ghion hotel-Addis Ababa, from 9 to 11 January 2002 (ibid). Then, following the symposium few number of community radio established to work in the different parts of the country. These were Harar community radio, Gulele community radio pilot project and Sidama educational radio station (ibid: 18).After five years of symposium, legal framework that guides the serves of community radio in Ethiopia was issued in the accordance with Article 47 of the Broadcasting proclamation No. 533/2007. Community Radio Broadcasting Service Directive No. 02/2008 issued to regulate community radio broadcasting service in the country. This directive see community radio as an important tools to educate, inform and entertain community people and it also elaborate community radio needs to give aces to information that not covered by the commercial and government broadcasting service. But before this directive few community-based radios had established in the country to serve communities people. For example, in 2007 Jimma community radio established to serve Jimma university and community people. Currently, there are 48 community-based radio services in Ethiopia (Gebregeorgs Abraha, 2019 / personal interview).

2.1.4. The Legal perspective of community radio in Ethiopia

“Community radio or community media make an essential contribution within the framework, which is rooted in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights ”(Jennings, 2015:6). In relation to this general international standards allowing to community radio require the state to promote media diversity and protect freedom of expression. In this regard every country expected to have the responsibility to developing policies and laws to recognize, define and regulate community broadcasting, and their application to the fostering of pluralism and an enabling environment (ibid).

In lined with this international standard, Ethiopia established Ethiopian Broadcasting Authority (EBA) was an autonomous federal institution established by Proclamation No.178/1999 which was later amended and superseded by Broadcasting Service Proclamation No.533/2007. Ethiopia Broadcasting Service Proclamation No.533/2007 defines community radio or community broadcasting service as:

Community broadcasting is means anon-profit radio or television transmission service established by the will and interest of a community and Administered and run by the community living in a specific area or who possess a common interest (Ethiopia Broadcasting Service Proclamation No.533/2007).

And this proclamation includes different articles stating specific guidelines for the practice of community radio. In Ethiopia, the main aim of the community broadcasting services was providing information, education and entertainment programs for inaccessible communities and there by contributing to their political, social and economic development of that particular sector of the community. Ethiopian Broadcasting Service Proclamation No.533/2007, take as workable broadcasting law that supports the establishment of community radio in the country and also as first legal framework that recognize community radio as the broadcasting industry (ibid).

Specifically, community radio broadcasting service directive No. 02/2008 issued to regulate a community radio broadcasting service and the directive take as community radio an important communication tools to educate, inform and entertain the community and it also elaborate the community radio needs to give access to information that not covered by the commercial and government broadcasting service. The directives incorporate the license application procedures, essential definitions of the concepts of community radio, ownership and control issues and other essential requirements the radio stations initiatives must fulfill in order to become a reality.

Community radio broadcasting service directive also differentiate community radio from commercial and public radio and gave the legislation power to establish, govern, administer and control community radio station has created a confidence to come forward and request for license, organize fund raising activities, mobilize the overall community members for support and initiate participatory democracy through the information exchange platform (Community Radio Broadcasting Service Directive No. 02/2008). Following the legally allowing to establishing the community radio, a number of communities, local NGOs and associations showed an interest to initiate a community radio establishment task and engaged in a series of activities to achieve their vision (ibid).

Having discussed, history of community radio in world, Africa and Ethiopia, now it is logical to learn the development role of community radio.

2.2. Community Radio role for Development

Community radio is a catalyst to the social, economic and political development and change. One of the great roles of community radio is to facilitate development activities in the community. Community radio also can give voice to voiceless sector of society, empowering community people in development activities and provide communication channels to community people to express their issue (AMARC, 2007). In addition, AMARC, 2007.p.7-10 explains community radio has the following major role to play in the particular class of communities:

A Community radio can be effective in poverty reduction by giving voice, education, information, and create knowledge and facilitating the achievement of poverty reduction and sustainable human development.

A Community radio is effective in facilitating communication for key development activities that improve the community people life. Moreover it also has the role to effectively promote women their development activities to actively participate them in the communities.

A community radio is broadcasting plays a specific and crucial role in encouraging public participation, facilitating community level debate, facilitating inclusion and cultural diversity.

A community radio is effective in conflict resolution. Community radios in countries in conflict are known to have an important social impact in conflict resolution and peace building (AMARC, 2007:7-10).

As we clearly understand from AMARC, 2007 explanation, community radio is an important communication tool to reduce poverty, facilitate development activities and initiating community people through participatory communication. In addition, community radio also an important communication tool to bring a positive impact in the communities and give communication channel for community people to allow the voices of community people and marginalized sector of society (ibid:10).

In relation to this Fogg, et al., 2005 explain that, community radio serve the best interest of community people by give a maximize access to local content that improve the life hood of community peoples. In addition, the major role of a given community radio is offering access to voices for community people and anchoring local issue very well (Fogg, et al., 2005: 17-18). Moreover, community radio has responsibility to promote the interest of community people development activities (ibid). Similarly as to Servaes, 2008 community radio is taking as a better access to information, education and knowledge that stimulant for development activities among in community. The first and the pore most benefit is giving a development potential is as a point of access to the global knowledge infrastructure. Furthermore, community radio has the role to mobilize community people through the by participatory communication with community people in development activities. Above the all, a given community radio has key role to initiate and empowering community to development activities by emphasize on the importance of building effective and responsive communication channel that is participatory communication to promote development activities(Servaes, 2008:22-24).

Servaes, 2008 explanation hints us community radio has great role to educate, inform and entertain community people to build informed society. It has also to promote the development activities among communities. Community radio has also role to mobilize community people for development activities that change the life of community people (ibid). The growth of community radio is provide a means of a communication channel to the community people and by giving this possibilities it contribute to the development of cultural, language and economic development activities. Community radio can empower the community people development and address information to communities. It also has the great role address development information to the community people (AMARC, 2007:82-83).

Similarly, Fraser and Estrada, 2001 explain that, community radio established to give information access to the community members and it also serve as a communication tools to express culture, language and identity of community people in a better way. Fraser and Estrada, 2001.p.23-

26 further explains the following major functions of community radio to particular sector of society:

Reflect and Promote Local Identity, Character, and Culture- community radio provides programming that is particular to its community's identity and character. A community radio programs principally based on local content that fits with the interest of that particular group of society. The community radio news and programs contents should be related with the special interest of communities and it should serve as means of communication tool to community people to express their dreams and hopes and how they talk about their past and their future.

Create a Diversity of Voices and Opinions on the Air - Community radio, through its openness to participating people in a community, creates a diversity of voices and opinions on the air by participating the community members in programming and give more air time to the community issues.

Provide a Diversity of Programs and Content - Community radio provides a diversity of programs in a variety of formats and styles. For example, roundtable discussions, reportage, interviews, talks, call-in programs, live broadcasts of meetings in the community, etc. The programs of community radio audience's preferences are taken into account that particular sector of the society. The Content is mainly determined by the lifestyles and livelihood of the community and by the problems it faces. In rural areas, themes such as health, farming, fishing, environment, credit, marketing of produce, small-scale enterprises, etc. usually feature prominently, but always set in the context of the community's actual situation.

Encourage Open Dialogue and Democratic Process - community radio is to provide an independent platform for interactive discussion about matters and decisions of importance to its community.

Promote Development and Social Change- community radio should facilitate social development and improvement that particular sector of the society.

Promote Civil Society - Civil society is that multiplicity of social institutions that allows a society to live in harmonious coexistence.

Promote Good Governance - Community radio helps people to obtain a platform or access to air their grievances and by playing a community watchdog role, it makes local authorities and politicians more conscious of their public responsibilities.

Encourage Participation, Sharing of Information and Innovation - Community radio encourages participation by providing a platform for debate, analysis, and the exchange of ideas and opinions to the aim of improving the living standard of the community people.

Give Voices to the Voiceless - The radio take as the communication tool to the local people by giving voice to the voiceless sector of society.

Contribute to Diversity in Broadcasting Ownership—focusing on the local community interest a community radio can provides the balance of broadcast information sources needed by democratic societies for their advancement (Fraser and Estrada, 2001:23-26).

As Fraser and Estrada, 2001 clearly observed as community radio has role to give a communication access to community people who lacked media access to express community development activities. It also takes as a communication tools to promote social, economic and political activities among the society. In addition, community radio use as an alternative communication tools to ignored sector of society. It also take as a communication tool to encourage democratic process, promote social, economic and political development activities and participating community people in programing of community radio production (ibid).

To achieve this goal the service of community radio need to be independent and it should not be directly or indirectly controlled by anybody of central or local governmental and it also should be independent of commercial interests. Community radio should also be editorially independent of any particular political party or religious institution and it should not face a priori or arbitrary limitations on transmission power or transmission coverage (Buckley, 2008). What we understand from Buckley, 2008 explanation the serves of community radio need to be independent and its serves should base on the interest of that particular sector of society. In addition, its function should not be forced to give coverage to particular political party idea or religious idea (ibid).

In generally, community radio takes as a catalyst to facilitate the social, economic and political development activities and to promote participatory communication for development among

community people to bring societal change. It has great role to mobilize social, economic and political development activities in the community. Community radio gives voice to voiceless sector of society that marginalized in commercial and public media. It serve should center on best interest of the community people by giving a maximize access to the local content that improve the life hood of community peoples. Its serves need to anchor the local issue that concerns the community people. For example, community radio can promote the best methods of farming, fishing, and in generally can aware the community people in social, economic and political development activities that change community people development activities in large.

2.3. The Importance and characteristics of Community Radio

Community radio or community broadcasting is a non-profit based service that is owned and managed by a particular community. The main objective for community radio is to serves a community rather than the whole nation and its finance source also rely mainly on community people (Fraser and Estrada 2001:8).

Fraser and Estrada, 2001 explanation hints us the central objective of community radio to work the best interest of the particular community and it can initiate development activities and change. In addition, community radio has responsibility to be effective in facilitating development and democratic processes (ibid).

Community media organizations frequently operate at the very margins of economic viability and it serves as alternative information channel to people and communities who face disadvantage and marginalization in commercial media (ibid). In addition, community radio has role to inform the people who are excluded from mainstream media. It also need as alternative access to voice and information for those are remote rural communities, marginalized urban populations or disadvantaged minorities. Moreover, community radio can mobilize support from other sources such as public development agencies and non-governmental organizations, by offer a platform for social communication and popular engagement and they include an ability to control costs and to operate on very low margins (Buckley, 2011:33).

In the similarly, community radio has fundamental roles in poverty reduction by engaging community people in development activities (AMARC, 2007:21). The AMARC, 2007 explanation implies that community radio have role to promote social, economic and political development among the society. Its communication take as an important communication tool to reach mass society in a given community to share different information that concerns to the society social, economic and political development activities (ibid).

Regarding the characteristics of community radio, it signifies a two-way process which entails the exchange of views from various sources and is adaptation of media for use by communities. Community radio can empower community people with different information; allow members of a community to gain access to information, education and entertainment community people. In addition, community radio can encourage participatory communication for social, economic and political developments activities (AMARC Africa 1998:9).

AMARC Africa (1998) hints us community radio can initiate social change and carries responsibility to be effective in facilitating civil society development and democratic processes to promote social, economic and political development (ibid). To AMARC Africa (1998), development impact of a given community radio must be people centered and based on multi-dimensional understanding of poverty. In this perspective key indicators of community radio social impact are related to give voice to voiceless sector of society and empowerment of community people with development information. As to AMARC, 2007.p.8-9 "*the main indicators for community radio social impact can be drawn from the use of Audience research, phone-in, letters, SMS feedback, listeners clubs, and focus groups to the measurement through official statistics on the political, social and economic changes in the communities.*" It can consider the increased participation of citizens in setting the public agenda to the resolution of existing problems through collective action facilitated by the communication processes initiated by community radio (AMARC, 2007:8-9).

Similarly, Tabing, 2002 explains as: "*community radio station is one that is operated to community, of the community, for the community, about the community and by the community.*" Tabing, 2002.p.9 further explain the characteristics of community radio as:

- *It serves a recognizable community.*
- *It encourages participatory democracy.*
- *It offers the opportunity to any member of the community to initiate communication and participate in program making, management and ownership of the station.*
- *It uses technology appropriate to the economic capability of the people, not that which leads to dependence on external sources.*
- *It is motivated by community wellbeing, not commercial considerations.*
- *It promotes and improves problem solving (Tabing, 2002:9).*

As clearly observed by Tabing, 2002, community radio is a means to encourage wide spread community participation and give a communication access to community share their information.

In addition, community radio designed to serve as participatory communication tool to the particular sector of society and its function mainly to serve the best interest of that group of society. It also needs to motivate community people for development activities and generally the well-being of community people (ibid).

Community radio also needs high level of people's participation both in management and program production aspects. Community members and local institutions are the principal sources of support for its operation. The other most explained features of community radio is, its serves should encourages participatory democracy, offers the opportunity to any member of community to initiate and participate in development activities (ibid).

In generally community radio is an important communication tool to the active participation of community people in every process of its operation and is means to express the development information to community people. In addition, community radio important tool to the development for the particular class of society and take as a mouthpiece to promote social, culture and economic development information among the society. Above the all, it has the great role to magnify the impacts of social, economic and political development activities among community people (Buckley, 2011).

2.4. Capacity of Community Radio

Community radio stations aim to provide informational, educational and entertainment services for community people thereby contributing political, social and economic development for community people. Community radio needs to ensure participation of community people in radio program production and that differentiate community radio station form public and commercial radio services. To facilitate this role, community radio need to have skilled man power, independent ownership and governance, good program content and formats , participatory relationship with audience, editorial practices, sustainable finance and enough infrastructure like modern technological equipment to promote community social, economic and political development activities (IMS report,2019).

On the other hand setting up and equipping community radio station with modern technological equipment is more problematic for a community group because it has only limited finances and shortage of budget. Commercial stations usually employ broadcast engineering companies to oversee the entire setting up process from start to finish, but community radio have much more limited technical support, have limited waves and codes, limited studio equipment's, transmitters, automation and websites. This makes community radio unlucky to achieve their expected objec-

tive that is promoting participatory communication for development activities (Fogg, et al., and 2005:48). But ideally, community radio need to have waves and codes, studio equipment's, transmitters, automation and websites to achieve its objectives and reaches its transmission to expected community people or group of people.

Similarly, as to AMARC Africa (1998), community radio needs to promote community people participation. Community radio is characterized by an active community participation in all the structures of the organization. It needs to work with community people to empowering community people and to promote development activities. Community radio also need to programming and producing quality radio program that fulfill community people interest. It also needs to produce good quality programming, which will appeal to listeners. To produce quality program that apple to listener's interest requires capacity of modern technological equipment and skilled man power. In addition, community radio needs to have the new Internet and satellite technologies. Moreover, community radio needs financial sustainability and its own budget and good finance to be sustainable (AMARC Africa 1998: 20-26).Community radio need to have adequate equipment, sufficient capacity generators, sufficient working space, professional productions and enough staff are critical issues in community radio station to serve the community people with different development information (ibid: 24).

Having discussed, community radio role for development, characteristics of community radio and capacity of community radio, now it is important to learn the concept of community.

2.5. The Concept of Community

Fulcher (1989, .p.6) defined community as:

Community is people who have a shared common identity and sharing common concerns, sense of common purpose, core of commonality, sense of belonging, a coherent social and economic connection, acting in the interests of community, and speaking with a united voice (Fulcher, 1989:6).

As Fulcher, (1989) clearly observed that, community means people who living in a particular sector of society and who have sharing common language, customs and common interest. Those are people who speak similar language, similar culture and related norms and values. In other words community means togetherness or lives together to share something that value to the members of that community. Community can also be defined by describing the social and economic networks that link individuals, community organizations and leaders. In addition, different scholars define

community as a group of people who form relationships over time by interacting regularly around shared experiences, which are of interest to all of them for varying individual reasons are community. Community means people living in some geographical based group that share some common living standards, cultural, identity, language and etc.(ibid: 6).

Community refers to a collective or a group of people sharing who a common characters or interests. Similarly AMARC's 1998.p.13 definition community as:

Community is a geographically based group of persons or a social group of a society who have shared common interests. A community can be defined as based on the geographical boundaries, community of women in a particular area based on the geographical boundaries or community of workers who have common interest (AMARC Africa 1998:13).

The AMARC's, (1998) elaboration hints us community may be formed in different forms. It may be community of geographical boundaries, community of workers or workers association etc. who shared some collective needs and shared common interest (ibid: 13).

Having discussed the concepts of community, now it is important to discuss community development and the role of community radio for the community development activities.

2.6. An overview of community development

Community development is change which improves the lives of community members and people participation in their own development activities and deciding their preferred future. As to Riach, 2002, community development based on interaction between people and it is also processes through which community stakeholders come together to vision, plan, and implement a more prosperous future. It is also a way of strengthening civil society by prioritizing the actions of communities, and their perspectives in the development of social, economic and environmental policy. Moreover the community development needs the empowerment of local communities, taken to mean both geographical communities and communities organizing around specific themes or policy initiatives (Riach, 2002).

The Riach, 2002 explanation hints us, community development is participatory approach of development that aimed to change the life of community people. Community development needs a clear plan, vision and mission that going to be implemented and its activities are centered to empower the society (ibid). As to system theory community development is a very complex and the elements involved and it is difficult to explain. Community development is identifying many of

components and processes involved in the community development activities. Community development is a complex term and it shows as continues processes. The concept community development is considering holistic development and change to particular community (Whitehorse, 1987 and Ontario, 2000:1).

On the other hand, to bring this holistic community development the work of community radio is very critical. That is because community radio has role to promote social, economic and political development and change in community by involving community people in every aspect of development activities. It has great responsibility to mobilize social, economic and political development activities. Its services mainly centered in the interest of that particular class of society. Community radio can do this by give voice to voiceless sector of society and empowering the community people with development information to bring positive social development among the community. It also has the role to mobilize the community to the development activities like promote local culture and language, agriculture, education, healthy way of life and any other issues that concerns community people. Moreover it has role to promote the best interest of particular community issues, and create awareness in the community with different development information that lead to change their life.

2.7. Empirical Studies

Mathewos, (2006) studied the *"Challenges and prospects of community radio in reference to Harar community radio"*. The finding pointed out that Harar community radio lacked many qualities of a community radio station. The finding clearly showed that Harar community radio was not well-organized community radio station. But the radio station still has the support and trust of its audience.

What differentiates this study from the former study (Mathewos, 2006) was, this study focused on Wolayta Wogetta F.M 96.6 radio community radio capacity in promoting participatory communication for development activities in Wolayta zone but the former study focused on the challenges and prospects of community radio in reference to Harar community radio. Therefore, issues analyzed and the focus area of study is differentiating the current study from the former study.

The other literature that reviewed was Wodaajo, (2012) studied *"Community radio for social development in Jimma"*. The findings showed that Jimma community radio produces different entertainment and education programs with development messages. The finding also revealed that Jimma community radio produces programs that promote the local language and culture through local music and narration. Moreover, the study revealed that Jimma community radio gives more

air time for local issues. Jimma community members participate in the administration of the station as well as in the production of the programs. The difference between this study and Wodaajo, (2012) study was, this study focused on Wolayta Wogetta F.M 96.6 radio capacity in promoting participatory communication for development activities in Wolayta zone but the former study focused on community radio for social development in reference to Jimma community radio. Therefore, once again the issues analyzed and the focus area of study is differentiating the current study from the former study.

Moreover Beyene, (2007) studied *"The role of the voice of the revolution of Tigray radio in setting HIV/AIDS as an agenda and initiating audience participation in reference to Mekele town"* and the study showed that radio station has been able to persuade the audience to consider HIV/AIDS as a top priority issue of concern. The study showed level of audience participation especially on the HIV/AIDS radio program was generally not encouraging compared to the other programs of the radio station. Moreover, the study revealed the level of participation of the various segments of the society is too low. And the time allocated for the HIV/AIDS programs is not enough. Beyene, 2007 study focused on the role of the voice of the revolution of Tigray radio in setting HIV/AIDS as an agenda and initiating audience participation in reference to Mekele town but the current study focused on Wolayta community radio capacity in promoting participatory communication development activities in Wolayta community. Therefore, issue of analyzed and focus area of study were different the current study from the former study.

Having reviewed the above-mentioned research findings and other related reference material; the intended study evaluated the capacity (human resource capacity, sustainable finance and coverage capacity) of Wolayta Wogetta F.M 96.6 radio in promoting participatory communication for development. Therefore, the current study completely different from the above mentioned studies , because this study was investigated or focused on the human resource capacity, finance and coverage capacity of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone. Moreover, there was no study conducted in the area to analysis community radio capacity in promoting participatory communication for development.

2.8. Theoretical framework of the study

2.8.1. An overview of development communication theories

Development communication as a concept was first coined on December 10, 1971 at a University of the Philippines College of Agriculture symposium in Los Banos in honor of Dr. Dioscoro L. Umali (Quebral, 2011). Development communication is a communication

to mobilize society development activities through participating people in every stage of development activity. Similarly, World Bank, 2006 defines development communication as:

Development Communication involves creating mechanisms to broaden public access to information on reforms; strengthening clients' ability to listen to their constituencies and negotiate with stakeholders; empowering grassroots organizations to achieve a more participatory process; and undertaking communication activities that are grounded in research (Servaes, 2003).

What we understand from the World Bank definition, development communication is a communication to aware the public in development activities to create public participation in social, economic and political development activities. In addition, it is a communication to change society life by give up to date information (ibid). On the other hand McPhail, 2009.p.3 explains development communication as follows:

Development communication is the process of intervening in a systematic or strategic manner with either media (print, radio, telephony, video, and the Internet), or education (training, literacy, schooling) for the purpose of positive social change. The change could be economic, personal, as in spiritual, social, cultural, or political (McPhail, 2009:3).

The main concept in development communication theory is media for development of people in a nation or to help target population. The theory takes media as the initiative tool to development activities and argued the media should communicate the whole the development activities at it very beginning to the end to participate society (ibid). FAO's, (1984) communication for development group has arguably been one of the foremost practitioners of applied communication for improving agriculture and related sectors in the developing world since its establishment in 1969 define communication for development as:

During these three decades the role of communication has undertaken a dramatic shift from a one-way, top-down transfer of messages by agricultural technicians to farmers, to a social process designed to bring together both groups in a two-way sharing of information in the manner of participatory communication (Servaes 2003:14).

Development communication can create consensus-based development activities in the community by encouraging community people in the development work and involving them from the very beginning of development work (ibid: 14). In addition, development communication is communication to change or improve the life of rural community. In relation with this FAO, (1984) define development communication development communication is the conscious and active participation of intended beneficiaries at every stage of the development process. The rural development cannot take place without changes in attitudes and behavior among the people concerned (ibid). FAO, (1984) further defines development communication as: “*communication for development is a social process, designed to seek a common understanding among all the participants of a development initiative, creating a basis for concerted action*” (Servaes 2003:14).

As we understand from FAO, (1984) definition, communication for development or development communication is a communication for continues development and it need community participation to create sense of belongings in development activities from beginning to end in development processes (ibid).

According to Rogers, (1976), development communication defined as:

Development communication is the study of social change brought about by the application of communication research, theory, and technologies to bring about development.... Development is a widely participatory process of social change in a society, intended to bring about both social and material advancement, including greater equality, freedom, and other valued qualities for the majority of people through their gaining greater control over their environment (Servaes, 2003:14).

Similarly, to the Rogers, (1976) definition Fraser and Villet, 1994, p.14 defined development communication as the planned use of communication techniques, activities and media gives people powerful tools both to experience change and actually to guide it. An intensified exchange of ideas among all sectors of society can lead to the greater involvement of people in a common cause. This is a fundamental requirement for appropriate and sustainable development. The communication for development can broadly be termed development communication would probably agree that in essence development communication is the sharing of knowledge aimed at reaching a consensus for action that takes in to account the interests, needs and capacities of all concerned for the development. In this sense media communication an important tools in achieving this development process by creating awareness on the development work (ibid: 14).

On the other hand Sager, 2016 puts the following four practical guide or the four main tasks of development communication are:

Facilitating access to information and knowledge- linking people to communication processes and media, development communication plays a very great role in the development process. Information can be effectively conveyed through community radio broadcasts, educational theatre performances, cultural etc.

Promoting participation- Promoting citizen participation is one of the basic tasks of communication for development. It is also a means to create communication spaces which facilitate the dialogue between citizens and the local, regional or national authorities.

Giving a voice to the excluded- people living in poverty, women, young people are often excluded from the national debate, although they constitute a majority of the population. The main function to the development communicating is giving access to excluded group of people.

Influencing public policies- The ultimate goal is to influence public policies, reforms and new progressive legislation offering solutions to the problems that affect the population to the betterment of society (Sager, 2016:16-19).

Sager, (2016) clearly observed that, development communication is a communication to facilitate development by involving community people in development activities and it can give communication access to marginalized sector of society. It is also need to promote the local culture and language and generally to express their identity. Development communication is a means to create communication spaces which facilitate the dialogue between citizens and the local, regional or national community for the development activities (Sager, 2016).

According to Srampickaln ,(2006) development activities to be durable, it must take into account human factors and make it possible for the communities in question to decide for themselves what objectives they want to aim for and what means they want to use. Development communication is the tool that makes this process possible (Srampickal, 2006:8).

Thus, this study used development communication as theoretical framework of study, because development communication needs a conscious and active participation of community people in every stage of development process. The development communication model is very important

commination model for participatory communication for development. To ensure community social, economic and political development, communication approach that encourage the active community people participation is a critical tool.

Having discussed development communication, it is important to discuss a multiplicity paradigm that is highly related to development communication theory and the second theoretical framework of this study. Therefore, here i give a brief summary on multiplicity paradigm of communication.

2.8.2. Multiplicity Paradigm

The historical context of multiplicity paradigm explained by Servaes and Malikhao, (2003)as follows:

Since the demarcation of the First, Second and Third Worlds is breaking down and the crossover center-periphery can be found in every region, there is a need for a new concept of development which emphasizes cultural identity and multidimensionality. For example, some countries may be dependent economically but have greater cultural 'power' in the region. Therefore, the previously held dependency perspective has become more difficult to support because of the growing interdependency of nations. The concept of 'another development' was first articulated in the industrialized nations of northern Europe, particularly by the Dag Hammarskjold Foundation in Sweden and the Green political movement in Germany. This does not mean, however, that the 'another development' concepts and perspective is Western. It can also be traced back in Third World environments (Servaes and Malikhao, 2003:163).

As to Servaes and Malikhao, (2003) explanation multiplicity development paradigm called another development paradigm which focuses a new approach of development. This paradigm recognizes the cultural and local knowledge for development. The paradigm believes there is no one way for development but multiplicity approach to development (ibid).The core idea in multiplicity development paradigm is that:

Therefore, is no universal path to development, that development must be conceived as an integral, multidimensional, and dialectic process which can differ from one society to another. This does not mean, however, that one cannot attempt to define the general principles and priorities on which such a strategy can be based (Servaes and Malikhao, 2003).

By searching several Authors' sayings of core components for multiplicity paradigm of development, Servaes and Malikhao, (2003) concluded it in six essential criteria for multiplicity paradigm of development. Those six criteria for development must be based on the following principles:

(a) Basic needs: being geared to meeting human, material and non-material, needs.

(b) Endogenous: stemming from the heart of each society, which defines in sovereignty its values and the vision of its future.

(c) Self-reliance: implying that each society relies primarily on its own strength and resources in terms of its members' energies and its natural and cultural environment.

(d) Ecology: utilizing rationally resources of the biosphere in full awareness of the potential of local ecosystems, as well as the global and outer limits imposed on present and future generations.

(e) Participative democracy: as the true form of democracy: not merely government of the people and for the people, but also, and more fundamentally, 'by the people' at all levels of society.

(f) Structural changes: to be required, more often than not, in social relations, in economic activities and in their spatial distribution, as well as in the power structure, so as to realize the conditions of self-managements and participation in decision-making by all those affected by it, from the rural or urban community to the world as a whole (Servaes and Malikhao, 2003:164).

Multiplicity paradigm of development is an approach that based on to meet human basic need, recognizing the endogenous knowledge for development, developing self-reliance among the society creating a participative democracy. It also encourages community people in the development process and in generally creates holistic social change among the society (ibid).

Similarly, African research Review, 2016 explain as multiplicity paradigm holds assumption that there is no one way or approach for development but a multiplicity of approaches. As a result, the paradigm sees communication as mixed approaches, which combined different communication means for development activities. Examples include the practice for supporting communication in

development projects that combined the community approach with practices of diffusion models using small mass media; the approaches that come from social marketing, using research techniques for small groups/communities and large-scale use of big mass media (African research Review, 2016:4).

The multiplicity paradigm also believes on the more participatory approach of communication for the development activities. The paradigm directly related with community radio underlined objective that is participatory way in disseminating information to promote community people social, economic and political development activities (ibid).

Therefore, study used multiplicity paradigm also as theoretical framework of the study to evaluated WW F.M96.6 radio capacity in promote participatory communication for development activities in Wolayta zone. The multiplicity paradigm is very important communication model for participatory communication for development and social change. Thus, to adopt the multiplicity paradigm, a new form of communication approach called participatory communication approach is important. Participatory communication approach and practices is used to involve people in the decision making of the development process and it gives considerable attention to local knowledge rather than focusing on the technology transfer and adoption of the western model of development (African research Review, 2016:4). In this regard it is important to discuss participatory communication which is the third theoretical framework of this study.

2.8.3. Participatory approach of Communication

The participatory model of communication incorporates the concepts in the framework of multiplicity paradigm of communication. It stresses the importance of participatory communication cultural identity of local communities and of international, national, local and individual. The participatory model views ordinary people as the key agents of change. In the participatory mode communication, the local cultures and local knowledge are respected (Servaes 2003:21).

Servaes, (2003) clearly observed as the participatory model accepts people as the development agent and the approach takes the local peoples idea and knowledge as important initiatives for development activities. The participatory model emphasizes the local community rather than the national state and sees the media communication as means of a communication to mobilize populations for the development activities (Servaes, 2003:21).

The participatory model stresses the importance of cultural identity of local communities and of democratization and participation at all levels in order to share information, knowledge, trust,

commitment, and a right attitude in development projects, participation is very important in any decision-making process for development activities (communication for development roundtable report, 2004:22).

To bring this participatory communication approach, community radio take as an important communication tool. Community radio is an important tool to building up participatory approach of communication and to facilitate people's access and promote their participation in local level (Mahmud 2005:2-3). In addition, community radio has specific objectives to promote local knowledge, cultures, human rights and social justice, environmental issues and community problems as well as the issues related to community development activities. Community radio stations has a demonstrated capacity to provide news and information and create democratic space for dialogue and to express their social development related information among the community, demonstrating the powerful impact of access to information (Mahmud 2005:2-3).

As to Mahmud, 2005 explanation, community radio is radio for participatory approach of communication and it gives a due attention to people access for information that empower the local people. It also has great role to promote culture, language and in generally use for to promote local knowledge (ibid).

The participation approaches in community radio can be assured with participatory production programs, encouraging and supporting program production, organizations from within the community, broadcasting public forums, and generally by enabling the free and open exchange of views. In addition, World Bank Institute (WBIST), 2007 elaborates the principle of participation, community radio process of creating news, information, entertainment and culturally relevant material, with an emphasis on local issues and concerns. In today world that is highly commercialized broadcasting, the work of community radio remains critical to serve the community people best interest and aimed to empower the local people that by owned by the community are very important to maintain some responsibility in the running of the station (World Bank Institute (WBIST), 2007:5).

Community radio in particular puts the tools of communication into the hands of communities and it needs to express culture, promote the development activities of the local communities, sharing information, dialogue and development communication (ibid). In addition, community radio is a communication tools to facilitate the empowerment of local communities, inclusiveness, and cultural diversity. In this regard the community radio role is linked with the objective of development communication approach, multiplicity communication paradigm and participatory communication approach. These communication model or approaches are very important commi-

nation model for participatory communication with community people and communication for social change. It is also a good communication model to promote cultural, social and the economic activities to communities. Similarly, community radio has role to promote community's development agendas. Therefore, to ensure participatory communication for development in a given community, the work of community radio is highly an important communication tool.

Therefore, this study used development communication, multiplicity paradigm and participatory communication as the Theoretical framework of the study. The concept development communication, multiplicity paradigm of communication and participatory communication theories are directly relating with the work objective of community radio. That is because major role of a community radio is to mobilize community people to development activities. Community radio also used as a catalyst for the community development activities (AMARC, 2007). In addition, community radio is communication media that is aimed to serve the best interest of community by disseminating development information from its beginning to end to whole participate the community people in the development activities. Moreover, community radio is a means of achieving development goals or a means of enabling development through the community participation.

To achieve the goal of development communication effectively requires using different communication media channel. In relation to this Manuel Sager (2016) explain the use of different media channel may depend on the on the message transmitted and the content of the communication and audience. In this line of explanation mass media is very good approach to disseminate information to mass audience easily. In this regard the print and electronic media is critical to disseminate information easily to audience in low cost and timely. The print media such as newspaper, magazine, posters/banners and the electronic media like television radio and, community radio are essential tool to distribute development message to the community people (Sager 2016:20).

From the Sager (2016) explanation we clearly understand the significance of community radio for the development communication. To bring social change, promote communities for development and to mobilize society for development activities community, radio is critical communication tool (ibid). Similarly, Al-hassan, Andani and Abdul-Malik, 2011 explain that community radio is an effective communication tool for community people and its growth take as the shifting of development paradigm towards a more participatory style of information and knowledge transfer (ibid:2). Therefore, this study used development communication, multiplicity paradigm and participatory communication approach as the theoretical framework of the study to assessing the capacity of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone.

2.9. Background of Wolayta Wogetaa F.M 96.6 radio

2.9.1. Location

Wolayta community radio was named as “Wolayta Wogetaa F.M 96.6 radio” (means radio for Wolayta people civilization). Currently, this radio station was owned by Wolayta zone and Wolayta development association. Wolayta Wogetaa F.M 96.6 radio had got the licenses from Ethiopia broadcasting authority in September 21, 2017 following the directives of community radio broadcasting service directive No.02/2008. Among Southern Nation Nationality and Peoples Region (SNNPR), Wolayta zone ranks third level in the number of the population following Sidama zone which is first in the number of population and Gurage zone which is second. According to national census (2007), Wolayta population is 2,473,190. These numbers makes up 2.31 percent of the country’s total population. Among this number 289,707 are city-dwellers. The people speak Wolayta language. Wolayta zone it is named for the Wolayta people, whose homeland lies in this Zone. Geographically, Wolayta is bordered on the south by Gamo Gofa, on the west by the Omo River which separates it from, Dawuro on the northwest by, Kambata Tambaro, on the north by Hadiya on the northeast by the Oromia region. On the east Wolayta is bordered Bilate river which separates it from Sidama and on the south east by Lake Abaya which separates it from Ormia region.

The administrative center of Wolayta zone is Wolayta Soddo town. In Wolayta zone there are 12 Woredas and 3 town’s administration. According to 2007 census conducted by National Statistical Agency (CSA), in Wolayta zone has a total population of 2,473,190; with an area of 4,208.64 square kilometers. The largest ethnic group in Zone is Wolayta (96.31%); all other ethnic groups made up 3.69% of the population. The 96.82% Wolayta people spoken Wolaytic language as a first language and the remaining 3.18% spoke all other primary languages reported. Economically, Agriculture is the livelihood for more than 90% of the population in the rural areas (Central Statistical Agency (CSA), 2007).

CHAPTER THREE

3. RESEARCH METHODOLOGY

This chapter introduces the research methodology that used to collect, analyze and interpret data for study. As i briefly explained in chapter one, the main purpose of this study was to evaluate the capacity (human resource capacity, sustainable finance and coverage capacity) of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone. Therefore, to collect information the study employed both qualitative and quantitative research methods. Thus, it is important to discuss the research methodology and research design next in a detail manner.

3.1. Research Methodology

Research methodology is the specific procedures or techniques used to identify, select, process, and analyze information about a topic and designed to allow the reader to critically evaluate a study's overall validity and reliability. The research methodology section answers two main questions: How was the data collected or generated? How was it analyzed? In generally the research methodology is the general research strategy that outlines the way in which research is to be undertaken and it introduce the methods to be used in the specific study. The research methodology is also defined as the systematic, theoretical analysis of the methods applied to a field of study and it comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge (Pandey and Mishra-Pandey, 2015:78 89).

The above quotation hints us research methodology is selected procedures, methods or techniques that used to categorize, select, process, and analyze data or information about a topic. And the research methodology section answers two main questions. It shows us how was the data collected or generated and how the data was analyzed. According to Pandey and Mishra-Pandey, 2015, there are three researches method namely historical research methods, descriptive or survey research method and experimental research method (ibid). Historical research method is a research method that record historical event and changing processes. In this method of research, the social scientists study the past to gain better understanding of the present state of affairs. Second one is the descriptive or survey method this the essential method to gather evidences relating to certain social problems issues among the society. Social survey indicates the study of social phenomena through a survey of a small sampled population that can represent the whole population and also

to broad segments of population. Thus, this study used descriptive research method to gather information or evidences. The third one is the experimental method, that is more scientific method and it gives more emphasis to accurate and reliable results. It studies cause and effect relationship between or among the variables (Pandey and Mishra-Pandey, 2015:78-89). Thus, study used descriptive research design. This is because the descriptive research design attempts to describe, explain and interpret conditions of the present situations (Kothari, 2004:14).

3.2. Research method and design

A research design is a framework that has been created to find answers to research questions and it take as a blue print for the research work. Kothari, 2004:14 further explains research design as:

The preparation of such a design facilitates research to be as efficient as possible yielding maximal information. In other words, the function of research design is to provide for the collection of relevant evidence with minimal expenditure of effort, time and money. But how all these can be achieved depends mainly on the research purpose. Research purposes may be grouped into four categories, (i) Exploration, (ii) Description, (iii) Diagnosis, and (iv) Experimentation. A flexible research design which provides opportunity for considering many different aspects of a problem is considered appropriate if the purpose of the research study is that of exploration. But when the purpose happens to be an accurate description of a situation or of an association between variables, the suitable design will be one that minimizes bias and maximizes the reliability of the data collected and analyzed (Kothari, 2004:14).

As we understand from Kothari, (2004) explanation, the selection of flexible research design enables easy to collect significant information with minimal expenditure of effort, time and money. It also clearly points the direction of the study. As i mentioned above, the main purpose of this study was to evaluate the capacity of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activity in Wolayta zone. Thus, study used descriptive research design. This was because the descriptive research design attempts to describe, explain and interpret conditions of the present situations (ibid: 14). The main reason that study employed descriptive research design was that it appropriate to evaluate the capacity of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone with depth interpretation of phenomena.

3.2.1. The Characteristics of qualitative and quantitative research methods

Researches methods are often categorized as a quantitative and qualitative research method. Most of the time, the selection of research methodology is directly by the question being raised. The qualitative research is humanistic because it focuses on the personal and subjective basis of knowledge and practice. In the contrast, the quantitative research generally measures things objectively with the help of experimental methods (Kielmann, Cataldo, and Seeley, 2012:10). The qualitative research method is analysis reality with words and meanings to interpret it deeply to give meaningful argument. The qualitative research method argued that there is no single reality for a given phenomenon, but multiple dimensions of reality (ibid). Similarly, Patton and Cochran, 2002 explain that qualitative research as research method that relate to understanding some aspect of social life and it's generate words and meanings rather than the numerical numbers or data for analysis (Patton and Cochran, 2002).

Similar to Patton and Cochran, (2002) argument of qualitative research method, Mason, (2002) describes as qualitative research can explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences and imaginings of our research participants. The qualitative research method analysis phenomenon with a context of a big picture and it sees social, cultural and other related condition to explain phenomena. The goal of the qualitative research is deep understanding of a particular' phenomenon and describe and interpret issues or phenomena systematically from the point of view of the individual or population being studied, and to generate new concepts and theories. Qualitative research also believes social science is as a constrictive reality not as objective reality. But quantitative researcher's method strives to accurate data. In contrast qualitative researchers strive for in-depth interpretation of the phenomena (ibid: 3).

In this regard, this study used mixed research method to evaluate the capacity of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone. The study employed questionnaires' as quantitative research method and individual in-depth interview as qualitative research method to gather data or information. The various data gathered (from by using the two above mentioned methods) tools helps to evaluate the capacity of Wolayta Wogetaa F.M 96.6 radio position in promoting participatory communication for development activities.

3.3. Types of sample

Both the quantitative and quantitative research method use sampling method to select the representative sample from the whole population. Sampling is a method that select small group that represents population under the investigation. It needs to minimize cost, time and energy in the study and it is also take a small proportion of a population selected for to represent the whole population (Pandey and Mishra Pandey, 2015:40). There are two type of sampling, one is probability sampling and the second one is non-probability sampling. Probability sampling includes random sampling, systematic sampling, and stratified, multistage sampling, cluster sampling and multiple sampling or double sampling. On the other hand, non-probability sampling includes incidental or accidental sampling, judgment sampling, purposive sampling, chain sampling and quota sampling (ibid: 46). As Pandey and Mishra Pandey, 2015 clearly observed as sampling is a method to minimize the number of people in investigation by considering time, money and energy. Sampling is also a method need to select representative from whole populations.

In this end, firstly this study used multistage sampling which is using smaller and smaller sampling units at each stage. Multistage sampling can be a complex form of cluster sampling because it is a type of sampling which involves dividing the population into groups or clusters. Then, one or more clusters are chosen at random and everyone within the chosen cluster is sampled. Then, study employed cluster sampling methods to select three town administrations from 12 Woreda and three town administrations found in Wolayta zone. Cluster sampling is a method of sampling method that researcher divides the population into separate small groups, called clusters (ibid). Then, the study selected six Keble from three town administrations by employed random sampling method/ lottery method of sampling /. Finally, the study employed simple random sampling methods to identify individual household whose fill the questionnaire. Simple random sampling is a sampling technique where every item in the population has an even chance and likelihood of being selected. The study used simple random sampling method to identify the individual households whose fill questionnaire. In simple random sampling technique each and every element of the population has an equal chance to be selected in the sample (Alvi, 2016:16).

Having discussed the research design, research methodology and types of sample, now it is essential to learn sample techniques and sample sizes.

3.4. Sample Techniques and sample size

According to the Central Statistical Agency, (2007) the total number of households in Wolayta zone is 311, 277 and the total households of Soddo town, Araka town and Bodti town are 31815.

The target populations of the study were households that selected from six Keble are 8618. In order to determine the sample size, in the case of exact number were not known, there could be two options. The first one was to use Cochran's formula, which would be used to calculate sample size for unknown population using proportions, alpha and confidence level. The second option was to use (Israel, 2013, p.2) published tables of samples. This study used the second option the published table.

There were various published sample tables, which were developed by various authors and institutions. Tough tables are expected to be different among various authors, the difference are insignificant. For the purpose of this study, published sample table were referred; Yamane's, (1967) sample size tables. The already published sample size table is published to determine / select

Table 1 Sample size table Israel, 2013

Size of Population	Sample Size (n) for Precision (e) of:			
	±3%	±5%	±7%	±10%
500	a	222	145	83
600	a	240	152	86
700	a	255	158	88
800	a	267	163	89
900	a	277	166	90
1,000	a	286	169	91
2,000	714	333	185	95
3,000	811	353	191	97
4,000	870	364	194	98
5,000	909	370	196	98
6,000	938	375	197	98
7,000	959	378	198	99
8,000	976	381	199	99
9,000	989	383	200	99
10,000	1,000	385	200	99
15,000	1,034	390	201	99
20,000	1,053	392	204	100
25,000	1,064	394	204	100
50,000	1,087	397	204	100
100,000	1,099	398	204	100
>100,000	1,111	400	204	100

a = Assumption of normal population is poor (Yamane, 1967). The entire population should be sampled.

Sources –Israel Sample size table

The above sample size table indicates that, if the size of population is 8,000 it is advisable to take 381 and if the size of population is 9,000 it require take 383 individuals. The target population number is over 100,000 it is advisable to take 400 sample sizes. Therefore, this study identified 383 households whose fill the questionnaire from target population of 8618. But in the process of questionnaire response collection, the study collected 360 responses and 23 questionnaires re-

sponses were not collected / missed/. The 94% the questionnaire response were collected. Therefore, the study analyzed the data gathered from questionnaire response based on 360 collected responses from individual households from three town administrations.

Therefore, this study selected 383 households from unknown numbers of Wolayta Wogetaa F.M 96.6 radio listener's households. That was because the study didn't know the exact numbers of householder's whose listen Wolayta Wogetaa F.M 96.6 radio station and, the study determined the sample sizes based on above sample size table.

To select the representative sample size the study used cluster sampling method. In this regard this study was selected three towns form the 12 Woreda and three town administration that found in Wolayta zone. The reason why the study selected the cluster sampling method was that all the population was homogeneous.

Thus, this study selected three town administrations namely Bodit town / 5560 – with households/ Araka town/ 7418- with households/ and Soddo town /18837 – with households/ with its total households which is 31815, from Wolayta zone total households which 311,277. To take sample size, the study selected three town administrations with total households 31815. Then the study selected six Keble/ with total households of 8618 / from three town administrations by used random sampling method / lottery method of sampling / by identifying two Keble from each town administration. The word random describes the procedure used to select participant elements from a population. In this regard from Soddo town the study identified kebele-03 and kebele-09 and, from Araka town the study selected Keble-02 and kebele-04 and, from Bodit town the study identified Mahal Bodit Keble and Chawukare Keble.

3.5. Tools of research data collection

Research requires many data gathering tools or techniques to gather data and information. Each data collection tool is suitable for the collection of certain type of information. Different tools that used for the collection of data are questionnaires, interviews, schedules, observation techniques and rating scales and etc. A study may select one from the available tools which will provide data the study seeks for answering the research question or to testing hypothesis (Pandey and Mishra Pandey, 2015:58). In this study quantitative data gathered through questionnaire and qualitative information gathered by used individual's in-depth interview.

3.5.1. Questionnaire

"A questionnaire is a systematic compilation of questions that are submitted to a sampling of population from which information is desired (Pandey and Mishra Pandey, 2015:58). Questionnaire is one of the quantitative research data gathering method that use to collect information from the selected sample population. Questionnaire is also one of tools of research data collection method that need to distributed questions to selected population to gather information (*ibid*). Questionnaire was designed based on research question and considering mainly how Wolayta Wogetaa F.M 96.6 radio promoting social, economic and political development activities in Wolayta zone and its capacity to promote participatory communication approach for development. This study was selected 383 individual's households from three town administrations namely Soddo town, Araka town and Bodit town to select individuals whose were fill questionnaire. The study selected 224 individuals' households from Soddo town, 91 individuals' households from Araka town and 68 individuals 'households from Bodit town to identify individual's households whose were fill questionnaire.

Then, the study collected 213 questionnaire responses from the Soddo town / 114- households responded questionnaire from keble-03 from total household of 1584 and 99- households responded questionnaire from keble-09 from total households of 1363 /. From Araka town administration the study collected 84 questionnaire responses / 51- households responded questionnaire from Keble-02 from total households of 1626 and 33- households responded questionnaire from keble-04 from total households of 1026 /. From Bodit town administration the study collected 63 questionnaire responses / 33- households responded questionnaire from Mahil Bodit kebele from total households of 1576 and 30- households responded questionnaire from Chawukare Keble from total households of 1443 /.

The total number of uncollected questionnaires was 23 and 94% of distributed questionnaire were collected. From Soddo town 11 questionnaire responses were not collected, from Araka town seven questionnaire responses were not collected and in Bodit town five questionnaire responses were not collected. The numbers of individual those identified to fill questionnaire were identified by based on the numbers of households in town administrations as well as Keble level to take the proportional number.

3.5.2. Individual in-depth Interview

The interview is one of the main methods through which we collect data or information for qualitative research. Interviews can be used in various settings to collect information on a specific

theme or topic (Mason, 2002:64). The term qualitative interviewing is usually intended to refer to in-depth, semi-structured or loosely structured forms of interviewing (ibid). There are different types of interviews. Among this the two main types are unstructured and semi-structured interviews. Unstructured interviews is most closely resemble a conversation, because the respondent is least constrained in his other responses by the questions asked. On the other hand a semi-structured interview is containing a mix of closed-ended and open-ended questions, and cover fairly specific topics or themes. In a semi-structured interview, you as the interviewer, work with a loosely structured topic guide or checklist of topics you want to cover (Kielmann, Cataldo and Seeley, 2012:28).

Thus, this study was interviewed the voluntary journalists, the editors, and the station manager of Wolayta Wogetaa F.M 96.6 radio. The study interviewed journalists, the editors, and the station manager of Wolayta Wogetaa F.M 96.6 radio mainly on issues related to Wolayta Wogetta F.M 96.6 radio capacity (human resource capacity, sustainable finance and coverage capacity) to promote development activities and its role to promote participatory communication for development, how the radio station works with the community people to promote social, economic and political development issues. The interview guideline was also prepared before the interview session. Interview was conducted by being there in Wolayta Wogetaa F.M 96.6 radio station. The individual in-depth interview was conducted in the Amharic language. Later, the data/ information gathered from all participants were translated into English.

3.6. Data analysis procedure

Data analysis is a process of bringing order, structure and meaning to the mass of collected data or information. This study collected data from both quantitative and qualitative methods. Quantitative research techniques generate a mass of numbers that need to be summarized, described and analyzed. In contrast qualitative research method use words and means to interpret of the phenomena (Lacey and Luff, 2007:6). The collected data were analyzed in qualitative and quantitative approaches. In relation to data analysis procedure, study use mixed research method to evaluate the capacity of Wolayta Wogetaa radio F.M 96.6 radio in promoting participatory communication for development activities in the Wolayta zone. The study employed questionnaires as quantitative research method and individual in-depth interview used as qualitative research method. Therefore, data gathered from questionnaire was analyzed quantitatively and the information collected from individual in-depth interview was analyzed qualitatively to give depth interpretation about the phenomena. The information come from both sides were leading us to evaluate the capacity of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for ac-

tivities and how it working with community people to promote social, economic and political development activities in Wolayata zone.

3.7. Coding

Coding is the process of organizing and sorting your data. Codes serve as a way to label, categorize, compile and organize your data. They also allow the researcher to summarize and synthesize what is happening in your data. In linking data collection and interpreting the data, coding becomes the basis for developing the analysis. Codify is to arrange things in a systematic order, make something part of a system or classification; categorize (Strauss, 1987). This explanation implies that coding is to make sense or give meaning to the data or information by arranging or classifying it to interpret phenomena. The study employed coding method for the data gathered from quantitative research method (questionnaires). In this regard the study was used SPSS system to code 360 questionnaire responses / the data gathered from questionnaire to summarize the phenomena.

3.8. Validity and Reliability

Validity will be judged by the extent to which an account seems to fairly and accurately represent the data collected. Validity is often defined as the extent to which an instrument measures what it asserts to measure. It is the degree to which the results are truthful. So that it requires research instrument to correctly measure the concepts under the study. In order to keep validity in the study a pilot test was conducted. A pilot testing is helps to identify questions that do not make sense to respondents or problems with the questionnaire that might lead to biased answers, the questionnaire was pilot tested two times. In both times, 20 sample questionnaires were distributed to listeners. Moreover selected listeners were made to comment on the appropriateness of the questionnaire. By incorporating the comments given from respondents the necessary corrections were made on the questionnaire.

On the other hand, reliability refers to a measurement that supplies consistent results or outcomes. It measures consistency and repeatability of a research. In terms of assessing qualitative research the emphasis is on the reliability of the methods employed. In qualitative research the external replication may not be the most appropriate measure (Lacey and Luff, 2007:26-27). In this study the reliability or internal consistency test has been conducted based on the Cronbach's Alpha value. If Cronbach's Alpha tests value near to one the data is more consistent or reliable and if its value is less than 0.5 the reliability of the data is unacceptable.

As the study tested Cronbach's Alpha tests value, test result revealed that the consistence or reliability of the data because Cronbach's alphas test value is 0.82. If Cronbach's Alpha tests value near to one the data is more consistent or reliable and if its value is less than 0.5 the reliability of the data is questionable. In addition, Cronbach's Alpha test value of each item data result also revealed consistence and reliable test value of data. (See detail and each item Cronbach's Alpha test value in appendix part).

Table: 2. Cronbach's Alpha value internal consistence

Cronbach's alpha value	Internal Consistency or reliability
$\alpha \geq 0.9$	Excellent
$0.8 \leq \alpha < 0.9$	Good
$0.7 \leq \alpha < 0.8$	Acceptable
$0.6 \leq \alpha < 0.7$	Questionable
$0.5 \leq \alpha < 0.6$	Poor
$\alpha < 0.5$	Unacceptable

CHAPTER FOUR

4. PRESENTATION AND ANALYSIS OF SURVEY DATA

This chapter presents and discusses data and information obtained through both qualitative and quantitative research methods namely questionnaire and individual in-depth interview. First the data from (360) questionnaire responses of quantitative research methods presents as follows:

4.1. Presentation of data

4.1.1. Presentation of questionnaire data

Table: 3. Presentation of demographic characteristic of the respondents

Items		count	column N %
Sex	Male	239	66.40%
	Female	121	33.60%
	Total	360	100.00%
Age	15-20 years	51	14.20%
	21-39	135	37.50%
	40-59 years	92	25.50%
	60 & above years	82	22.80%
	Total	360	100.00%
Educational level	Illiterate	71	19.70%
	Elementary school	60	16.70%
	High and preparatory school	37	10.60%
	Diploma	139	38.60%
	Degree and above	53	14.70%
	Total	360	100.00%
Occupation	Government employee	146	40.60%
	Self-employee	156	43.30%
	Unemployed	58	16.10%
	Total	360	100.00%

What we observed from Table: 3. from total 360 respondent's most of the respondents were young or working age group and it indicate the respondent's age group somewhat correlates with Wolayta zone population demographic characteristics. This implies that most of Wolayta Wogetaa F.M 96.6 radio audiences were young age groups that are found between 21-39 years old and educated part of society. Wolayta zone population is also characterized by young age structure and rapid growth. The population of children under age 15 is 47%, the proportion of the working age population at age group of 15-64 is 51% and the proportion of populations 65 and above is 2% (Central Statistical Agency (CSA), 2007). Because the large share of Wolayta zone population is also characterized by young or working age structure.

Table: 4. Presentation of respondents listening habits and capacity of Wolayta Wogetaa F.M 96.6 radio

Items		Count	Column N %
Do you listen to Wogetaa radio 96.6?	Yes	289	80.3%
	No	71	19.7%
	Total	360	100.00%
Which language do you prefer to listen to?	Wolayta language	149	41.40%
	Amharic language	13	3.60%
	Both	198	55%
	Total	360	100.00%
Which program do you prefer to listens to?	Social related program	102	28.30%
	Economic related program	119	33.10%
	Political related program	78	21.70%
	All	61	16.90%
	Total	360	100.00%
How you evaluate the quality of Wogetaa radio?	very good	129	36.80%
	Good	231	64.20%
	Poor	0	0.00%
	Total	360	100.00%
Do you believe Wogetaa radio transmission time convenient to you?	Yes	282	78.30%
	No	78	21.70%
	Total	360	100.00%
Do you believe time given for community development issues in Wolayta Wogetaa F.M 96.6 radio sufficient?	Yes	79	22%
	No	281	78%
	Total	360	100.00%
Do you believe Wolayta Wogetaa F.M 96.6 radio have capacity to address community development issues in Wolayta community?	Yes	81	22.50%
	No	279	77.50%
	Total	360	100.00%

What we learned from Table: 4. information about Wolayta Wogetaa F.M 96.6 radio and its listening habits of respondents among 360 respondents, 80.3% said they listening Wolayta Wogetaa F.M 96.6 radio and 19.7% were not listening the radio. Most of respondents (55%) were listening both the Amharic and local language program, 41.4% were interested to listening in local language and 3.6% were interested to listening in Amharic language program only. This number summarize most of Wolayta zone people listing Wolayta Wogetaa F.M 96.6 radio and it also indicate community people interested in both local and Amharic language news and program. The respondent's data indicate that Wolayta Wogetaa F.M 96.6 radio station have large number of audiences in Wolayta zone. Regarding the listeners preferred to listen, economic related program score the highest points (which is 33.1%) and social related program scores the second highest points (which is 28.3%) of the total respondents and totally 36.8% of respondents were said Wolayta Wogetaa F.M 96.6 radio program quality was very good, 64.2% were said the program quality was good and none of them said the program quality was poor. In relation to time convenience to listen Wolayta Wogetaa F.M 96.6 radio, most of the respondents (78.3%) were replied that the radio replied that the transmission time was convenient to the listeners to follow the radio program.

Regarding to time budgeted air time, 78% were replied that the air time budgeted was not sufficient to address the community development issues, 22% were replied that air time delivered was sufficient to address community development issues. This respondent's answer contrasts with the theoretical understanding of community radio that encourages community radio need to budget more air time to community development programs.

In addition, the above table tells us most of people believe the radio station lacks capacity to promote community development activities. As to data 22.5% of respondents replied that Wolayta Wogetaa F.M 96.6 radio lacks human resource, sustainable finance and coverage capacity to address development activities in Wolayta community and, 77.5% respondents were said the radio lacks capacity to do this. Table: 4. summarized that, even the radio station listeners interested the radio programs and transmission quality, Wolayta Wogetaa F.M 96.6 radio has limitation of capacity to broadcasts news and program that promote the community people development activities and address community people development activities sufficiently as it expected.

Table: 5.Presentation of Wolayta Wogetaa F.M 96.6 radio program to promote development issues.

Items	count	column n %
Wolayta Wogetaa F.M 96.6 radio working with the community people to promote community people development activities?	Strongly agree	6 1.70%
	Agree	40 11.10%
	Disagree	309 85.80%
	Strongly disagree	5 1.40%
	Total	360 100.00%
Among the program, which program reflecting your community development issues mostly?	News	83 23.00%
	Social program	56 15.60%
	Economic program	100 27.80%
	Political program	26 7.20%
	All	95 26.40%
	Total	360 100.00%
How do you evaluate content of Wolayta Wogetaa F.M 96.6 radio program?	very interesting	256 71.10%
	Interesting	76 21.10%
	Poor	28 7.80%
	Not interesting	0 0.00%
	Total	360 100.00%

Table: 5.shows that, the largest numbers of respondents (85.8%) were said Wolayta Wogetaa F.M 96.6 radio has limitation to work with the community people to promote Wolayta community people development activities. This information contrasts the Fogg,et.al ., 2005, argument that explain community radio need to work with the community people to serves the best interest of community people by give a maximum access to the local content that improve the live hood of community peoples. In relation to program that mostly reflecting community development, 27.8% of respondents replied that, social related program, 26.4% of respondents said all programs mostly reflecting the community development program, 23.0% said news, and 15.6% said social program and only 7.2% replied political program mostly reflecting development issues. Regarding Wolayta Wogetaa F.M 96.6 radio content interest to listener’s 71.1% were said the program was very interested, 21.1% were said the program was interested, only the 7.8% were replied that the program content was poor and none of respondents said the program content not interesting to community people.

In generally above table indicate that Wolayta Wogetaa F.M 96.6 radio not working with the community people to promote the community people development activities. As to data, 85.8% of

respondents replied that radio station was not working with the community people to promote the community people development activities. But the community people still believe radio station news and program relevant to the community people interests.

Table: 6. Presentation of respondent’s participation in Wolayta Wogetaa F.M 96.6 radio

Items	count	column n %
Who is managing Wogetaa radio station?	Representative of listeners	107 29.70%
	Wolayta zone administration	21 5.80%
	I have no idea	232 64.50%
	Total	360 100.00%
Do you participate in Wogetaa radio program?	Yes	109 30.30%
	No	251 69.70%
	Total	360 100.00%
Who were financing Wolayta Wogetaa F.M 96.6 radio?	Listeners	64 17.80%
	Wolayta zone administration	91 25.30%
	I have no idea	205 56.90%
	Total	360 100.00%
Do you have experience of contributing money to Wolayta Wogetaa F.M 96.6 radio?	Yes	90 25%
	No	270 75%
	Total	360 100.00%
Do you know who were producing the program?	Professional journalists	168 46.70%
	Amateur journalists	45 12.50%
	Voluntary journalist	24 6.70%
	I have no idea	123 34.10%
	Total	360 100.00%
Can you say Wolayta Wogetaa F.M 96.6 radio have capacity / human resource, finance and coverage / to promoting participatory communication for development activities in Wolayta zone?	Yes	56 15.6%
	No	304 84.4%
	Total	360 100.00%

What we understand from the table: 6. the largest numbers of Wolayta Wogetaa F.M 96.6 radio listeners have no understanding about whom managing and financing the radio station. In relation to participatory approach of Wolayta Wogetaa F.M 96.6 radio program production 30.3 % of respondents were said they have experience in participation in Wolayta Wogetaa F.M 96.6 radio program production and 69.7% were said they were not participating in radio program production. In regarding the program production 46.7% of respondents replied that the professional journalist were producing Wolayta Wogetaa F.M 96.6 radio program, 12.5% responded amateur journalist, 34.1% replied that they don’t know and only 6.7% said voluntary journalists were producing Wogetaa radio program.

The above table indicates that, Wolayta Wogetaa F.M 96.6 radio station lacks capacity (human resource capacity, sustainable finance and coverage capacity) in promoting participatory communication for development in Wolayta zone. The 84.4% of respondents replied that the radio station lacks the above indicated capacity in promoting the participatory communication for development in Wolayta community.

To summarize, data gathered in the form of questionnaire/ quantitative research method tells Wolayta Wogetaa F.M 96.6 radio lacks capacity to promote participatory communication for development activities in Wolayta zone. Theoretically community radio expected to facilitate development activities that improve community people life and encouraging public participation in development activities, facilitating community level debate, facilitating inclusion and cultural diversity. (AMARC, 2007; 7-10). The data analyzed shows that WW F.M 96.6 radio works against this theoretical assumption. According to respondent's data, 84.4% of respondents replied that WW F.M 96.6 radio lacks human resource, sustainable finance and coverage capacity in promoting participatory communication for development activities in Wolayta zone. In addition, Wolayta Wogetaa F.M 96.6 radio works were not considered the community radio theories which encourage active participation of the community people. The radio station also has limitation of capacity to promote development activities in Wolayta community. As to data 77.5% of respondent's replied that Wogetaa radio lacks capacity to address development activities in Wolayta zone and 22.5% respondents were said the radio has capacity to do this. In addition, largest numbers of respondents (85.8%) were responded that Wolayta Wogetaa F.M 96.6 radio not working with community people to promote Wolayta community people social, economic and political development activities. The radio station also has limitation to participatory approach of program production in this regard 69.7% of respondents replied that they were not participating in radio program production.

Having discussed data gathered from quantitative research method / questionnaire, now let discuss information gathered from qualitative research methods namely individual in-depth interviews to evaluate the capacity (human resource capacity, sustainable finance and coverage capacity) of Wolayta Wogeta F.M 96.6 radio in promoting participatory communication for development activities.

4.1.2. Presentation and interpretation of data from individual in-depth interview.

In relation to the general set up of radio station, Wolayta Wogetaa F.M 96.6 radio station manager (personal interview 2019) explains that Wolayta Wogetaa F.M96.6 radio has its own some pos-

itive and negative features in relation to theoretical perspectives of community radio. Wolayta Wogetaa F.M 96.6 radio has mission statement that is to promote Wolayta community people culture and language. As to the manager Wolayta Wogetaa F.M 96.6 radio didn't have clearly established organizational structure, but the station has imaginary structure that look like there are Wolayta zone admirations holds the executive position of the radio station, then broad of director, station manager and finally four team leaders that leads respective team members. Currently, Wolayta Wogetaa F.M 96.6 radio has totally 19 staffs, among five are voluntary journalists, six are career journalists and the reaming eight are technical supporters. The WWR was led by a board selected from Wolayta zone admirations and those people are currently control executive position of the radio station.

The radio station currently trying to produce quality program that feet with the interest of community people and the radio station also produce the program that empower community peoples in development activities. But the radio station has the limitation human resource capacity, sustainable finance and coverage capacity to reach all Wolayta zone. Because of that Wogetaa radio not cover some remote area of Wolayta zone and it has limitation to ensure active community participation. The radio station also has the problem to ensure the program quality and reaches some remote area in Wolayta zone.

Wolayta Wogetaa F.M 96.6 radio station manager reports once a month to the board members about the progress of radio station activities. The station manager of the WWR has responsibility to monitor all the activities of the radio and evaluate its current status. But, theoretically community radio needs to be independent and it should not be directly or indirectly controlled by anybody of central or local governmental and it also need to be independent of commercial interests. Community radio should also be editorially independent of any particular political party or religious institution and it should not face a priori or arbitrary limitations on transmission power or transmission coverage (Buckley, 2008). In relation to managing the radio station Wolayta Wogetaa F.M 96.6 radio not meets the community radio criteria which encourage community people management of community radio station.

As to manager of WWR, Wolayta Wogetaa F.M 96.6 radio broadcasts its programs in two languages, namely Wolaytic language which is the local language and the Amharic language which is the national language. The Amharic language program aimed to address Wolayta Soddo town and other town resident's people whose are unable to listening local language. According to editor in chief of Wolayta Wogetaa F.M 96.6 radio (personal interview, 2019), in news broadcasting WWR give 80% air times to local news and 15% to national news and some 5% to international

news. But in the program, WWR gives 65 % air time for local program and 35 % air time for the national and international issues.

Generally, from 11:55 am to 7:00 pm every day from Monday to Sunday Wolayta Wogetaa F.M 96.6 radio broadcast in Amharic language in morning section and from 7:00 pm to 4:00 pm the program transmitted in local language. Wolayta Wogetaa F.M 96.6 radio totally broadcasts 16 hour per from Monday to Sunday and from its broadcasting hour, eight hour per day given to local language program and for the local issues.

Having discussed the general set up of Wolayta Wogetaa F.M 96.6 radio, now let discuss some important points that are related with the research questions such as the capacity of Wolayta Wogetaa F.M 96.6 radio to promote development activities, programming of development information, models of community people participation and challenges of community radio.

4.1.3. Wolayta Wogetaa F.M 96.6 radio capacity to promote development activities.

As to the AMARC, 2007.p.7-10 member's explanation community radio has the role to give voice, education, information that empowers the community people. Community radio also can create awareness and facilitating the achievement of poverty reduction and sustainable human development. In addition, community radio is effective in facilitating communication for key development activities that improve community people life. It also has role in encouraging public participation, facilitating community level debate, facilitating inclusion and cultural diversity (AMARC, 2007; 7-10). Community radio news and related program need to promote the local culture, language and identity.

As to the manager of Wolayta Wogetaa F.M 96.6 radio station, the radio station currently broadcast 16 hours per day. Among these 16 hours per day five hour per day covered by Amharic language program and local language program holds all the reaming hours begins from 7:00 pm to 4:00 pm. The Amharic language program presents the news two times per day (every day from Monday to Friday) whereas every Saturday and Sunday Wolayta Wogetaa F.M 96.6 radio present the news once a day. Similarly, the local language program of the WWR presents news two times per day. According to the station manager of Wolayta Wogetaa F.M 96.6 radio:

We give highest priority to our community development issues that concerns Wolayta community people. In our news and related program, we try to raise important development issues that concern community people. In our news and program, we address problem and issues that concerns the community

people. In our news content we give 80% to local news that directly touches community people development. We give some 15% air time to national issues and we give remaining 5% to international news. But sometimes this format may change in relation to urgent issues that concern more to community. In this time, we give more time to national issues or news.

According to the manager of WWR, the news bulletins mainly cover the news of Wolayta zone community development issues. In addition, it covers national and international news that give some awareness to community people. Mostly Wolayta Wogetaa F.M 96.6 radio broadcasts the local and national news in detail way and the international news in brief. But sometimes the radio station focuses in national news following the situation of the country. In terms of news content coverage, WWR manager said that Wolayta Wogetaa F.M 96.6 radio give 80% of the air time for local development news and the rest, 20% of air time for national and international news. Wolayta Wogetaa F.M 96.6 radio covers national and international news that have a direct influence on the local audiences. The theoretical principle of a community radio is a good communication tool to the community people those isolated, forgotten and the marginalized group of society. In addition, it can offer individuals life-changing opportunities and offer the community a social change and development agents (Fogg, et al., 2005:19). Similarly, journalist and editor in chief in Wogetaa community radio says:

We give special emphasis to Wolayta zone development issues in our news and program. Both in the Amharic and the local language programs time we present news and related program that links with community people development needs and issues concerned the community people more. This is because people want to know what is happening in Wolayta zone rather than remote place. Some time we broadcast national or international news that may concern community people and have some direct relation our news format. Our news and program are based on the interest of the listeners. But we have problem of capacity to reach and cover all Wolayta zone social, economic and political development news. We also have limitation of skilled man power and budget limitation to participate community people actively in radio program production. The radio station has limitation of capacity that related with EBA directive that limit only one kilo byte to community radio broadcasting.

As to editor in chief of WWR, the news and related programs of Wolayta Wogetaa F.M 96.6 radio mostly cover Wolayta zone development activities. It broadcasts national and international news that make aware the listeners in national and international issues. In addition, Wogetaa radio broadcasts national and international news based on its importance to community people development. The radio station also has some flexible format that incorporates the audience comments in their news and programs. But the radio station has limitation of capacity (human resource capacity, sustainable finance and coverage capacity) to actively participating community people in program production. As voluntary journalists in Wolayta Wogetaa F.M 96.6 radio (Personal interview, 2019), Wogetaa radio has tries to promote Wolayta zone in all its activities. News takes as one of its means to promote Wolayta culture and language development. In relation, the voluntary journalist explains that:

We voluntary journalists gather information from different Woreda and find more interesting news that directly reflecting the community issues. Currently we producing news related with problem of flood in different town administrations and Woreda. Then we aware the concerned body takes responsibility. The community people also telling us the problem of the particular area and then we go to the place and check issues and then we broadcast it in form of news or in program. But we have budget and transportation limitation to address the community people development issues.

The voluntary journalist quotation hints us Wolayta Wogetaa F.M 96.6 radio is serving as a mouthpiece of Wolayta community people and radio station providing a fertile communication access to community people. In its program and news broadcasts Wolayta Wogetaa F.M 96.6 radio tries to promote Wolayta community development activities and make community problem agenda of discussion. However, the radio station has problem of finance to promote and address community development activities as it expected.

As, as the information gathered from individual in-depth interview, Wolayta Wogetaa F.M 96.6 radio has tries to works to promote Wolayta zone community people development activities as the theory of Community radio suggests that is community radio need to have the role to inform the people who are excluded from mainstream media and most in need of alternative access to voice and information for those are remote rural communities, marginalized urban populations or disadvantaged minorities (Steve Buckley, 2011:33). Similarly, Wolayta Wogetaa F.M 96.6 radio has tries to inform, educate and entertain the marginalized sector of society that forgotten by mainstream media with different development news. However, the radio station has limitation of

human resource capacity, sustainable finance and coverage capacity to promote participatory communication for development. The radio station has also challenges of capacity to actively participate community people in promoting social, economic and political development activities in Wolayta zone. Moreover, radio station lacks capacity to actively participate community people in the community development activities and lacks capacity to work with the community people to promote social, economic and political development issues as it expected.

4.1.4. Promoting development programs

Wolayta Wogetaa F.M 96.6 radio has limited programs that designed to promote community people social, economic and political development activities. Among these programs healthy, language, culture, youth and gender, sport program, agriculture and education and good governance related programs are the main programs that the radio station focuses to promote development activities in Wolayta zone. The radio station has limitation of capacity to include other programs and improve mentioned program quality. The main problem face radio station is related with human resource capacity, source of finance and coverage capacity. Thus, it is important discuss the four programs that radio station gives a highest priority namely health program, language and culture program, legal and good governance program and education and agricultural development program.

A. Health programs

Health program is one of the main programs that broadcast in Wolayta Wogetaa F.M 96.6 radio station to aware community people about healthy related issues. The media especially community radio shoulders a responsibility to helping community to live healthy life. Health communication in community radio is very important to community people over all development activities.

To bring health life in Wolayta zone, Wolayta Wogetaa F.M 96.6 radio broadcasts the health program that focusing Wolayta community people. Wolayta Wogetaa F.M 96.6 radio broadcasts the program called “**Payatettaa**” which means Healthy that aired to 30 minutes in local language from 10: 00 pm to 10:30 pm. This program discusses the healthy related challenges and what community people can do to prevent themselves and the community from different kind of diseases. The program producers sometimes invites medical doctors from Wolayta Soddo hospital to aware and teach community people about healthily related problems and the means to prevent different kind of diseases. There are also the health program in every Saturday in Amharic language that stays in air to 30 minutes from 1:30 am to 2:00 am which was called “□□□□□□□□” /

Yetena Mayde. Similarly, the above explained health program, this program also introduce community people about health life.

As to manager of Wolayta Wogetaa F.M 96.6 radio, the radio station tries to work closely with different concerns body to aware Wolayta community in health life and its benefits. Even the radio station faces limitation of capacity; it gave priority to community people health life. In relation to this the manager of radio station explains that:

In our program we broadcasting program that empowering people about preventive methods of diseases. We aware community people about different health related problems and diseases that transmit from people to people and its remedies. The program producer invites audience members who have such a problem to explain their problems and share their experiences with audience. We broadcast health program that encourage people to live healthy life. We broadcast weather related news and program that empower the community people do their best to prevent themselves from health problem. In our program we focus people centered approach. We invite the medical doctors and victim's people in live and talk about the diseases and then the medical doctor comments on it. But the radio station has limitation to work with the community people to promote development activities. This limitation related with shortage of coverage capacity and skilled man power to produce more and more health-related programs. We have shortage of both technical equipment and skilled man power in area.

As we understand from the manager explanation, the health program produced in Wogetaa radio was interested to community people and it also addresses community people health related problem. The radio station teaches and introduces community people what community people can to do with different weather condition. The radio station invites medical doctors to aware community people health way of life. Then, medical doctor gives professional advice on how people prevent themselves and the family members from some kind of diseases. Similar to manner explanation, editor in chief of Wolayta Wogetaa F.M 96.6 radio explained that:

We have health program in both language that aimed to promote and aware the general community for healthy issues. We raise issues that related with healthy problem in our community. We have relation with Wolayta Soddo University and Wolayta Soddo referral hospital. People come from this area

have knowledge in the area. So they teach the community people through our radio.

What we note from editor in chief of Wolayta Wogetaa F.M 96.6 radio explanation and from the schedule of programs, the radio station tries to promote the healthy way of life in Wolayta zone. The radio broadcasts some health related programs that aimed to bring health life in Wolayta community and to prevent community people from diseases. The radio station broadcasts health related program in both languages that planned to empower community people the way to prevent diseases. In relation to this the voluntary journalist explains:

We broadcast program like sexually transmitted diseases and its transmission means. In this regard we always invite medical doctor from Wolayta Soddo referral hospital. Then, doctor explains about the diseases, its means of transmission and the way to prevent from disease. In mean time we responded the phone form audience members and we share the listeners question and doctor's response. Currently people really like this program very well. But we have capacity problem like lack of sufficient budget, technical equipment, skilled man power and alternative studio and transportation challenges to gather information from all Wolayta zone.

The information gathered from interview indicates that Wolayta Wogetaa F.M 96.6 radio station has limitation to work community people to promote health development activities. Theoretically, community based radio station has potential for significant positive impact on the health of a community by providing important information about health to its listenership. But information gathered from interview indicate that even the radio station broadcasts some health programs, still the radio station has limitation of capacity to raise all community health issues. That is because radio station has limitation of capacity (human resource, sustainable finance and coverage capacity) to promote healthy development activities in Wolayta zone with actively involving community people. The information gathered also indicates that the radio station has limitation to works with the community people to promote social, economic and political development activities. The radio station faces limitation in actively participating community people social, economic and political development activities.

B. Language and Culture development program

As to AMARC 2007, the main objective of community radio is to promote social, culture and related development activities to community people and it also has role in poverty reduction and

democratization is evidenced in the multiplicity of voices aired, the numbers of public service announcements and programs that are provided at little or no cost (AMARC 2007: 21). Promotion of local culture and language is the major area where community radio can bring about change. Culture lies at the basis of a society's existence, and it is a center of their everyday activities. In protecting indigenous culture and language was the main and center of Wolayta Wogetaa F.M 96.6 radio.

As to the manager, Wolayta Wogetaa F.M 96.6 radio gave special focus to Wolayta language and culture development. The radio station at the very beginning holds the aim to promote the local language and culture development in community people. The radio station broadcasts the program called "□□□□□□□□"/**Yebahil Kint** in every Monday 3□00 to 3:20 am for the 20 minutes program in Amharic language that address Wolayta culture. This program addresses the local culture in very detailed manner to introduce the young generation about Wolayta culture. It also broadcasts the program called "**Eleloo/ Wolayttatto Doonaa Issippe Luxxos/**" which means let us speak Wolayta language together program in every Tuesday. This program mainly focuses on local language development in Wolayta zone. In this program the elder people from community and language experts from Wolayta Soddo University invited to teaches and introduce community people about language of Wolayta. Both the Amharic and local language program that related with language and culture are highly focusing on community people culture and language development issues that were not get coverage in other media.

Even Wolayta Wogetaa F.M 96.6 radio works eagerly to promote Wolayta culture and language development, the radio station lacks capacity to address all Wolayta zone language and culture related development. Because the radio lacks capacity to involve community people in promoting community people language and cultural issues. This is because of the shortage of skilled man power, lack of coverage capacity and shortage of enough budgets. Similarly, editor in chief of Wolayta Wogetaa F.M 96.6 radio explains that radio station serving as the mouthpiece of community people to promote the culture and language of Wolayta people. He further explains that:

In both our Amharic and local language and culture related program we give due attention to promote local culture and language. In our radio station program we have local language experts whom transit words to original local Wolayta word / meaning. We broadcast different local music that give mood to listeners and it also planned in the way to promote local culture and language. But currently, the radio station faces shortage of finance, shortage of skilled man power and working place related challenges.

Both the Amharic and local language program that broadcast in Wogetaa radio planned to promote and develop the local culture. Not only culture and language related program all the program content in Wogetaa radio planned in the way to give highest priority to local language and culture.

What we understand from the information gathered from interviews, the radio station gives its highest priority to promote Wolayta culture and language. Among the other responsibility it takes this responsibility as the number one duty to promote Wolayata culture and language. As to AMARC 2007, the main objective of community radio is to promote social, culture and related development activities to particular sector of society (*AMARC 2007: 21*). In contrast to this theory, Wolayta Wogetaa F.M 96.6 radio lacks human resource capacity, finance and coverage capacity to promote all Wolayta zone culture and language related development activities. In addition, Wolayta Wogetaa F.M 96.6 radio has limitation to promote Wolayta zone culture and language with closely works with community people. As information gathered also indicates that Wolayta Wogetaa F.M 96.6 radio station lacks the above indicated capacity to promote culture and language development activities in Wolayta zone as it expected.

C. Education and agriculture development Program

A community radio is a good tool for educational broadcasts. It can educate farmers on agricultural techniques, mothers on childcare and nutrition and student for the good approach of study and etc. By broadcasting continues education program, community radio can achieve its development objective realize. According to the Ethiopia Media and telecoms landscape guide, 2011 radio is the main source of news and information in Ethiopia, especially in the rural areas where 80% of the population lives. In this country, the development activities, for instance health, agriculture and education, development is expected to being communicated with mass media (*Ethiopia Media and telecoms landscape guide, 2011:11*).

Broadcasting educational program is the most important role of community radio. According to the station manager of Wolayta Wogetaa F.M 96.6 radio, radio station broadcasts programs on education and agricultural development issues that planned to develop community people understanding in education and farming. The radio station broadcasts the program called “**Hidootaa**” which means live with hope that broadcasts in every Monday that stay 9: 00 pm to 9:30 pm in local language. This program mainly designed to educate people to live with better future. This program encourages the community people to invest in time to better future. In this program, the program producer invites different area succeeds people and educate community people what to

do be success and how to do. Similarly Wogetaa radio station broadcasts a program called “ግብርና ግብርና” / **Gibrinachin** in two times a week Tuesday and Wednesday that stay in air to an hour from 3: 00 pm to 4: 00 pm at night in Tuesday in local language, and 3:00 am to 3፻ 20 am Wednesday in Amharic language. This program introduces the better methods of farming that introduced in government. The program producer’s invites model farmers from Wolayta zone and share their experience. There is also agriculture program in every Thursday called “**Goshshaanne Heeraa**” means agriculture and community from 7:00 pm to 8:00 pm local language program that give a highest priority to community people agricultural activities. This program teaches the community people about the best methods of farming and how farm to get better product. As to the station manager, all the program aired in radio station especially education and agriculture related program has objective of encouraging community people about education, empowering youths and children to attend their school and in general to bring more productive society in both aspects life. In this relation Wolayta Wogetaa F.M 96.6 radio station manager further explain that:

We are working to improve community people life. That is so we focus on education and agriculture issues more. Both education and agriculture is heart of our community people development. We promote people send their kids to school. We teach community people to follow best methods of farming. These two things are very critical issues in Wolayta community. The radio station not only limited in child education, but also educates community people in generally the way to live better live. Wogetaa radio give more and more attention to these to program, because these programs directly reflect Wolayta people and Wolayta people get economic resources from these to sector. In this regard to promote education and agriculture development issues as it expected manner, the radio lacks support from community people and from concerned bodies.

The manager explanation hints us Wogetaa radio broadcasts the program that promotes educational and agricultural issues in Wolayta zone to change community people life. In program content, radio station gives highest attention to education element that changes community people life. The program producer designs the radio program in the manner that encourages children to join school. In both language program experts invites and teach the community people about education, its significance about better for life and the best methods of farming etc. The program producers invite individuals who are thought to be best experiences and success from the urban and rural areas. Similar to education the radio station also gave highest priority to agriculture de-

velopment issues. Wolayta people income mainly based on agriculture and that was why the radio gives priority to agriculture related program. But manager explanation implies that radio station has limitation of capacity to cover education and agriculture program in better way. As the newly established radio station, it lacks coverage capacity and skilled man power capacity to promote and address the issues in expected way.

Similarly, editor in chief of Wolayta Wogetaa F.M 96.6 radio explain that the radio station focuses more in education and agriculture related program because it is core area in Wogetaa radio program. That was why Wogetaa radio gives more air time to local content in entire program. The editor also explains that the radio station gives more attention to agriculture and education related program, because these two sectors are a major source to lead life in Wolayta zone.

Theoretically radio is the main source of news and information in Ethiopia, especially in the rural areas where 80% of the population lives. In this country, development activities, for instance health, agriculture and education, development is expected to being communicated with mass media (Ethiopia Media and telecoms landscape guide, 2011:11). But the radio station lacks capacity to reaches and addresses all Wolayta community education and agriculture development activities. Because of this the radio station lacks capacity to promote Wolayta zone education and agriculture development issues and also lacks capacity to work with community people to promote social , economic and political development activities. The shortage finance and skilled man power make the radio station capacity less to promote holistic community development activities.

D. Good-governance and legal related program

To promote good governance, community radio helps people to obtain a platform or access to air their grievances and by playing a community watchdog role, it makes local authorities and politicians more conscious of their public responsibilities (Fraser and Estrada, 2001:23-26).

The issue of politics and good governance affects the lives of a community people either positively or negatively. In order to influence the agenda of the government, information plays an immense role. According to schedule of Wolayta Wogetaa F.M 96.6 radio program, the radio station broadcasts some programs that related with good governance and legal issues related program. Among these programs, in every Monday, there is program called “**Ane Tumma Haasayoos**” program which means Let us talk Truth program which broadcast from 9:00 pm to 10:00 pm in local language. As to manager, this program encourages the community people freely talk about issues related with good governance. The program invites local government body and concerned part of society. Similarly, in every Wednesday there are program called “**□□-□□**” / **Sine –Hige**

and “ጥጥጥጥጥጥጥጥ?” / **Teteyaqiwu Manawu?** Program which stay in air 4:00 am to 5:00 am and 5:30 am to 7:00 pm respectively in Amharic language. These programs are broadcasts in repetition in local language, “ጥጥጥጥጥጥጥጥ?” program broadcasts Thursday from 2: 00 pm to 9:30 pm and “ጥጥ-ጥጥ” program broadcasts Friday from 9:00 pm to 10:00 pm. These programs planned to aware community people about good governance and legal related issues. In the meantime of program audience raises different good governance problem and discuss the issues. The program producer invites government officials and the concerned body to answer community people question. There is also program called “**Ane Pirda**” means let judge program in local language in similar day that stay in air from 12:00 pm to 2: 00 pm. This program also let people discuss community legally related issues. The radio station also broadcasts program that address the legal related issues called “**Seeraa**” means rule is rule program that introduce community people about what is rule and how it could implement.

As to manager of Wolayta Wogetaa F.M 96.6 radio station, the radio station broadcasts the program addressing good governance and legal issue. Wogetaa radio station is work to aware community people about good governance and legal related issues. In relation to this manager of Wogetaa radio remarks:

We in our radio program focus community people problems related with good governance and legal related issues. In our program content we give due attention to the program that designed in the manner to solve community people problem. Community people give comments related with good governance all the time. Then we ask the government official and in our second program we try to come up with response. But to give more air time and to ensure community people participation in program production, the radio station has capacity related challenges, such as shortage of skilled man power, alternative studio, technological equipment and etc...

What we learn from the manager quotation, Wolayta Wogetaa F.M 96.6 radio broadcasts to promote good governance issues in Wolayta community. The good governance and legal related program that designed in radio station has the goal to aware community people in good governance issues. But the radio station lacks capacity (human resource capacity, sustainable finance and coverage capacity) to ensure more and active community people participation in radio program production. Similarly, editor in chief of the radio station elaborate, Wolayta Wogetaa F.M 96.6 radio broadcasts programs that create awareness among community people about good gov-

ernance issues. The radio program planned to address community people good governance problem. In this regard editor in chief brief that:

Wolayta Wogetaa F.M 96.6 radio is currently working as a court. People visit our office with different good governance problem. They give hints and comments to us in relation to good government problem. Then we send our journalists to the place and check the case. Then we invite the government official to give responses to the listeners. We make community people good governance problem an agenda of discussion and people talking the issues and then learn from it. Some people come to station to thank us for what we did for particular community related issues.

The editor in chief explanation hints that Wolayta Wogetaa F.M 96.6 radio broadcasts promoting community people good governance development issues. The radio station makes the community problem as agenda of discussion.

As information gathered indicate that Wolayta Wogetaa F.M 96.6 radio works to address community legal and good governance issues. The radio station news and program content designed in the manner to give priority to good governance issues. The radio station serves as a good communication means to address community people good governance issues. Theoretically community radio has a fundamental role in poverty reduction and democratization is evidenced in the multiplicity of voices aired, the numbers of public service announcements and programs that are provided at little or no cost (AMARC 2007: 21). But the radio station has problem of finance, technical equipment, coverage capacity and skilled man power to promote good governance and legal related development issues in Wolayta zone as it expected.

In addition to the programs discussed above, Wolayta Wogetaa F.M 96.6 radio broadcasts some other programs that promoting the social, economic and political development and the well-being of the community people in both the Amharic and the local languages. For example there is “□□□□□”/ **Biruh Seno** program in very Monday 5:40 am to 7: 00 pm in Amharic language and “**Lo’o Pe’ideti**” which means good- afternoon program from 12:00 pm to 2:00 pm in local language in similar day. These programs provide good information about the weekends and updates people understanding of current issues. Wolayta Wogetaa F.M 96.6 radio broadcasts sport program that addresses the issue of Wolayta zone sports in both languages. There is also “**WODA**” program that broadcast in every Tuesday in local language from 11:00 pm to 11:30 pm. This program promotes Wolayta development associations’ related information. In every Wednesday there is also program in local language called “**Pashkkpashikka**” which means relaxation pro-

gram that stay in air from 11:00 pm to 12: 00 pm. In this program different music broadcasts to entertain community people. For example, “**Afirikka Yettaa**”, program, which means Africa music in local language program time in every Thursday that aimed entertainment community people. In Thursday there is program called “**Moottaa Ayssaawa**” means our local rule program. This program promotes the local methods of problem resolution of Wolayta community. The elder person appears in air and teaches listeners about the old or cultural methods of conflict resolution. In similar day from 11:00 pm to 12:00 pm in local language there is program called “**Kushe Hiillaa**” program means hand-work skill program that promote cultural hand work activities live in Wolayta community.

To summarize, Wolayta Wogetaa F.M 96.6 radio station is broadcasting some limited programs that designed to promote community people social, economic and political development. The radio station broadcasts programs such as health, language, culture, agriculture and youth and gender development that broadcast to promote community people development activities. The radio station broadcasts programs that designed to promote social, economic and political development activities in Wolayta zone. But Wolayta Wogetaa F.M 96.6 radio lacks expected capacity to promote participatory approach of communication and also lacks capacity to promote social, economic and political development activities in Wolayta zone. The radio station has limitation of capacity (human resource capacity, sustainable finance and coverage capacity) to promote and address community development with participating community people. In addition, information gathered also indicates that, the radio station has limitation to work with community people to promote social, economic and political development. The radio station has limitation to actively participate in program production.

4.1.5. Modes of Community Participation

The prior agenda of community radio is to building a participatory communication practice in the society, which leads to people’s governance. Community radio can facilitate people’s access and promote their participation in local level (Swapan Mahmud 2005:2-3). Similarly, Fraser and Estrada, 2001 explain that community radio encourages participation by providing a platform for debate, analysis, and the exchange of ideas and opinions to the aim of improving the living standard of community people (Fraser and Estrada, 2001:23-26).

In this regard, as to the manager of Wolayta Wogetaa F.M 96.6 radio explanation, Wolayta Wogetaa F.M 96.6 radio broadcasts some limited program that participate community people in every aspect of the radio program and works. Community radio nature also encourages community people active participation than public and commercial media. The radio station career and vol-

untary journalists every time gather information from every town administration and Woreda and they report news and events directly from there. But the radio station lacks capacity to practice active community participation. In this reason currently, the radio station focusing on information delivering rather than introducing participatory communication. In relation to this the manager comments that:

Wolayta Wogetaa F.M 96.6 radio gives a good communication access to community people. The radio station has trying to work with community people in promoting community development activities. The radio program producer sometimes invites active listeners from different Woreda and they share their life experience. We have direct and live phone call access that encourages listeners to share information about in our program quality, relevance and related issues. So we give community people a communication access to share, learn from each other and expand the understandings of Wolayta zone issues. In one year term we changed our program schedule more than two times. That is planned the program in the way to encourage community people participation. But still the radio station has some problems in regarding to ensure active community participation in program production. That is because of limitation of capacity rather lack of understanding.

What we understand from the manager explanation, Wolayta Wogetaa F.M 96.6 radio station tries to ensure community people participation in news broadcasting and program production. The radio station also has the goal to develop community participation. Other means of ensuring community participation is working with voluntary journalists who are from community members. Wolayta Wogetaa F.M 96.6 radio station lacks capacity to ensure active community participation.

Similar to manager editor in chief in Wogetaa radio explain that Wogetaa radio has the main and the underlined objective is to give communication access to community people who are forgotten in mainstream media. Currently Wolayta Wogetaa F.M 96.6 radio station unable to achieve its goal in relation to encourage community people participation. In this regards editor in chief explain:

Wolayta Wogetaa F.M 96.6 radio broadcasts limited program that encourage community people participation in development activities in the community. Currently we mainly focus on information dissemination rather than make community

people actively participate in radio program production. That is because of less of capacity to address the whole community issues as it expected.

4.1.6. Challenges of Wolayta Wogetaa F.M 96.6 radio

The general challenges for community radio in the developing country are more or less similar. The developments of new media are the critical challenges for the community media. Inadequate equipment, low capacity generators, insufficient working space, unprofessional productions and high staff turnover another critical issue for the development of community radio (AMARC, 2007: 24).

Even Wolayta Wogetaa F.M 96.6 radio station is trying its best to serving Wolayta community through various development programs, it also faces challenges. As to the manager of the radio station, Wolayta Wogetaa F.M 96.6 radio currently faces the financial, human resource and coverage related problem. Currently the radio station works with only two antennas. Because of this the radio station unable to field strength work to reaches all Wolayta zones. Other challenge faces Wogetaa radio related with the geographically related challenges. Wolayta Soddo town near to Damot maintain and in this case radio station not reaches some remote area of Wolayta zone. The radio station also has challenges of technological equipment and technical skilled man power. As to manager explanation, the station has the budget problem to be sustainable and address the community issues more.

Similarly, as to editor in chief of Wolayta Wogetaa F.M 96.6 radio explain that radio station has the problem related to reaches all Wolayta zones. This problem related with Ethiopian broadcasting authority directive that limits only one kilo bytes to community radio. To address all Wolayta community, the radio station needs more than one kilo bytes. To give coverage to all town administration and Woreda that found in Wolayta zone the station has shortage of voluntary journalists and transportation problem. The editor in chief further said that:

Wolayta Wogetaa F.M 96.6 radio have important program that was planned to empowering community people. As a community radio we work in collaboration with Wolayta zone administration for the realization of community people over all development. In our program we give special attention to these four programs. But the radio station has challenges to reach all Wolayta zone in relation to limitation of capacity that linked with Ethiopia Broadcasting Authority directive that limit only one kilo bytes to community radio. The radio station has

finance problem to work field strength, skilled man power, sufficient budget to be sustainable and in generally lack of capacity to reach in all Wolayta zone.

In generally Wolayta Wogetaa F.M 96.6 radio station has challenges of sustainable finance, skilled man power and coverage capacity to reach all Wolayta zone. And over all, Wolayta Wogetaa F.M 96.6 radio has limitation of capacity to promote participatory communication for development activities in Wolayta zone.

Generally, as information gathered quantitative and qualitative research methods, Wolayta Wogetaa F.M 96.6 radio station lack human resource capacity, and finance and coverage capacity to promote participatory communication for development activities in Wolayta zone. The data gathered also indicate that, 84.4% of respondents replied that WW F.M 96.6 radio lacks capacity in promoting participatory communication for development activities in Wolayta zone. In addition, Wolayta Wogetaa F.M 96.6 radio works not meets community radio theories which encourage active participation of the community people. The radio station has limitation to work with the community people to promote Wolayta zone social, economic and political development. The largest numbers of respondents (85.8%) were responded that Wolayta Wogetaa F.M 96.6 radio not working with the community people to promote Wolayta community people development activities. The radio station also lacks capacity to promote social, economic and political development activities in Wolayta zone. The radio station lacks sustainable budget, coverage capacity and skilled man power to promote development activates in Wolayta zone. As to data 77.5% respondents were said the radio station has no capacity to promote the Wolayta zone social, economic and political development activities in Wolayta zone. In contrast, theoretically, community radio expected to facilitate development activities that improve community people life and encouraging public participation development activities, facilitating community level debate, facilitating inclusion and cultural diversity (AMARC, 2007; 7-10). The Wolayta Wogetaa F.M 96.6 radio also has some short comes in relation to ensure community people participation in the program production that is highly encouraging theoretically. Active community participation is the center of community radio work to address the community issues. The Wolayta Wogetaa F.M 96.6 radio station also has limitation to promote participatory approach of program production; in this regard 69.7% of respondents replied that they were not participating in radio program production.

CHAPTER FIVE

5. Summary conclusion and recommendation

This chapter contains three parts namely summary of findings, conclusion and recommendation. The first part presents summary of the findings of the study. The second part deals with the conclusion that discusses the position of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone. The last one is dedicated to suggestions and recommendations.

5.1. Summary

- Wolayta Wogetaa F.M 96.6 radio station lacks capacity (human resource, sustainable finance and coverage) in promoting participatory communication for development activities in Wolayta zone. As to the data 84.4% respondent's data indicates, the radio station lacks capacity to promote participatory communication for development activities in Wolayta zone.
- Wolayta Wogetaa F.M 96.6 radio unable to work with community people to promote social, economic and political development activities in Wolayta zone. As to the findings, 85.8% of the radio listener's responses indicate that, Wolayta Wogetaa F.M 96.6 radio has not work with community people in promoting Wolayta zone social, economic and political development activities in Wolayta zone.
- Wolayta Wogetaa F.M 96.6 radio station lacks capacity to ensure active community people participation in program production. According to data 69.7% of Wolayta Wogetaa F.M 96.6 radio listeners are not gets access to participate in program production. The information also reveals radio station lacks capacity to make community people actively participate in program production.
- Wolayta Wogetaa F.M 96.6 radio station has challenges of skilled man power, sustainable finance to field strength work and to fulfill technological equipment. The radio station lacks capacity to reach all Wolayta zone in relation to the shortage of enough antennas and Ethiopia Broadcasting Authority directive that limit only one kilo bytes to community radio.

5.2. Conclusion

Studies have shown that community radio take as catalyst to development and change. One of the great roles of a given community radio is to facilitate development activities in the community. It gives community people the possibility of making informed decisions and offers voice to voiceless sector of society. It serves for community people as communication tool express their interest and feeling. Having this theoretical light, this study evaluated the capacity of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone. So as to address this research problem sufficiently the following four objectives have been formulated. Specifically:

- To evaluate Wolayta Wogetaa F.M 96.6 radio capacity (human resource capacity, sustainable finance and coverage capacity) in promoting participatory communication for development activities in Wolayta zone.
- To analyze, how Wolayta Wogetaa F.M 96.6 radio works with community people to promote social, economic and political development activities.
- To examine the audience participation in Wolayta Wogetaa F.M 96.6 radio program production.
- To identify the actual challenges of Wolayta Wogetaa F.M 96.6 radio station in promoting participatory communication.

To address the above-mentioned objectives, the study put the following four questions:

- ✓ Does Wolayta Wogetaa F.M 96.6 radio have capacity (human resource capacity, sustainable finance and coverage capacity) to promote participatory communication for development activities in Wolayta zone?
- ✓ Does Wolayta Wogetaa F.M 96.6 radio works with community people to promote social economic and political development activities?
- ✓ How do audiences participate in Wolayta Wogetaa F.M 96.6 radio programs production?
- ✓ What challenges does Wolayta Wogetaa F.M 96.6 radio face in promoting participatory communication?

In this part of the paper, study will analyze the answers for these questions raised in chapter one based on the findings obtained from the research. The answer for the first research question can be answered from different perspectives. Regarding to question, does Wolayta Wogetaa F.M 96.6 radio have capacity (human resource, sustainable finance and coverage capacity) to promote participatory communication for development activities in Wolayta zone? Findings revealed that

Wolayta Wogetaa F.M 96.6 radio station lacks capacity (human resource capacity, sustainable finance and coverage capacity) to promote participatory communication for development. The data gathered also indicate that 84.4% of listeners of the radio station were responded that WW F.M 96.6 radio lacks capacity to promote participatory communication for development in Wolayta zone. Theoretically, as to Fogg, et al., 2005, community radio need to serves the best interest of the community people by give a maximize access to the local content that improve the life hood of community peoples. In addition, the major role of a given community radio is offering access to voices for the local society and anchoring the community development issue very well by participating the community people (Fogg, et al., 2005: 17-18). As information gathered from both quantitative and qualitative research methods proves that Wolayta Wogetaa F.M 96.6 radio lacks capacity in promoting participatory communication for development activities in Wolayta zone.

Regarding to the second questions, does Wolayta Wogetaa F.M 96.6 radio works with community people to promote social, economic and political development activities in Wolayta zone? Finding show that, Wolayta Wogetaa F.M 96.6 radio unable to work with community people to promote development activities in Wolayta zone. Even, the radio station serve to inform, educate and entertain the marginalized sector of society that forgotten by mainstream media the radio station unable to achieve its goal in promoting community people social, economic and political development activities in Wolayta zone. As to the findings, 85.8% of the radio listeners responded that Wolayta Wogetaa F.M 96.6 radio has limitation to work with the community people to promote Wolayta zone social, economic and political development.

The radio station tries broadcasts news and program that designed to promote community people development activities such as culture development program, language, agricultural, educational programs, gender and youth programs, good governance and legal related programs. But still the radio station lacks capacity to promote Wolayta zone development activities as it expected. Theoretically, the growth of community radio is providing a means of a communication channel to the local people and by giving this possibility it contributes to the development of social, political and economic development activities. In addition, community radio has the role to give access to information to the community people and to the ignored group of people (AMARC, 2007:82-83). In this regard, Wolayta Wogetaa F.M 96.6 radio works in contrasts community radio theory.

Regarding the third research question that is participatory approach of Wolayta Wogetaa F.M 96.6 radio program production, information gathered from both quantitative and qualitative research methods indicates that Wolayta Wogetaa F.M 96.6 radio station lacks capacity to ensure

active community people participation. According to data 69.7% of Wolayta Wogetaa F.M 96.6 radio listeners were not get access to participate in program production and 30.3% were had get the access to participate in program production. This indicate that Wogetaa radio have limitation to make actively participate community people in program production. As to Tabing, 2002, community radio needs high level of people's participation, both in management and program production aspects. Individual community members and local institutions are the principal sources of support for its operation. In addition, the other most explained features of community radio is the community radio serves should encourages participatory democracy, it offers the opportunity to any member of the community to initiate and participate in development activities (Tabing, 2002). In light of this theory, the Wolayta Wogetaa F.M 96.6 radio lacks capacity to ensure active community people participation. This makes radio station works in contrast to community radio theories which encourage work with voluntary journalists and active participation of community people.

In regarding to final research question that is currently what actual challenges faces Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development? Even radio station was trying its best to serving Wolayta community through various social, economic and political development news and programs, the radio station currently facing some challenges. Wolayta Wogetaa F.M 96.6 radio currently faces the human resource and financial related problem. In this reason, the radio station has currently works with only two antennas that were contrast to its plan that was to work with five antennas in begging of transmission and ten antennas finally. Because, the radio station unable to work field strength work to reaches all Wolayta zones. The radio station unable to reaches all Wolayta zone. This limitation linked with EBA directive that limits only one kilo bytes to community radio broadcastings. Other challenges facing Wogetaa radio is the geographically related problem. Wolayta Soddo town near to Damot maintain and in this relation, radio not reaches some remote area of Wolayta zone. The radio station also has challenges of skilled manpower and sustainable fianance, even the radio station get support from the community people, still the radio station has the budget problem to be sustainable and address the community issues. The radio station has also problem to find talented voluntary journalists. Wolayta Wogetaa F.M 96.6 radio has the problem related with transportation to gather information from all town administration and Woreda.

5.3. Recommendations

This study evaluated the capacity (human resource capacity, sustainable finance and coverage capacity) of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities in Wolayta zone. After evaluated the capacity of Wolayta Wogetaa F.M 96.6 radio in promoting participatory communication for development activities, the researcher put the following recommendation.

- The radio station needs to strength its capacity / coverage, human resource and finance capacity / to promote participatory communication to development activities in Wolayta zone. The radio station needs to encourage participatory communication approach to promote community people social, economic and political development activities.
- The radio station need to work with community people to promote the social, economic and political development activities of Wolayta zone.
- The radio station needs to work to field strength to reaches and address all Wolayta zone. In this regard Ethiopia Broadcasting Authority needs to revise its directive that limits only one kilo byte to community radio broadcasting.
- The radio station works to solve the problem related with finance problem, need to hire more voluntary journalists, need to strength community people participation by give more air time to community people social economic and political development activities. In this regard, the radio station needs to create awareness in the community to strength community people support to the radio station.
- The radio station also needs to ensure its full independent from Wolayta zone admiration and Wolayta development association to work freely.

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1.4.Educational level a) Illiterate b) Elementary school

C) High & Preparatory school D) Diploma

d) Degree and above

1.4. What is your occupation? a) Government employee b) Self-employee

C) Unemployed

2. General Information about Wolayta Wogetta F.M 96.6radio

2.1. Did you listen to Wolayta Wogetaa radio F.M 96.6 radio?

a) Yes b) No

2.2. If you answer for the above question is yes, which language do you prefer to listens to?

a) Wolaytic language b) Amharic language c) Both

2.4. Among Wolayta Wogetaa radio F.M 96.6 radio programs, which program did you prefer to listen?

a) Social related program b) Economic related program

c) Political related program d) all

2.5. How do you evaluate the transmission quality and coverage area of Wolayta Wogetaa radio F.M 96.6 radio stations?

a) Very good b) Good c) Poor

2.6. Do you believe transmission time convenient to you?

a) Yes b) No

2.8. Do you believe time give for development activities in Wolayta Wogetaa radio F.M 96.6 radio is sufficient?

a) Yes b) No

2.9. Do you believe Wolayta Wogetaa radio F.M 96.6radio has capacity to addresses development activities in the Wolayta community?

a) Yes b) No

3. The contents of Wolayta Wogetaa F.M 96.6 radio programs to promote development issues.

3.1. Wogetaa radio working to promote community people development activities in Wolayta zone?

a) Strongly agree b) Agree c) Disagree
d) Strongly disagree

3.2. Among the program, which program reflecting your community development issues mostly?

a) News
b) Social related program c) Economic related program
d) Political related program e) All

3.3. How do you evaluate content of Wogetaa radio program?

a) Very interesting b) Interesting c) Poor
d) Not interesting

4. Listeners participation in Wolayta Wogetaa F.M 96.6 radio

4.1. Who were managing Wolayta Wogetaa radio F.M 96.6 radio stations?

a) Representative of listeners b) Wolayta zone administration

c) I have no idea

4.2. Do you ever participating in Wolayta Wogetaa radio F.M 96.6 radio programs?

a) Yes b) No

4.3. Who were financing Wolayta Wogetaa radio F.M 96.6radio?

a) Listeners b) Wolayta zone administration

c) I have no idea

4.4. Do you have experience of contributing money for Wolayta Wogetaa radio F.M 96.6 radio?

a) Yes b) No

4.5. Do you know who were producing programs?

a) Professional journalist b) Amateur Journalist c) Volunteers

d) I have no idea

4.6. Can you say Wolayta Wogetaa radio F.M 96.6 radio have capacity / human resource, sustainable finance and coverage / to promote participatory communication for development activities in Wolayta zone?

a) Yes b) No

Thank you!!

Appendix B

In-depth interview questions for the WolaytaWogetaa F.M 96.6 radio Station Managers, voluntary journalist, and Editors.

1. Would you tell me your title and work position?
2. What is your underlined objective while establishing Wolayta Wogetaa radio F.M 96.6 radio Station?
3. How many hours do you broadcast per day? And to which program you give priority?
4. On what kind of program do you give emphasis, local, national or international issues?
5. What kind of development programs your station mostly transmitting? Why?
6. Do the listeners contribute in the production of your program? If yes, in what ways? If no, why?
7. How do you see the coverage of Wolayta Wogetaa F.M 96.6 radio station?
8. How do you rate the relationship between the station and the local government/ Wolayta zone administration?
9. Do you participate the community people actively in the radio programs? If yes by what manner?
10. Do you believe that you gave sufficient time to the local issues in Wolayta Wogetaa F.M 96.6radio?
11. Can you say Wolayta Wogetaa F.M 96.6 radio is promoting Wolayta community's development?
12. How do you evaluate the role of Wolayta Wogetaa F.M 96.6 radio in promoting development activities? And it's capacity to promote development activities in Wolayta zone?

Appendix C

Cronbach's Alpha Reliability Statistics / Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Squared Multi- ple Correlation	Cronbach's Al- pha if Item De- leted
SEX	33.83	21.884	.398	.	.629
AGE	32.61	22.234	.061	.	.677
EDUCATIONAL LEVEL	32.61	17.443	.423	.	.789
OCCUPATION	33.34	20.371	.332	.	.721
DO YOU LISTEN TO WO- GETTA RADIO 96.6	34.11	23.800	.008	.	.864
WHICH LANGUAGE DO YOU PREFER TO LISTNEN	33.05	24.959	-.209	.	.725
WHICH PROGRAM DO YOU PREFER LISTNES	33.24	21.844	.206	.	.845
HOW YOU EVALUTE THE QUALITY OF WOGETAA RADIO	33.81	22.462	.258	.	.743
DO YOU BEILIEVE THE TRANSMISSION TIME CONVEINNET TO YOU	33.96	21.739	.520	.	.723
DO YOU BEILIEVE TIME GIVEN FOR DEVELOPMENT ACTIVITIES IN WOGETA RADIO SUFFIENCENT	34.02	23.922	-.051	.	.870

<i>DO YOU BELIEVE WOGETA RADIO HAVE CAPACITY TO ADDRESS DEVELOPMENT ACTIVITIES IN WOLAYTA COMMUNITY</i>	33.97	22.503	.317	.	.841
<i>THE WOGETA RADIO WORKING TO PROMOTE WOLAYTA COMMUNITY DEVELOPMENT ACTIVITIES</i>	34.04	23.401	.107	.	.859
<i>AMONG THE PROGRAM, WHICH PROGRAM REFLECTING YOUR LOCAL ISSUES</i>	33.47	21.133	.273	.	.833
<i>DO YOU THINK WOGETA RADIO PROGRAM INTERESTING FOR LISTNERS TO LISTNETO</i>	33.79	20.040	.595	.	.791
<i>WHO MANAGING WOGETA RADIO STATION</i>	32.82	20.966	.241	.	.839
<i>DO YOU PARTICPATE IN WOGETA RADIO PROGRAM</i>	33.47	22.525	.263	.	.744
<i>WHO WERE FINANCING WOGETA RADIO</i>	32.77	21.364	.265	.	.835
<i>DO YOU HAVE EXPERINCE OF CONTRIBUTING MONEY TO WOGETA RADIO</i>	33.47	22.182	.344	.	.736
<i>DO YOU KNOW WHO WERE PRODUCNG THE PROGRAM</i>	32.87	21.779	.032	.	.898

<p>CAN YOU SAY THE WOLAYTA RADIO HAS CAPACITY TO PROMOTE PARTICIPATORY COMMUNICATION FOR DEVELOPMENT ACTIVITIES IN WOLAYTA ZONE</p>	<p>34.11</p>	<p>23.952</p>	<p>-.058</p>	<p>.</p>	<p>.767</p>
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