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Addis Ababa University

School of Journalism and Communication

Graduate Program

**Audience Participation in Community Radio: Ethiopian
Civil Service University's Community Radio FM 100.5 in
Focus.**

By

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**A Thesis Submitted to the School of Graduate Studies of Addis Ababa
University in Partial Fulfillment of the Requirement for the Degree of
Master of Arts in Journalism**

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Addis Ababa

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Abstract

The overall objective of the study is to assess Audience Participation in Community Radio Ethiopian Civil Service University's Community Radio FM 100.5 in Focus.

For the effectiveness of the research, efforts have been made to study the Audience Participation activities of Civil Service University Community Radio.

The study has methodology which is designed based on mixed approach both qualitative and quantitative approach using survey method. The Respondents were selected using Stratified sampling technique. In addition, different books and documents were revisited to give depth to the research outcome.

The researcher has also used democratic participatory media theory in order to examine the Audience Participation in Community Radio.

The finding of the study shows that of the audience of the station had no control over CSUCR. They also did not get the chance to fully participate in the production activities. The main factor is that the station did not appreciate audience to participate in program production.

It is clear that the CSUCR and the community are not strongly aligned.

To conclude, as the finding shows the Audience Participation in CSUCR and the community is not effective.

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Acronyms

| | |
|---------|--|
| AMARC | World Association of Community Radio Broadcasters (French acronym) |
| CSUCR | Civil service University Community Radio |
| EBA | Ethiopian Broadcasting Authority |
| EBC | Ethiopian Broadcasting Corporation |
| CSA | Ethiopian Statistical Agency |
| IRIS | Electoral Reform International audience survey |
| HOACBP | Horn of Africa Capacity Building program |
| MOE | Ministry of Information |
| NGO | Nongovernmental Organization |
| UNESCO | United Nations Education, Science, and Culture Organization |
| ACCE | Africa Council for Communication Education |
| AGM | Annual General Meeting (of members) |
| AMARC | World Association of Community Radio Broadcasters |
| CBO | Community Based Organization |
| CDC | Centre for Democratic Communications |
| CIERRO | Centre intrafraction d'études en radio rurales |
| COMNESA | Community Media Network for Eastern and Southern Africa |
| DBSA | Development Bank of Southern Africa |
| KCOMNET | Kenya Community Media Network |
| NCRF | National Community Radio Forum |
| NGO | Non-Governmental Organization |
| NSJ | Centre Nordic SADC Journalism Centre |
| SASPU | South African Students Press Union |
| WAIBA | West African Independent Broadcasters Association |

1. Introduction

1.1 Background of the study

1.1.1 What is radio?

Radio is still the dominant mass medium in Africa with the widest geographical reach and the highest audiences, compared with television (T V), newspapers and other information and communication technologies (ICTs)" (Myers, 2014, p.5). Different communication scholars have prescribed radio as the best mass medium that Africa can harness to promote development; In Africa eight out of ten adults own a radio (Karikari, 2014, p.14). 'Radio performs its developmental role basically through education, information dissemination and entertainment. Education teaches people ideas that are vital for advancement of society and radio is very essential in illiterate societies. Information dissemination enriches the market place of ideas and allows listeners to make informed decisions. However, radio can truly achieve its objectives when the programs are relevant to the listeners'. (Myers, 2014: p.86).

1.1.2 The global story of community radio

'The meaning of community radio can also be looked through public and private radio. The public radio is owned and operated by government with the purpose of serving the general public in the way the government wants' Lewis (2002, p.730-74).

“The private commercial radios are owned and operated by individuals or companies with the aim of making money and are run by professionals. While community radios are owned and operated by a community with the aim of developing the community in participatory and social development than making money”. Lewis (2002, p.47)

The use of the prefix 'community' came from the early 1970s cable policy of the Canadian Radio and Television Commission (CRTC). In 1975, the National Federation of Community Broadcasters (NFCB) was formed in the United States. Its membership rules specified it as a not-for-profit organization serving a specific community and having a commitment to guarantee community access to information, they needed to make rational choices or decisions'. (Estrada; 2001, p.4)

The experience of both Canada and the US influenced developments in Europe in the 1970s, with NFCB rules and associated criteria adapted in 1983 as part of the constitution of Britain's Community Radio Association (CRA). Fairchild (2001, p.93) notes that in the US the Pacifica Foundation, whose AM application had been denied in 1947, the first radio station KPFK went on air in Los Angeles in 1959. Facilities for WBAI in New York City were donated to the foundation in 1960, while KPFT was opened in Houston in 1970. After a nine-year struggle with the Federal Communications Commission (FCC) for a license, WPFW was opened in Washington, D.C. in 1977.

'The development of community and participatory radio along the principles of solidarity and international cooperation, AMARC's organizing meeting of 1983, convened by the community radio association of Quebec, attracted more than 600 community broadcasters from 36 countries. (AMARC; 2007:63).

When we see community radio In Africa, community radio started after governments revised their national broadcasting regulations through their legislative assemblies – notably in Ghana, Zambia, South Africa, Tanzania, Burkina Faso, Mali, Mozambique and Senegal. (Jankowski; 2003, p.8)

'The movement towards greater democratization has given the media a more powerful voice, leading to the expansion of both private commercial and community radio stations (Estrada. 2001, p.3-4).

Community radio in Africa should be made to address the communication needs and interests of the rural communities with some level of participation in production of programmers". As noted by Bofo (2001, p.6-7),

'Community media should be evaluated in terms of achievement of standardized improvement in sectoral target areas such as agriculture, health, population, literacy, poverty alleviation and environmental sustainability'. (Ikerodah, 2012, p.55)

‘Community media in Africa should be made to provide people at the grassroots level on ways to make their voices heard’. According to the World Press Review (2001, p.78),

‘Community radio stations have boosted their strength and enhanced their closeness to the local population as a result of globalization, improved communication devices such as the internet and strategies leading to more air time for the rural population’. (Howley; 2005, p.2)

” There is a noticeable growth in community radio in Africa, with a total of 400 stations established so far. This shows a giant leap forward in the level of awareness within and among national and regional authorities. UNESCO and religious groups have also played a big role in the formation of community radio in different parts of Africa. AMARC-African says that in the 1980s there were fewer than 10 privately owned stations in the whole of sub-Saharan Africa. This has risen to more than 600, most of them community radio stations”, according to Accram (2004, p.87).

‘In a broad classification of broadcasting, there are three groups of electronic media in Ethiopia. The first one is public broadcasting service, which is funded by the public. In the case of Ethiopia, these media are financed and controlled by the government. This can also be named government-run media. The second is commercials, which are privately owned, and their goals are profit making. The third is community radio, which is supported by the community and local and international NGOs. And, the main goal of the community radio is to serve and benefit the target groups in some areas. (Alumuku’s idea (2006, p.27)

1.1.3 History of community radio in Ethiopia

Radio is the most important source of news information in Ethiopia. According to Electoral Reform International (ERIS) of UK audience survey in Ethiopia, in 2011 on 3,999 people throughout the country, four out of five Ethiopians’ use radio as source of information (ERIS;2011). This indicates Ethiopians are the main consumers of radio. Ethiopian radio broadcasting history dates back to September 1935 and stayed by providing information for the public Tefera Nigussie. (Ethiopian mass media profile, 2006, P.9). Although the history of radio broadcasting is long, community broadcasting is recent phenomena compared with public and commercial radio broadcasting. “The first idea about community radio in Ethiopia was raised in (January, 2002) in Addis Ababa in a symposium organized by Oxfam Canada, an international

NGO, with Horn of Africa Capacity Building (HOACBP) entitled ‘promoting community radio in the horn of Africa’ (Ayele & Asfaw 2010, p.206). In Ethiopia, Kore community radio is the first license award community radio in January, 2007 (Getahun; 2006, p.10). But Mathewos(2006) proved that before the approval of community radio license guide there were attempts to establish community radio in Sidama, Harar, and Gulele pilot project(Mathewos;2006:26). Community radio has been proven to be effective in spreading information to poorly educated people in several parts of the world, like Ethiopia which is 61% of its total population are illiterate (CSA; JAN/2014). According to Ethiopian broadcasting authority, in recent years more than 50 community radios were launched in different parts of the country. Among these, around twelve are University owned community radios, which civil service university community radio FM 100.5 is included in (EBA:2016). Community radio is highly accessible medium that reaches the whole community and educate and entertain all sort of people with different education levels (Osterman and Vrieze, 2008, P.26). Community radio stations may go through obstacles in many ways and this may be very noticeable especially on those beginner ones. But it is not safe to assert that all community radio stations would encounter similar challenges. And thus, there needs to be a study to figure out Audience Participation in Community Radio: Ethiopian Civil Service University’s Community Radio FM 100.5 in Focus.

1.2 Statement of the problem

“Community radio is a recent phenomenon in Ethiopian media history and in academics, the idea and initiative to promote and develop community radio broadcasting in the county is not more than 15 years old” (Ayele 2011, p.56). Ethiopian Community radio broadcasting service directive, no 02/2008, Part two article 3(1) states that, “Community Radio Broadcasting Service plays a significant role in fulfilling education, information and entertainment needs of a community which the commercial and government broadcasting service do not cover”.

As it is mentioned in the introduction, currently twelve universities owned community radios are in operation. From the different type of community radio license, Civil Service University Community Radio registered under No 33/2003 with ownership of community radio and allotted frequency of 100.5., “higher education institution community radio” type of license in February 2014. Although some scholars undertook researches on various community radios in the country,

no research has been done on civil service university community radio FM 100.5 in any topic of interest. Based on the observation of the researcher, the station does not seem to be participatory, accessible and opened for the respective audience. According to Ethiopian Broadcasting Authority civil service university community radio awarded 14 hours air time license but currently by unknown reason it is broadcasting only Eight hours (EBA; 2015).

Community radio is supposed to serve a community rather than a whole nation. It should be owned and managed by a trust, foundation or association and should be non-profit service. The geographical area which is supposed to serve the community or people living in that area, should also participate in the programs, so that their problems are heard by authorities, with expectation of being solved. Community radio is expected to change the behavior of people in the area by participating in development projects, solving conflicts pertaining in the area and getting entertainment of local music and solving health issues, poverty and environmental sustainability (Fuller 2007, p.224-226).

But in the case of CSCR no way for the respected audience to participate on the station, Community radio aims not only to participate in the life of the community, but also to allow the community to participate in the life of the station. This participation can take place at the level of ownership, programming, news, management, direction and financing. Community radio is inherently participatory in nature; community members are able to air their views, aspirations, culture and problems. Participation in activities of a community radio depicts the extent to which the genre can propel meaningful discussion among people in particular communities. But CSUCR not fit with the principle of community radio station, and community radio station could achieve its success by putting suitable atmosphere for the audience to participate, the community should participate actively in the station because a fundamental characteristic of community radio is the involvement and participation of the communities. Involving audience to participate in the community radio is not only gives room for the expression of diverse ideas on societal developmental concerns, but also facilitates grassroots-level interaction and issues; so that the audience could know what the station is aiming for or, whom to address, but in the case of CSCR the radio station fails to build that healthy relationship with its audience. On the other hand, Civil Service University Community Radio is not plays a significant role in letting the respective

audience know about what a community radio is, and what community does and for whom it works, and the audiences seem they have the understanding of a university community radios are the same with the mainstream media. So in order to identify this gap, a research should be conducted. Thus, this study attempted to assess Audience Participation in Community Radio: Ethiopian Civil Service University's Community Radio FM 100.5 in Focus.

1.3.1 General objective

The main objective of the study is to assess the participations of the audience towards of university community radio special focus on CSUCR FM 100.5 for the community. It is assessed by studying the audience's participation, and some related issues.

1.3.2. Specific objectives

1. To examine the policies of the Ethiopian Civil Service University's Community Radio Station in increasing participation of the university community or audiences.
2. To assess the extent to which community members of Ethiopian Civil Service University participate in the university's Community Radio.
3. To find out what impacts does participation of audiences or members of the community have managed to make in running Ethiopian Civil Service University's Community Radio Station.
4. To identify the challenges and opportunities that the community or audiences have in participating in Ethiopian Civil Service University's Community Radio Station.

1.4. Research questions

1. How does Civil Service University community radio FM 100.5 involve audience to participate?
2. Which community members of Ethiopian Civil Service University participate in the university's Community Radio?
3. To what extent CSUCR audiences are participating?
4. What was the participatory role of the community (audiences) in the CSUCR?

1.5. Significance of the study

According to ministry of education, currently 45 universities are there in Ethiopia and other 10 are planned in the second growth and transformation plan (GTP 2) (MoE, 2015 report).

The finding of the study will be helpful to;

- Pave the way for other universities with the need to establish community radio stations.
- Identify and maintain its strength and figure out its weakness to improve it.
- Other researchers who are interested to study further on community radio stations owned by universities.

1.6. The scope of the study

First, the study covers only Civil Service University Community Radio station which is located in, Addis Ababa. Second, the study focuses on the operation, audience participation, and programming of university FM radio. It does not cover effect of CSUCR on its audience.

1.7. Limitation of the study

The study focuses on the students of Civil Service University; and academics, admin workers of the university; this may limit audience survey of the research.

2.7. Organization of the study

The first chapter deals with the introduction part such as, Statement of the problem, objective, significance, scope and limitation of the study. The review literature with community radio, concept. Evolution and theory explained in chapter two. Chapter three deals with the methodology of the study applied. Chapter four gives details about collection, presentation and analysis of data. Finally, in chapter five the summary of finding, conclusion, and recommendation has discussed.

CHAPTER TWO

2 Review of Related Literature

This part of the paper is devoted to the discussion of literatures relevant to the study. It, thus, Touches issues that are related to the idea of community radio and how it operates.

2.1. A brief overview of Community Radio

A community radio station is one that is operated in the community, for the Community, about the community and by the community (Tabing 2002, p.11).A community radio station can be a powerful tool for addressing social concerns and promoting social change in a community. A community radio station is defined as one that is:

- Not for profit,
- has community ownership and control,
- And has community participation (Tabing 2002, p.11).

Many writers assert that the first community radio that started broadcasting as a listener-sponsored radio station is KPFA, launched in 1945, Berkeley- California. It was founded by a group of journalists, radio professionals, Pacifists and intellectuals, who incorporated themselves in Pacifica Foundation. KPFA broadcast is still honored as the longest running example of non-profit, listener-supported radio in the world. The radio station has had a considerable impact on the expansion of community radio world-wide. This expansion of community radio has continued, having different phases of growth in different regions, ever since". (Mainali, 2008: p.18).

‘Community radio can bring thoughts and experiences of individuals from the society and try to do practical activities that can add a value to the better and sustained life of the society. Also, in community radio no professionals are required to produce news programs. People from the community can do their own programs about their people in small geographical area limit’. (Desta; 2012, p.17)

Community radio is different from public radio because public service radio typically caters to a much larger audience, and most of the programming is done by broadcasting professionals. In community radio, the audience is limited to a few villages or localities, and the programming is done by local people, who mostly have had no prior experience in radio. (Mainali, 2008: p.18-19). Finally, ‘community radio is a medium which is recognized globally, in helping the community (marginalized) people express their opinion on various matters concerning the community, as well as talk about local development issues. Both of which, private and public service radio can only do to a very limited extent’. (CWEMCA, New Delhi: .2013, p.14).

“Community radio in Europe known as associative radio, free radio, neighborhood radio or Community radio, In Latin America it is called popular, miner’s radio or peasant radio educational radio. In Asia they are termed as radio for development and community radio. In Oceania or Australia, they speak as aboriginal radio, public radio and community radio and also in Africa they refer to local, rural radio and bush radio” (Jankowski and Prehn), Mainali, 2008, pp.118-119)

In Africa, the history of community radio recognizes the Kenyan Homa Bay Community Radio Station as the first community radio introduced to the continent in 1982. Of course, its life span was very short, only two years. Since then, the expansion of community radio has been observed in different parts of the continent. Mainali, 2008, p.25-26) these days, there are many community radios in Africa that play an important role in social, economic and political development of the respective society. Mainali, 2008, p.26-27) Community radio in Ethiopia is a very recent phenomenon. Even, the idea of establishing community radio was first raised in a symposium that took place at the Ghion hotel-Addis Ababa, from 9 to 11 January 2002, sponsored by HOACBP (The Horn of Africa Capacity Building Program). Following the symposium, though they were few, some groups tried to explore its practicability. These included Harar Community Radio, Gulele Community Radio pilot project and Sidama Educational Radio station. Except Harar Community Radio, which had able to broadcast few programs by the name of community radio for 18 months, the others could not come up as a community radio station. One of the main factors for the absence of community radio in Ethiopia is the delay in endorsing the legitimacy of a license for broadcast media by the government. Getahun quoted in: 2006, p.17 Delmore; 1992 quoted by Mathewos, 2006, p.9).

‘Community radio is not for profit and provides a mechanism for facilitating individuals and Groups and communities to tell their own dives stories, to share experience and contributors of Media, in many parts of the world today community radio act as a vehicle for commentary and 7 voluntary, sectors, civil society, agencies, NGOs and citizens to work in partnership to promote Community development, In way of management and structure perspective, Community radio broadcasting is designed and structured by the local, rural community to meet its expression is enlightenment needs’ (Andrew Ate and Ikerodah, 2012:p.55).The prefix “community,” according to Peter Lewis, had been used in North America during the late 1960s to refer to cable com(Desta; 2012:17) munity television, signifying local community involvement in production and ownership (Lewis 2006,p.17 quoted in Arora, N.Ramorishanon and Fernandez, 2015:p.14). Fraser and Estrada (2001, p.38) also add that, “Community it is authorized to serve. It is owned and controlled by nongovernmental organization whose structure provides for membership, management, operation and programming primarily by member of the community at large” (p.4) In media content and technological perspective, Kevin Howley defines community media as “Grassroots or locally oriented media access initiatives” that express and react to dissatisfaction with commercial media form and content, and are “committed to enhancing community relations and promoting community solidarity” (Howley; 2005:p.2). As well, community media are sometimes expected to promote and generate social and technological change on the lives of “disparate groups” (Howley; 2005: p.38). He distinguishes community media from commercial and public counterparts in their ways.

1. Community media provides local population with access to the instrument of media production and distribution.
2. The organization culture of community media stress volunteerism over professionalism and decision making.
3. Community media reject market-oriented approach to communicative practice ...mutually supportive, collaborative and enduring communal relation. (Howley; 2005: p.38-39).

2.1.1. Evolution of Community Radio

According to Frazer and Estrada (2001, p.8) Poverty and social injustice were the stimulus for the first experiences, one beginning in Bolivia 1947 and was known as the miners' radio and another in Colombia in the same year, known as radio Sutantenza (Fraser and Estrada, 2001, p.6). Even though, there is a considerable difference with today's concept of community radio, they mentioned that the first community radio was began 50 years ago in Latin America (ibid; 2001:6). Its breakthrough took place during the 1970s in Europe, when so-called 'pirate stations' started to fill up the gaps that bigger stations left behind: locally relevant topics and problems (Oosterman and Jop de Vrieze; 2008,p.20)The history of community radio in the United States dates back to 1906, where an eleven year old boy, Lewis Hill, established the first amateur radio in New York(Rennie, 2006; 63 quoted inGetahun,2006,p.31)and in Asia continent it started in1983 in sirilanka by UNESCO(Estrada.2001,p.10).

2.1.2. Beginning of Community Radio

“Poverty and social injustice were the stimulus for the first experiences, one beginning in Bolivia 1947 and was known as *the miners'* radio and another in Colombia in the same year, known as radio *Sutantenza*” (Fraser and Restrepo, 2001: p.6). Even though, there is a considerable difference with today's concept of community radio, they mentioned that the first community radio was begun 50 years ago in Latin America. Its breakthrough took place during the 1970s in Europe, when so-called '*pirate stations*' started to fill up the gaps that bigger stations left behind: locally relevant topics and problems (Osterman and Jop de Vrieze, 2008: p.89)

The history of community radio in the United States dates back to 1906, where an eleven-year-old boy, Lewis Hill, established the first amateur radio in New York (Rennie, 2006; p.63 quoted in Getahun, 2006: p.31). In Asia continent it started in1983 in sirilanka by UNESCO (Estrada, 2001: p.35).

2.1.3. Community radio stations in Africa for Development and Poverty Eradication

Homa Bay Community Radio is credited by AMARC-Africa as the first community radio station in Africa; it did not meet the present-day organizational profile of a community radio station. Instead, it was established under the auspices of the Government of Kenya or more properly, the *Voice of Kenya*. Quarmyne May 2006: p.51

“That was the most judicious way of enlarging the political space. At the time, broadcasting in Kenya, as in almost all of Africa, was a state monopoly and the *Voice of Kenya* was the only broad casting organization. There was considerable resistance to the idea of an independent radio station to be operated by non-government personnel in a relatively remote area of the country.” Quarmyne 2006: p.34

The lengthy discussions and negotiations finally had to be raised to the level of the Minister of Information. He was immensely attracted by the educational and community development potential of the station as presented to him and was keen to have it established during his stewardship at the Ministry. Coincidentally, (Lewis 2006, p.17)

“The community selected by UNESCO for the station was in his home area, Homa Bay. The result was his personal intervention which led to a partnership arrangement with the *Voice of Kenya*. The station was to operate on an idle VOK FM frequency and VOK staffs were to be responsible for technical operations.” (Andrew Ate and Ikerodah, 2012, p, 55) The original application for a broadcasting license for the establishment of Radio Ada was made in 1974! Broadcasting in Ghana then was a state monopoly and the country was under a military government. (Fernandez, 2015, p.14)

The idea of a non-government-funded educational-and-development-oriented radio station gained such strong support from the then Commissioner (Minister) for Information, that it was expected that some special accommodation would be arranged to allow the establishment of the station. (Femandez 2015, p.15)

2.1.4. Community Radio Station as Alternative Media

‘Alternative media are forms of media that differ from the current established mainstream, whether it is by content, format, or distribution. Alternative media can be printing, digital, audio, video, street art and so on’. (Howley; 2005, p.38)

“Defining alternative media has been a problematic exercise for academics. Some have argued that, in essence; those who say they are alternative media simply are alternative media” (Albert, 2006, p.45).

In defining themselves as alternative, they actually create the parameters of what alternative media eventually look like. (Downing 200, p.57) has argued that the term is actually “oxymoronic” (p. ix) given that everything is an alternative to something else in the world. Others have argued that the word alternative places too much legitimacy on the mainstream media by denoting somewhat of a secondary stature to a far more central – and therefore more important – mainstream press (Braden, 2007, p.35). Some prefer labels such as ‘independent’ media; others believe that ‘radical’ media is a much more apt description (Downing, 2001, p.56). ‘Still other researchers and practitioners have called for alternative media to be labeled as ‘activist’ or ‘citizens’ media, or possible ‘tactical’ or ‘autonomous’ media. Related terms are ‘participatory’ or ‘community’ radio. Each of these conceptualizations attempts to capture what is unique about media that exists outside of corporate entities and each puts a unique emphasis on a different facet of alternative media’. (Braden, 2007, p.30)

“Some have argued that alternative media should invite participant in the creation of content and reciprocal communication. They are often free of some of the bureaucratic processes or commercial responsibilities that constrain mainstream media. They are independent of other social institutions” (Albert, 2006, p.44).

Pulling away from organizational influences, other scholars urge that definitions of alternative media must stress the ideological opposition or challenge to mainstream media. Alternative media are created in “explicit opposition” for the community (Dowmunt & Coyer, 2007, p. 1)

‘some researchers argue that the importance of alternative media is clear. Social relations are created, confirmed and exercised within communication processes. Relationships are created and societal boundaries are laid. Mutual understandings begin through community media. Such interconnected development is absolutely central to a thriving social network.’(Carey 1989,p.32).

“With so much at stake, alternative media is fundamental to the “articulation of a social order different from and often opposed to the dominant” (Hamilton, 2000, p. 362).

The pervasiveness of mainstream media has led to some practical doubts that alternative media can ever be truly autonomous, given that they are intrinsically far less powerful. However, alternative media thrive when born out of very individualistic, unique political and cultural events and issues. (Hamilton 2000, p.33) ‘Many alternative media can be short-lived given a lack of advertising support, but when called upon, alternative media serve an interdependent function with social movements in pushing social change’. They do not exist in a vacuum. They are always “media plus organization” (Stoney, 2005, p.66).

“As part of that process, alternative media tend to exist within two organizational frameworks: Participatory or hierarchical. Mainstream media operate almost exclusively within the latter category, but alternative media have also co-opted this professionalized format as well”. (Jamison, 1991, p.116)

2.1.5. Community radio studied in Ethiopia

There are many researches done on the topic of community radio. which are different in time, place, title, area of study, subject of study and place of study. In 2006: p.8 Mathewos studied the challenges and prospects of Harar community radio, while by 2008: p.25 Tamrat studied on YEMISRACH DIMTS radio broadcasting and challenges of the then political context. The Theory and Practice of Community Radio in Ethiopia: taking the case of Sidama and Kore Development Initiative Radio was studied by Getahun in 2006. p.15 My research is similar with the above research papers in addressing issues of community radio. By another side my research is focused Audience Participation in Community Radio Ethiopian Civil Service University’s

Community Radio FM 100.5 in Focus. No study conducted on it still. So that it is valuable and appropriate to study the participations of the audience towards of university community radio, since it is new area to be study.

2.1.6. Community access and participation happens best when it is operational zed in every aspect of a community radio station.

‘The participatory view of development, from the start, it made a deliberate effort to participation into every aspect of its operations. The priorities and character of any community radio station and was carried out with participatory tools by community volunteers. (Ikerodah2012, p.55)

‘This extended to programmers volunteers, starting from the premise that every community member is a potential producer and to participate. Indeed’, (Alumuku, 2006, p.27)

“The promotion of community participatory dialogue, to provide the greatest access, a key feature of its programming is what it calls “narrow cast programmers” – programmers developed in the field/villages by different occupational groups who design the programmer format and to participate”. (Wood ,2002, p. 4)

‘To ensure that audience are given voice, participates they have their separate programmers – for example the fishmongers separately from the fishermen and women farmers from men farmers’ (South Africa Community Radio Manual 1999, p.65).

‘This participatory approach imbued the station with a strong sense of credibility. It has also engendered a strong sense of ownership among its listening community’. (Jop de Vrieze 2008, p.20)

‘Using Participatory method or involving community members in the station’s so important, community access and participation. Increasingly, it is taking a more rights-based approach for community radio’ (Andrew 2012, p.55)

2.1.7. Functions of Community Radio

Community radio stations have played a major role in what scholars have referred to as participatory communication for social change (Destaw B: 2012, p.5). According to Tabing (2002,p.85), —community radio serves a recognizable community, encourages participatory

democracy, offers the opportunity to any member of the community to initiate communication and participate in program making, management and ownership of the station, uses technology appropriate to the economic capability of the people is motivated by community wellbeing, not commercial considerations, and it promotes and improves problem solving capacity of the community (Cited in Destaw 2012,p.6).

“Community radio plays a central role in disseminating information related to development and in improving development outcomes through partnerships with development actors at all levels. However, radio impact at present is often reliant on the cooperation of government. In addition, community radio stations are making limited use of their power as media outlets to compel government participation in media (Search for Common Ground (SFCG) July 2009, p. 4) Supportive, collaborative and enduring communal relation”. Andrew Ate and Ikerodah (2012, p.55) sum up Alumuku’s idea (2006, p.27)

‘As community radio becomes vital for community communication and...they divide community radio in two aspects. Namely, geographic community radio which exist in specific locality and community of interest radio where not people live together rather having common interest. Similarly,’ (SFCG, 2009, p.4)

“Community radio’s impact on development in the communities it serves is accomplished primarily through partnership with development agents and development minded local actors, the radio is also a demonstrably effective, independent agent of development. Community radio is universally acknowledged in the communities it serves as the sole independent and reliable source of news and information.”(Fraser and Restrepo UNESCO, 2001, p.75)

‘While the different perspective of defining, community radio definitions has been formulated Share many common elements.’ Estrada (2001, p.77)

‘The simple and catchy phrase ‘radio by people and for people’ is often used as a good summary. A community radio station is one that is operated in the community, for the community, about the community and by the community. (South Africa Community Radio Manual; 1999, p.65)

The community can be territorial or geographical - a township, village, district or Island. It can also be a group of people with common interests, who are not necessarily living in one defined territory. Consequently’, (Tabing; 2002, p.20)

“Community radio can be managed or controlled by one group, by combined groups, or of people such as women, children, farmers, fisher folk, ethnic groups, or senior citizens. What distinguishes community radio from other media is the high level of people’s participation, both in management and program production aspects. Furthermore, individual community members and local Institutions are the principal sources of support for its operation” (Tabing; 2002:11)

‘The role of community radio in implementation of right to information, participation of the grassroots people in the development process and democratization of a country is globally acknowledged. (Estrada’ 2001, p.8)

‘Community radio is the mass media of the grassroots population; Community radio is a process. It is not simply about producing radio programmers ‘to put on air. It is about developing audience participation on the community by using Community radio’, (McQual 1994, p.132)

“Broadcasting programs does not mean that you have a community radio station. A community radio station is about how you develop your community participation”, (AMARC Africa: 1999:18).

‘When doing in community radio understanding the overall interest of the community is vital tool. Your community is made up of many different people: men, women, old, young and so on. If you want the community to participate in the station, you have to approach all of these people. This means you need to know who makes up your community. Then you have to understand their interests and their constraints’ (AMARC Africa: 1999:28).’Community Radio is fundamentally linked to the idea of voice -to-voiceless ‘and is a tool for social change. Many scholars agreed that the role of Community Radio (CR) is that of giving the voiceless a voice. Even in places where there is extreme poverty, it has been shown through many studies that what people value the most is to have a voice. This means that they value their right to speak out on what is affecting them, speak out on their identity, and speak to document their ways of life, cultures and traditions. Therefore, community radio is often seen as giving a voice to those who are often voiceless.’ (Marcier 2009, p.11)’This means that community radio should always prefer those who are marginalized in society and give them an opportunity to speak. For example, community radio could provide opportunities to communities belonging to the Dalit, minorities, sex workers, people with disabilities, senior citizens, tribal’s, etc...’(Commonwealth Educational Media Centre for Asia, New Delhi: .2013:15).’In addition to this, community radio is strongly

associated with many other values including that of better governance, documenting and using languages, oral histories and cultures, promoting gender equality and sensitivity, as well as educating and entertaining its community' (ibid). 'In general, community radio has tremendous effect to play on the daily lives of local community to transform socially, improve their standard of living, help them to express their voice and feeling they deserve to speak out'. MARC (2007, p.41-44)

AMARC conduct assessment on the effectiveness of community radio in 2007 based on several scientific studies. According to AMARC community radio is effective in:

- **Achieving development goals.** Community radio is effective in facilitating communication for key development sectors such as health, education and livelihoods.
- **Empowering Women.** Community radio is effective in empowering women to actively participate in their communities and to become citizens whose voices are heard.
- **Ensuring proper governance.** Community radio can contribute to rendering governments accountable by enabling ordinary people to question their leaders on matters such as the use of public resources.
- **Ensuring inclusion of the marginalized.** Community broadcasting plays a specific and crucial role in encouraging public participation, facilitating community level debate, facilitating inclusion and cultural diversity. Rural community radios in Latin America and Africa show the importance of CR in democratic processes and in ensuring salvage of local languages and knowledge.
- **Conflict resolution.** Community radios in countries in conflict are known to have an important social impact in conflict resolution and peace building.
- **Disaster prevention/relief.** Community radio has proven very effective in prevention or in confronting disaster relief following natural disaster. The examples go from the Tsunami in Asia, the Katrina disaster in New Orleans; in Sub-Saharan regions radios are effective in confronting consequences of desertification.

To sum up community radio provides a means for local communities, who are often voiceless, to voice their own issues, concerns, cultures, traditions and languages. In short, community radio gives access to voices in the community and encourages diversity, creativity and participation.

2.8. Defining Characteristics of Community Radio

A study of community radio (AMARC, 2007: p.41-44), showed that community radio 'contributes to the expression of social, cultural and political movements in all their diversity, as well as to the promotion of all initiatives for peace, friendship among people, democracy and development. (AMARC, 2007: p.41-44) has put the following uniqueness of community radio:

1. It serves a recognizable community.
2. It encourages participatory democracy.
3. It offers the opportunity to any member of the community to initiate communication and participate in program making, management and ownership of the station.
4. It uses technology appropriate to the economic capability of the people, not that which leads to dependence on external sources.
5. It is motivated by community wellbeing, not commercial considerations.
6. It promotes and improves problem solving.

Active and continuous participation of the listeners is the basic output for community radio. What distinguishes community radio from other media is the high level of people's participation both in management and program production.

2.2 Community Radio Operation

According to (Arpita Sharma Pant agar – 263145 (Uttarakhand) 2002: p.11) Community radio has its own principles. Those are,

a) Facilities

A community radio often uses the basic production and transmission equipment appropriate for the size, needs and capability of the community. Usual transmission equipment is comprised of a low-power FM transmitter of 20 to 100 watts. The production facility can range from a simple tape recorder or a karaoke playback machine to a simple studio that consists of an audio-mixer, tape decks, CD player and microphones. In some facilities a simple loudspeaker or the community audio tower system (CATS) is used, either independently or coupled with a transmitter. Technically speaking, the community audio tower system is not radio. However,

even with its apparent advantages and disadvantages the CATS serves a purpose similar to that of community radio. Regardless, the community prepares regular programs.

b) Sources of Support

Much, if not all, of the resources needed for operating the community radio come from individuals, institutions and organizations within the community. Private individuals are motivated to contribute to the station. Various fund-raising schemes such as raffles draws, benefit dances, selling of FM receiver set are held. Institutional advertisements or sponsorships or outright donations are accepted. Host institutions such as schools, foundations, cooperatives, local government units and religious organizations may provide backstop support. Resource generation and appropriate fund-raising schemes are planned and implemented by the station management.

c) Management

The management of a community radio station is entrusted to the Community Radio Council (CRC). The CRC is a multi-sectorial body, which obtains its mandate from the community to run the station. CRC is trained for the purpose for managing the station. It usually has seven to 25 members who are representatives from the most important sectors for the community such as farmers, fishermen, women, youth, laborers, ethnic communities, educators, and religious denominations. The members are initially selected from among well-respected community leaders on the basis of their moral integrity, probity and community involvement. Eventually the council has a right to co-opt new members or replace those who retire. The functions of the council include, among other things, deliberating on the direction and policies of the station, and making major decisions for the situation.

d) Program Makers

A core of selected community members who have the time, ability and enthusiasm are chosen to prepare regular programs. Like the members of the management council, the program makers are from various sectors of the community. The program makers undergo training on preparing programs of various formats such as radio talk, interview, magazine, music, news, drama,

documentary, or plugs. The initial training normally lasts from two weeks to one month and is conducted by professionals and people from the academe. The production of community-oriented participatory programs is emphasized during the training. The program makers are volunteers from the community. Although most of them do not receive honoraria, they undertake the day-to-day operation of the station. They serve as producers, announcers, hosts, scriptwriters, news gatherers, technicians and administrative personnel. Under the leadership of the designated senior manager, they prepare programs, operate the equipment, and handle the administrative responsibilities of the station.

e) Programs

Community radio's program format is similar to that of a mainstream radio including news, drama, talk shows, interviews and magazine. However, in community radio programs, there is a heavy emphasis on local contents. For instance, a program will feature the availability of seedlings from local farmers and the price of vegetables in the market along with public service items. News content focuses on events coming from the municipality, villages and local organizations. Discussions centers on issues of local concern such as ordinances, bridges that have to be completed, or the setting up of a factory in the village. Broad participation by community members is encouraged. There is a dominance of local language, color and personality in the manner in which programs are presented. Not only has the regular production group produced programs. Cultural and neighborhood programs are prepared with a wider involvement from villagers who may not have formal training in production.

f) Broadcast Hours

The broadcasters and the management council determine the broadcast hours for a community radio on the basis of the following:

- Capability and number of trained personnel;
- Availability of electricity or power;
- Technical feasibility;
- needs of the community/audience;

- Availability of resources necessary for operation;
- Competition with other radio stations;

With such considerations, community radio normally comes up with shorter broadcasting hours than commercial or government or public radio.

2.3. Community Access and Participation in Community Radio

Best audience participation practice examples can be found in countries like Mali and South Africa where policy and legislation safeguarded community access and participation from the onset (South Africa Community Radio Manual; 1999, p.65-66).

“There are 150 community radio stations in Mali while South Africa has 92 community radio stations but only 13 commercial radio stations. Senegal has 35 and Mozambique has 25 community radio stations”. (Lewis 2006, p.17)

‘In most of these countries, however, particularly, Nigeria, there is strong well- organized advocacy for access and participation through community radio. Some are fully participatory in all their operations, including the development and production of their’ (Mfundisi 2005, p.91)

The challenges for community radio are great and many: (Ruth Teer-Tomaselli 2003, p.79-82).

- Deepening the participatory philosophy
- The sheer enormity of the work
- The inherent resource-intensiveness of a participatory approach
- A hard-pressed volunteer corps
- The need for constant upgrading of competences
- The paucity of other community-based organizations
- The limited decentralization of local government
- Sustainability.

‘But above all, community radio in Africa needs effective regulatory frameworks and vigilance and audience participation’. (Ruth Teer-Tomaselli 2003, pp.82-83)

2.4. A strong community ownership for community radio

The community feels that this is their station to the extent that they support the station with content creation, preventing thefts and overcoming financial problems. Unitra (194, p.100)

“A social mobilization process was thus designed, carefully identifying in each community radio the many sub-communities within, ensuring information to, dialogue with and mobilization of all of these. Two primary and parallel processes – creation of the association and the process coach scheme - both pivotal in creating community ownership feeling, a number of other, very different measures have been carried out, in order to facilitate the community ownership”. (Kivikuru 2005,p.3).

‘Community media are more sustainable when communities actually own the media in question and when there is a strong ‘sense of ownership’ within the community.’ (Kivikuru, p.2001:12).

“Where governance structures are representative and processes are democratic, a community service is more likely to be sustainable. Public accountability generates trust, and trust is more likely to attract support from the community and other funders”. Juutinen (2008, p.44-45)

‘Therefore, strong and effective financial planning and management are the foundation of financial sustainability for community media. the critical need to Long-term sustainability of the Community Radio It becomes essential to understand if a community radio station embodies all or most of the critical principles recognized internationally as key characteristics of community radio – in order to assess if what is being sustained is indeed ‘community radio’. (Juutine 2008, p.28-30)

‘Community media are more sustainable when communities actually own the media in question and when there is a strong ‘sense of ownership’ within the community’ (Alumuku2006, p.233-236).

‘the critical need to Long-term sustainability of the Community Radio It becomes essential to understand if a community radio station embodies all or most of the critical principles recognized internationally as key characteristics of community radio – in order to assess if what is being sustained is indeed ‘community radio’. (Alumuku2006, p.232)

2.5. Community radio for Social Sustainability and participation

‘There are various ways in which Community Radio Stations provide space for their audiences/community members to engage with their broadcasts and production processes’. AMARC (2001-2003).

“Almost all community radio stations have some sections in their program broadcast with voices from their communities. These voices may be recorded as ‘bytes’ by staff reporters/producers of the CR stations who go into the field to collect these ‘bytes’. (The Guardian Tanzania, March 1, 2006, p.80)

‘A few CR stations undertake in depth engagement that involve regular conversations with their community members by visiting them and organizing focus group discussions and undertaking in depth interviews, which inform the content and the perspectives of their programs. Many stations have live call in segments to some of their programs or have a special feedback program to enable listeners to provide inputs to the community radio station. Several weekly Diary entries indicate the various ways in which CR stations are linking and connecting to their audiences.’ (Boyd-Barrett1997, p.20).

“[Some Community radio stations have an online presence through a website or a face book page that allows community members to stay abreast of and comment on various ongoing activities at the CR station. Another critical way in which community members engage with the CR station is by volunteering with the station. Some stations have evolved a way to make physical feedback collection points available to their listeners”. (Community Radio & Sustainability CEMCA, 2015 page21)

2.6 Background of Ethiopia community radio

Even if the presence of controversy about the exact time of beginning of community radio history in Ethiopia, it didn't more than fourteen or fifteen years. According to Ayele Eshetu and Desta Asfaw (2010, p.205) the concept about community radio in Ethiopia was first raised widely and clearly on January, 2002 at Addis Ababa. Oxfam Canada, which is an international NGO working in information and communication projects under its horn of Africa capacity

building program was the first to begin promoting community radio in Ethiopia after it organized a symposium in Addis Ababa entitled “Promoting Community Radio in the Horn of Africa” in January(2002;ibid).Ayele E. (2007,p.23) has put the following related to the launch of community radio stations in Ethiopia. This symposium was the first in its kind to gather more than 100 participants from eight African countries including Ethiopians to share experiences where officials from MARC-Africa took part. It was believed that the symposium helped the Ethiopian participants to embrace the idea and begin their own initiatives to promote community radio in Ethiopia. This workshop was mainly aimed at reviewing and analyzing the possibility of development of community radio in Ethiopia and to identify mechanisms for the promotion of community radio as well. As a result, the participants agreed that it is possible to promote community radio in the country based on the strengths and opportunities analysis and recommended to set up an advocacy task force. This taskforce, which is called “Ethiopian Community Radio Advocacy group”, becomes mandated and responsible to promote and advocate the development of community radio in the country.(Ayele;2007:no page)The same literature is mentioned by the Horn of Africa Capacity Building Program (HOACBP etal.2002; p.1, Quoted in Mathewos, 2006; 18). According to MathewosTadesse following this Symposium there were some groups who tried to establish practically, such as Harar community Radio, Sidama community radio and Gulele community radio pilot Project (Mathewos; 2006,p.18).But those community radios were practice before the formulation of policies and proclamation by14Ethiopian broadcasting Authority (EBA).But latter it endeavored to convince the government to consider community radio (Wamock, 2005 quoted in Mathewos, 2006:18).Kore community radio awarded the first license (Ayele&Asfaw; 2010,p.205, Getahun; 2006,p.33)and start broadcasting on 2010.Jimma university community radio which is established by the collaboration with Netherlands based nongovernmental organization named media action was the first to start broadcasting in the country (ibid: 212)Among the 48 license awardees, currently twelve are higher education institution type of community radio license varied. From that type of community radio CSUCR got “higher education institution community radio” type of license (EBA, January/2016: no page number). Civil service university community radio (CSUCR) here after got broadcasting license from Ethiopian broadcasting authority in February, 2013 and start broadcasting in February, 2014(Eden Bushira Adem) Manager. Community radio is highly accessible medium that reaches the whole community and educate and entertain all sort of people

with different education levels (Osterman and Vrieze, 2008, p. 26). Community radio stations may go through obstacles in many ways and this may be very noticeable especially on those beginner ones. But it is not safe to assert that all community radio stations would encounter similar challenges. And thus, there needs to be a study to figure out the Audience Participation in Community Radio Ethiopian Civil Service University's Community Radio FM 100.5 in Focus.

2.7 Civil Service University Community Radio Station- FM 100.5

Researchers notes that the beginning of campus radio 'community radio' came from the early 1970s cable policy of the Canadian Radio and Television Commission (CRTC). In 1975, the National Federation of Community Broadcasters or campus radio (NFCB) was formed in the United States. Its membership rules specified it as a not-for-profit organization serving a specific community and having a commitment to guarantee community access to information, they needed to make rational choices or decisions. Partridge (1982, p.7)

Civil Service University Community Radio Station FM 100.5 is a radio station which is established under the university to serve the community within and around the university. The Radio is issued under Broadcasting Proclamation No 533/07 Article, 16 radio broadcasting license and registered under No 33/2003 with ownership of community radio and allotted frequency of 100.5. The radio station has a social agenda and provides profound new opportunities for inclusive sustainable development of the community. Furthermore, it works in the cultural context of the community it serves; it deals with local issues which are not covered by public, private and commercial broadcasting which are relevant to local problems and concerns. Its aim is to help the community to develop socially, culturally and economically and responds to the needs of the community it serves, contributing to its development within progressive perspectives in favor of social change. The vision of the university is to become a leading center of excellence in public service capacity building in Africa by 2025 through building efficient, effective, transparent and accountable public service which can contribute to the realization of the development and transformation driven from the country. All ECSU communities have their own responsibilities to the achievement of this. Therefore; the stations also give a due attention to ensure good governance by building accountable public service through the program developed by the station. The radio station plans a program to open live telephone discussion between public sectors/Service providers/ representatives and the

customers. They discuss about the service delivery of sectors, ask questions, comment and suggest about the services and create transparency and accountability.

Having missioned and vision is a key function of an organization's management that helps to set priorities, allocate resources, and ensure that everyone is working towards common goals and objectives. Mission and vision statement describe the current state of an organization and its primary goals or objectives. It provides detailed information about what the organization does, how it does it, and who it does it for. Unlike the vision statement, it is short-term in nature. However, it is related to the vision statement in that it outlines the primary goals that will help to achieve the future the organization desire (norja-vanderelst 1993, p.12) Before establishing community radio LumkoMtimde(1998:p.21) specify “ It is important for a community radio project to develop a clear mission statement, which establishes the goal of the radio station, its target group and the needs and/or interests it aims to address.” In this point of view CSUCR point out its objective as;

Vision

To become a leading center of excellence in public service capacity building in Africa by 2025 through building efficient, effective, transparent and accountable public service which can contribute to the realization of the development and transformation drive of the country.

Mission

Enhancing the service orientation, transparency and accountability of the public service by building its capacity through Specialized Education, Training, Consultancy, Research and Community Services

Core Values

- Customer Focus
- Commitment
- Continuous Learning
- Welcoming Diversity
- Attention to the Disadvantaged
- Participatory leadership
- Collaboration

2.8 Legal aspects Of Community Radio in Ethiopia

The history of the development of community radio in Ethiopia has a very short span of time which actually not more than four or five years. It has been reported that the pioneers in promoting the concepts of community radio in the country were Oxfam Canada and AMARC when both of them jointly organized a regional symposium in the country in 2001. Actually Oxfam Canada has been experimenting in making community radio in the country before that through the initiative of Harar community radio which unfortunately couldn't succeed at the time because of different reasons (Ayele Eshetu Gurmu).

After the down fall of Dergue regime the media landscape in Ethiopia is changed and the provision of 1995 constitution opened to democratic and human rights. Ethiopian broadcasting authority reason out to declare community broadcasting service directive No. 02/2008 in the country because of Whereas, a community Radio Broadcasting Service plays a significant role in fulfilling education, information and entertainment needs of a community which the commercial and government broadcasting service do not cover; Whereas, it is necessary to expand and develop the service in order to fulfill the needs for information, education and entertainment of each nation, nationality, and people for our country being the home to various nations, nationalities and peoples; Whereas, it necessitates the appropriate usage of the limited radio frequency resource that belongs to the people in common; This imply the government understands community radios indispensable role for current education, information, development and democracyetc., the government initiates to award license of community radio for universities as higher educational institution. Proclamation No.178/1999, which legalizes the establishments of private and commercial Broadcasting media, was declared beyond the declaration of free press proclamation. Due to this, it is the most propitious time to establish community radio in the country simply because the legal environment is favorable and encouraging. Accordance with Article 47 of the Broadcasting proclamation No. 533/2007, Ethiopian Broadcasting Authority issued community radio broadcasting service directive, No 02/2008. According to this directive, community radio service categorized into two; namely geographical and common interest. Part two Article 3(1) explain geographical community service as, "...is established to the community who are living in a specific geographical area and having common language, culture, values and their interest is not covered by any other media;

“Part two article 3(2) define community radio service on common interest as, “...is not restricted with geographical area which gives service to those who have common interest and the community considered as the same and their interest is not covered by other media can be established in the following ways; 2.1.Organized individuals and institution that are getting service in regard to education, work and others to satisfy the need of people who have direct service relation with institution.” CSUCR can be categorized this type of community radio service. The recent definition of community radio is characterized by the active participation of the community in the process of creating news, information, entertainment and culturally relevant material, with an emphasis on local issues and concerns. With training, local producers can create programs using local voices. The community can also actively participate in the management of the station and have a say in the scheduling and content of the programmers’.(by Colin Fraser and Sonia Restrepo, UNESCO, Paris 2001)According to the article, Community Broadcast Services aim at providing information, educational and entertainment services for inaccessible communities and thereby contributing to their political, social and economic development. “Community Radio Broadcasting Service plays a significant role in fulfilling education, information and entertainment needs of a community which the commercial and government broadcasting service do not cover;”

Article 16(4) explains that any community broadcasting service shall:

1. carry out its activities based on the needs of the community regarding development, education and good governance;
2. promote and develop the language, culture and artistic value of the community;
3. allow the participation of the members of the community in the preparation of its programs;
4. transmit programs on issues involving the common interests of the community that could not get coverage by other broadcasting services;
5. utilize the income derived from different sources for the operation of the broadcasting station;
6. Provide community centered informative and entertaining programs to promote the information culture and knowledge of the community.

According to proclamation 533/2007 in Article 21 the license does not grant for Religious organization, profit generating organization, political party and foreign nationals. It shares common elements with South African community radio manual.

“South African community radio license are not grant any party, organization, movement, body or alliance which is of a political nature” (Frazer and Restrepo 2001: p.27).

Therefore, I will try to assess the Audience Participation in Community Radio Ethiopian Civil Service University’s Community Radio FM 100.5 in Focus.

2.9 Theoretical Framework

Democratic-participant media theory

The idea Democratic-participant media theory was proposed in recognition of new media developments and of increasing criticism of the dominance of the main mass media by private or public monopolies.

From the 1960’s onwards call could be heard for alternative, grass-roots media, expressing the needs of citizens. The theory supports the right to relevant local information, the right to answer back and the right to use the new means of communication for interaction and social action in small-scale settings of community, interest groups or subculture. Democratic-participant theory advocates media support for cultural pluralism at a grass-root level.

Media are to be used to stimulate and empower pluralistic groups. Unlike social responsibility theory, which assumes that mass media can perform this function, democratic-participant theory call for development of innovative, ‘small’ media that can be directly controlled by group members. If they cannot afford such media, then government subsidies should be provided to them existing small media should by identified and funded. Training programs should be established to teach group members how to operate small media.

The participant media theory Community participation is an inherent feature in a democracy, but the ever-emphases and over centralization of the mass society tends to inhibit individuals and minorities from realistic opportunities for participation in the area of mass communication.

The theory was developed in reaction to existing theories such as normative theories which rarely took into account the development of new media and the rise of large media organization (Fourie, 2001).

The theory is primarily a reaction to the trends towards commercialization in public broadcasting (Roelofse, 1997, p.46). The theory advocates for the promotion of media development towards the direct and active participation of communities in publications and narrow casting as opposed to broadcasting.

The participant media theory is characterized by the establishment of more local interactive among the people. The democratic participant model incorporates the local communities which are usually not reached by the mainstream centralized media.

It lays emphasis on the local and subcultures as well as horizontal interaction more than dominant mainstream media which are usually top down (Kwaramba 2000:p.89). In respect to community radio, this would relate to the centralization and empowerment aimed at enabling communities to gain an understanding of their situation, develop confidence and ability to change their lives.

In some radio stations, community members are able to act as reporters, thus they tend to be more interested in community including people, events facilities, building, nature and history. Some programs serve to exchange information about communities and establish connections among or between communities. Local stores and companies are also important resources in the community. (Mickiewicz E.1988, 68)

Strengths of democratic participant media theory

- The target audiences have an opportunity to make their view heard.
- The target audiences have the right to alternative news sources.
- It addresses the inadequacies of the authoritarian and libertarian theories.
- It helps eliminate marginalization as all personas are given equal access to the media.
- Media is the instrument to champion democracy.
- it promotes small group media

Finally, the researcher focuses on audience participations and local community (university community) during researching CSUCR FM 100.5.

Chapter Three

3. Methodology of the study

3.1 Introduction

The focus of the study is to assess the participations of the audience towards University Community Radio, special focus on CSUCR by obtaining information from its audience (the CSU students). To get the necessary data, mixed (quantitative and qualitative) research methods used. Survey, Focus group discussion and in-depth interview are the data collection methods.

These methods will be helpful to explore the organizational structure, audience participation, and media landscape of CSUCR. Efforts have been to meet the main objectives of the research.

In this chapter the justification of the methodology, the specific methods, sampling techniques and form of data analysis will be presented.

“By mixing both qualitative and quantitative research and data, the researcher gains in breadth and depth of understanding and corroboration, while offsetting the weaknesses inherent to using each approach by itself.

One of the most advantageous characteristics of conducting mixed methods research is the possibility of triangulation, i.e. the use of several methods and data sources is important to examine the same phenomenon (Tavisho, 2009: p.112).

According to this point of view it is possible to use both quantitative and qualitative methods for a single research project. It has also the advantage of complementing the limitation of one method with the other strength. The other reason for electing the triangulation method is the area, which I have decided to study. According to (owski, 2002: p.370 cited by Tadesse Mathewos, 2006), the favorable approaches to study community media are case studies and triangulation of quantitative and qualitative methods.

3.2 Data Collection Instrument

3.2.1 Survey questionnaire

A survey is a study that collects information by asking people questions. The information collected -the data-is generally numerical and suitable for statistical analysis. Surveys have proven to be an effective way to assess people’s vote intentions, to explain their votes, to predict

use of products and to assess changes in opinions (Stemple.1989, p.65 and Westley. 1981, p.78). Thus, this technique is very important to examine the participations of the audience towards University Community Radio CSUCR. I decided to use this method to study the audience of CSUCR because it's not possible to survey the entire population because of time limitation. So, the sample drawn is more representative. Significant data will be collected from CSUCR; 100.5 audiences are will participate. In the survey, the main instrument used to collect data is a questionnaire. The questionnaire contains 20-24 questions that are categorized under four parts. It's prepared in English because most of the participants are expected to communicate in English. I distributed 100 questioners by considering the returned papers i.e. the respondents may not return the whole questioners back. Out of 100 questioners 90 of them are returned and I took 75 of them because my sample size is 75 for questioners.

75 audiences in questionnaire are not enough but other methods like focus group discussion and in-depth interview are implemented, so the number of participants is increased.

3.2.2 Focus group discussion

Focus groups are typically defined as bringing together a small group of people to participate in a carefully planned discussion on a defined topic. The aim of the technique is being to make use of group interaction to produce data and insights. Because the method creates the opportunity for the participants talk “naturally”. The FGD thus simulates oral circulation through the active participation of the people. This approach is believed in generating much richer and more sensitive type of data. Particularly focused group interview is more close to the natural setting that can generate meanings and interpretation in reaction to media use and content. This approach is believed to be logical sound and effective in identifying the feelings and attitudes of respondents. It is usually conducted to obtain specific information from non-randomly selected respondents (List 2006; Hansen et. el. 1998). Particular consideration is given to the fact that focus group studies should have a minimum of six focus groups, until comments begin to repeat themselves and little new material is generated. For this research, there are three groups in each group six audiences are participated. The participants are students from the campuses (Ciamisi or main campus). Totally eighteen students participated in the discussion. I used purposive sampling method for FGD. Attempts are made to select convenient interview settings where every participant felt comfortable.

3.2.3 In-depth interview

In-depth interview is a method requires personal interviewer asking questions generally face to face contact to other or persons and enables the researcher to get information too depth, to catch the information off guard, misinterpretation concerning questioning can be avoiding (Kother;2007: p.97). He also states that this method is essential for intensive investigation.

The researcher used this method to get valuable information about CSUCR which cannot easily obtain by other methods. Thus, the researcher interviewed Temsegen Chaneale (from board members), Erimiyas Assefaw (station's coordinator), Tesefahun G/giyorgise (reporter), AdanWubet (reporter), Erimiyas Assefaw (reporter), and Eden Bushira (chief editor) as a key informant about CSUCR FM 100.5 station i.e. managing, production, broadcasting, and financing. Totally 6 respondents are participated.

3.3. Sample size and sampling technique

Civil Service University Campuses According to Civil Service University, 2017statistics the total population of university community has grown from 400 students at its establishment to already 7499 students. To discharge all the duties and responsibilities, ECSU has 254 full time instructors (218 local academic, 36 expatriate academic) including 36 female members of academic staff. It has also 696 administration support staff which gives a total number of 950 employees. (HIQR May 2015)

According to Frazer and Estrada (2001: p.16) community radio broadcast pattern reaches all members of community it aim to serve, so as community radio principle CSUCR audiences include all respective community, to assess the participations of the audience towards University Community Radio, Special focus on CSUCR, The researcher take sample survey. Main campus, the total sample size is 93 i.e. 75 from survey, 6 from in-depth interview and 6 from focus group discussion. I used random sampling on survey. It is helpful to avoid biases and to address most of the audience. On the focus group discussion and In-depth interview, the researcher used purposive sampling technique. The respondents of both methods are selected by the researcher according to their role on the CSUCR.

3.6 Data Organization and analysis

The data collected from the questionnaire is analyzed by using charts. Information collects through in-depth interview and focus group discussions pass of ware will document and analyzed textually.

CHAPTER FOUR

1. Data Presentation and Analysis

This part of the paper presents the data obtained through questionnaire along with the analysis. As it is mentioned in chapter three of the study, the total sample size for this study were 93. And the entire questionnaire was filled and returned on time.

4.1 CSUCR Station Organizational set-up and Programming

4.1.1. Organizational set-up

Civil Service University Community Radio station was established in February 2014. Civil Service University FM 100.5 is a radio station which serves the community within and around the university. The Radio is issued under Broadcasting Proclamation No 533/07 Article, 16 radio broadcasting license and registered under No 33/2003 with ownership of community radio and allotted frequency of 100.5.

The station has 9 staff members i.e. 6 reporters and program producers, 1 technician, 1 coordinator, 1 chief editor and manager. All of the reporters are degree holders in journalism and communication. CSUCR has 3 volunteers which are not students. Managing the radio station is the mandate of the CSU. The station has a board; the chairman is the university president professor Fikre Dessalegn. The university senate and the board of the radio station are different.

For program production purposes, CSUCR has one studio with the necessary equipment including computers. Nevertheless, the station lacks certain facilities indispensable to its activities, such as library, documentary service, etc. Evidently, such constraints might have had their negative effects on its program production processes.

4.1.2. Programming

The station has 5 transmission hours (from morning 3:00 –afternoon 8:00 local time) Nine (9) programs are produced and transmitted by the station. The rest of the time is covered by music. Most of the programs are not focus on community related issues.

4.1.3 Content of the programs

Table 1: Content of the programs

| No | Program | Content | Genre | Duration | Tran. time |
|----|--|--|----------------------------------|----------|--|
| 1 | Enemekaker (Lets consult each other) | It's about experience sharing. | Educational. | 1 hour. | -Thursday 5:00am- 6:00 am and again on Saturday 4:00 am-5:00 am Local time. |
| 2 | Ziker Enist (Women forum) | It's about the female life experience and work experience of Ethiopian. | Educational. | 1 hour. | Monday 5:00am - and again on Thursday 6:00am-7:00 local time. |
| 3 | Sport 100.5 | Its bout different sport events especially football. | Informational and Entertainment. | 30 min. | Monday 5:45-6:15 and again on Friday 5:45-6:15 am local time. |
| 4 | Tinatna Mirmir (study and research) | It's about different Researchers will explain their research and how it is useful for the community. | Educational. | 1 hour. | Wednesday 3:45am-4:45 and again on Saturday 5:45-6:15 am local time. |
| 5 | Ethio Gojo | It's about Ethiopian ethnic group's life style, culture and so on. | Edutainment. | 1 hour. | Tuesday 4:00am-5:00 and again on Friday 3:45am- 4:45 am. Local time. |
| 6 | Akababiyachin (Our envirmnt) | It's about Environment factors and how to make our Environment is Green. | Educational and informational . | 1 hour. | Wednesday 5:00am-6:00am and again Friday 6:15am-7:15am. Local time. |
| 7 | Nota Meznagna (Nota entertainment) | It's about narration and work experience of Ethiopian musicians. | Entertainment. | 2 hour. | Sunday 5:00am-7:40 Am. Local time. |
| 8 | Yetibeb Befe (Arts time) | It's about different literatures, music, painting and so on. | Entertainment. | 30 min. | Sunday 3:00am-5:00am. Local time. |
| 9 | Yesayence Ferewoch (The fruit of science) | Its bout different technology and creativity issues | Educational. | 30 min. | Thursday 4:00am - 4:30 and again Tuesday 5:00am-5:30am. |

There is a limitation on the contents of the programs. Innovation, entrepreneurship, technology, scholarships and so on does not assessed by the station's programs.

The whole programs are transmitted in Amharic. The students come from different ethnic groups and language. It's difficult to produce the programs in different languages but it has to include some languages.

4.2. The audience of CSUCR

The main part of the research is sample survey conducted on the audience of CSUCR. The sample population was drawn from the campuses of Civil Service University (main campus.)

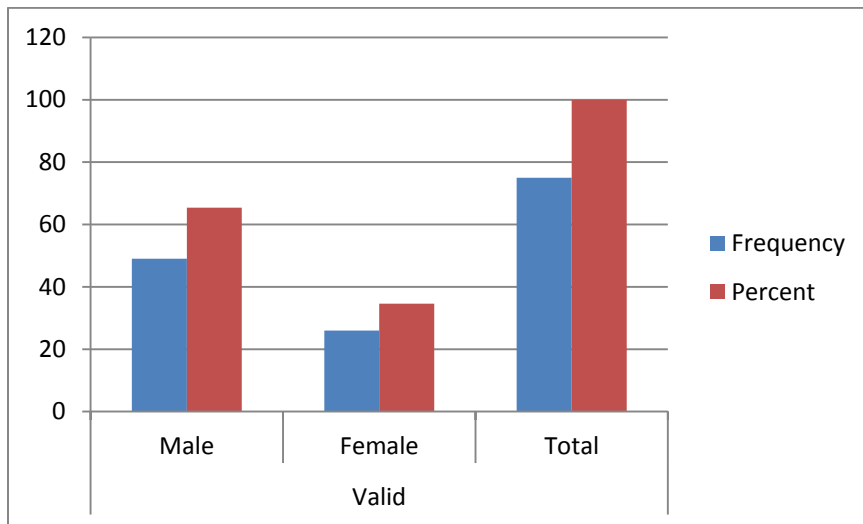
By considering the returned questioners, I distributed 100 questioners and collected 90 of the questionnaires. Out of 90 questioners 75 questioners are selected and analyzed because the sample size is 75. In analyzing process, out of 75 respondents 22 of them are not constantly listening to the radio because of different reasons. So after the first 2 questions I precede with 53 listeners. The researcher tried to make the respondents gender proportional but I couldn't get female respondents as I wished.

4.3 The data collected by questionnaire

4.3.1 The demography of respondents

This study tried to assess audience participation in community radio ECSUCR FM 100.5 in Focus. The station housed in the main campus of Civil Service University. Considering the capacity of the researcher in terms of time and other relevant resources as well, the paper attempted to deal with the issue thorough the students. Given this introduction, the following table presents the demographic information of respondents.

Chart 2: Gender



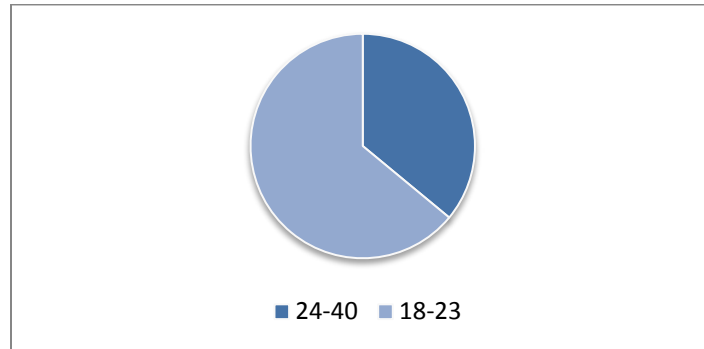
Source from researcher field survey data, 2019

From the above chart 4.2 Respondent's gender, majority 65.4% of respondents are male and the rest of 34.6% of respondents are female.

During the data collection process most, females were not willing to participate in FGD. As they told me informally, they have nothing to say because they didn't listen constantly to the programs of the station. Finally, I found some girls who are willing to participate on the study. Because of the above reason I could not make the respondents gender proportional. I used random sampling method that is why the listeners and non- constantly listeners are participated because the response like "I am not listening constantly" also the finding. They have a reason for not constantly listen to the radio and this may lack of females participation can be a problem of the station.

4.3.2 Age group of the students

Figure4.1: Age group of the students



Source from researcher field survey data, 2019

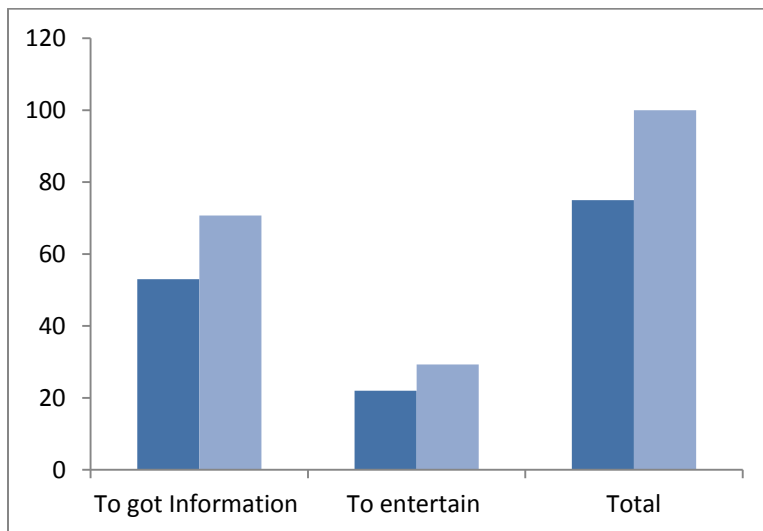
From the above pie chart result 27(36%) of respondents are at the age level of 24-40 and the rest of the respondents 48 of them (64%) of respondents are at the age level of 18-23 years old.

Most of the respondents are the bachelor degree students and they are in the age level of 23-24. The rest of the listeners are the collection of students from masters and bachelor degree.

4.3.3 Information about CSUR

4.3.3.1 Listing CSUCR?

Chart 3: Listing CSUCR?

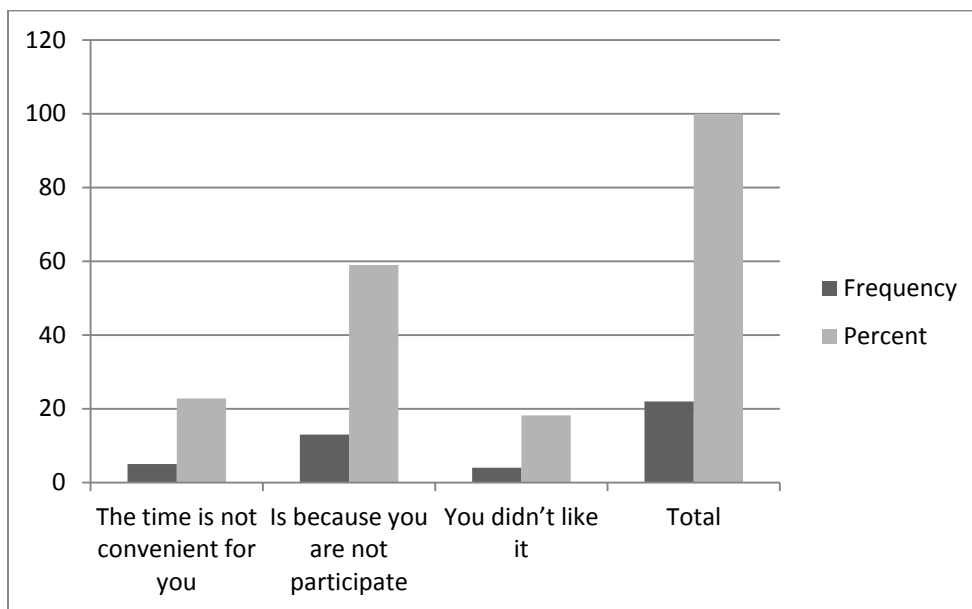


Source from researcher field survey data, 2019

Majority of the respondents in this research or 70.7% of the respondents are listening to CSUCR. And the rest 29.3% of the respondents are listening to entertain. As the data presented in the above table most of the respondents from the collected questioner put themselves as a listener of the station. They said they listen to the radio programs because the programs are interesting even if there are many technical and other problems.

4.3.3.2 Answering for item number 2.1?

Chart 4: Answering for item number 2.1?



Source from researcher field survey data, 2019

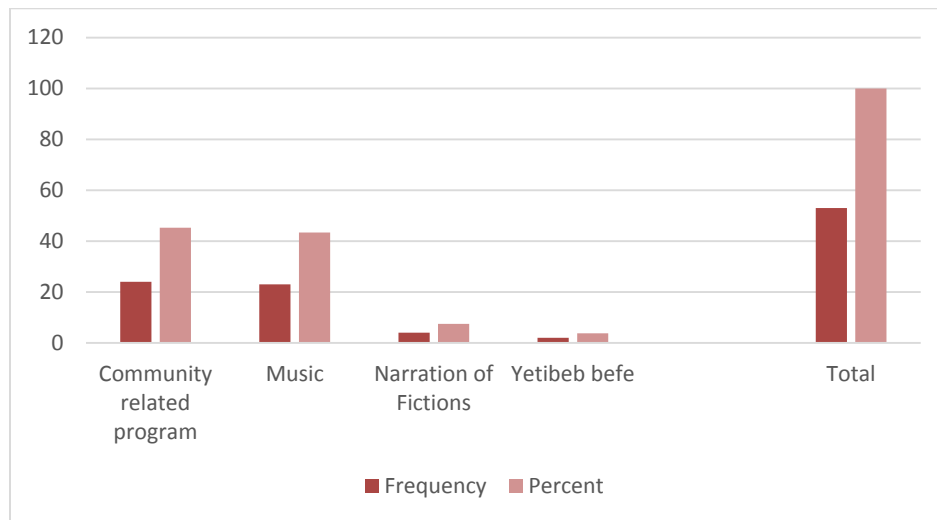
Regarding to the respondents who are listening to the station, they have a reason. 59.0 % of the respondents said the station is not participatory. The 22.8% of the respondents said they have some idea about the station is not convenient for participation and the rest 18.2% of the respondents said they didn't like it. Most of the listeners admitted that they don't invite them to participate in the radio station and transmission time is not convenient for them. From 5 hours of broadcasting they can only listen to 1 transmission hours because the remaining 4 hours are the learning time for them. Because of this reason the time is not convenient to participate for them.

According to McQual(1994, p.133) Democratic participant media theory is community radio most be more access and more participatory In both in the public life and in the station life.

This reason can put as a weakness of the station because the station has to know the theory and the possible path to participate for listeners and arrange the time to be convenient. Generally, majority of the respondents are the listeners of the CSUCR said, they can't listen because of the radio station never works to make the audience participatory.

4.3.3.3. 2.1 Focus of the programs?

Chart 5: 2.1 focuses of the programs?

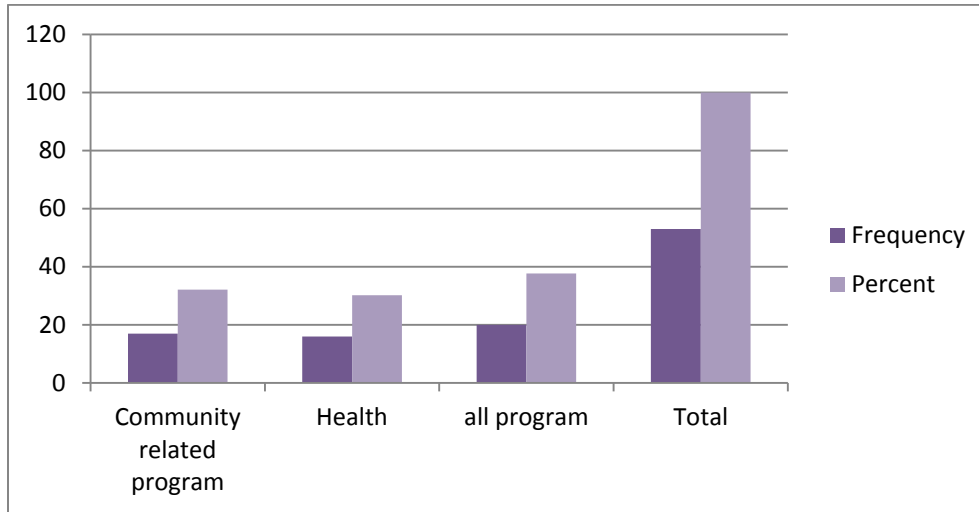


Source from researcher field survey data, 2019

From the above table 4.5 on respondents answer on the focus of the programs that Civil Service University Radio transmitting, from the total 53 listeners, 45.3% of the respondents are said the community related programs and 43.4 % of respondents said music, 7.5% of the respondents said narration of fictions and 3.8% of them said most of the programs of stations focus on community related programs and music. There is one language related program called *Yetibeb Befe* (Our entertainment) focuses on narration of fictions. But it has not sufficient time duration. So we can say that the programs of the station focuses on community related issues and music.

4.3.3.4 Which program did you like most?

Chart 6: Which program did you like most?

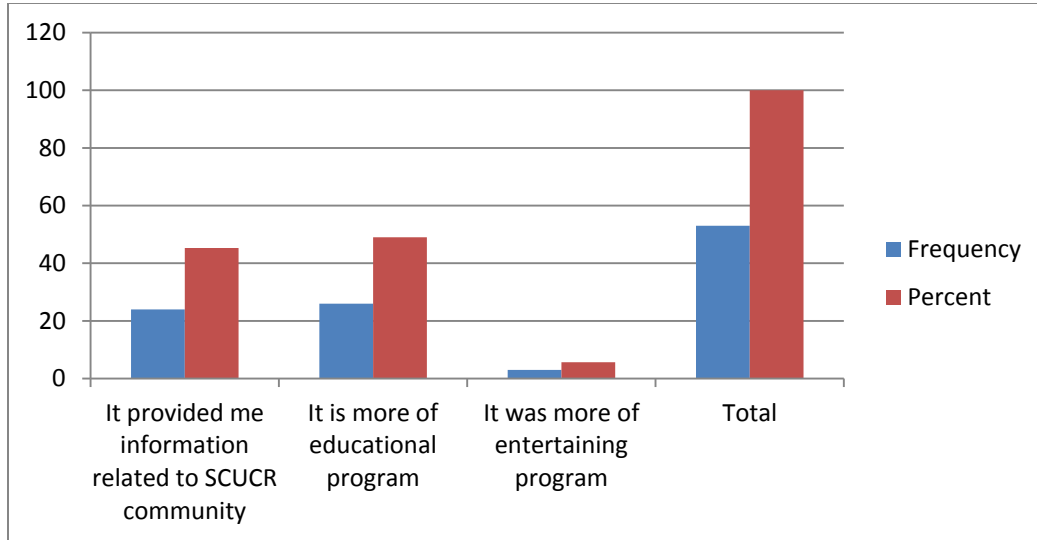


Source from researcher field survey data, 2019

From the above chart 4.637% of the respondents are interested to listen to the whole programs of the station. 32% of the respondents prefer to listen health related program and 30% of the respondents are interested to listen to community related programs of the station. They think that these programs enable them to know about their rights and obligations as well as to know about themselves. As many students told me informally, they would like to listen to music because the music transmitted by the station has a potential to entertain the audience. From community related programs *Akababiyachin* (literally our environment) program has many audiences when it is related with other programs. In this program professionals share their professional knowledge to the audience. Even if there is no live discussion, listeners had call to the station and give their feedback and also ask their questions regarding to law related issues.

4.3.3.5 Reasoning for the Program 2.3?

Chart 7: Reasoning for the Program 2.3?

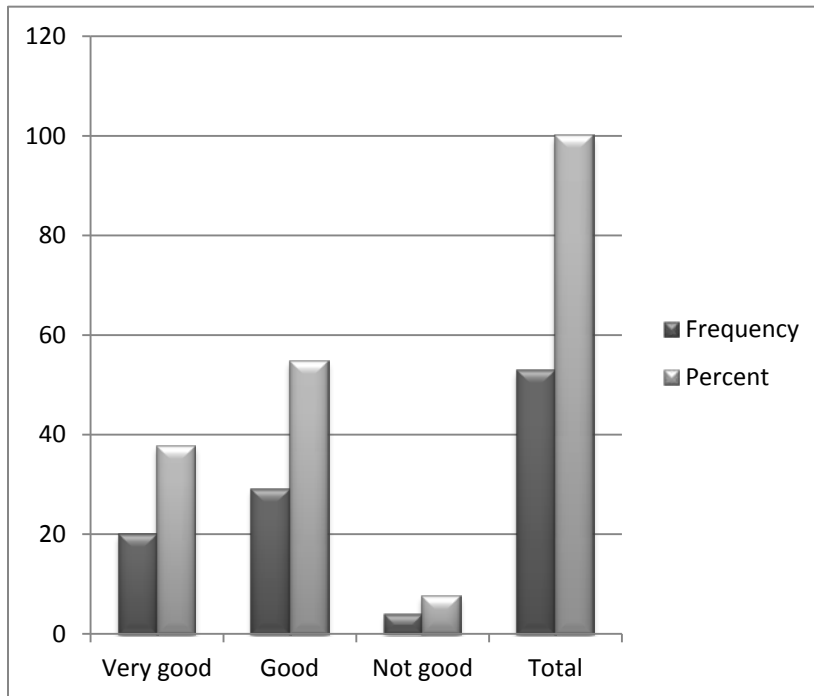


Source from researcher field survey data, 2019

From the above chart respondent's result for the reason that they liked the program selected on item number 2.3, 45.3% of respondents said that it provided them information which is not related to CSU community. 49.1% said that they get more of educational programs and the rest 5.7% of the respondents said the program is more entertaining. No one is put their idea out of the provided reasons. From the programs transmitted by the station the listeners put their reason for listen to the specific program. Most of them said they found the program more educational. Actually, many of the programs are edutainment in their nature; it aims to educate the audience by entertaining them as the radio station owned by the higher educational institution. There is a news time and we can categorize it with informational programs. But related with the shortage of transmission time and target audience participation, man power it has not enough time coverage.

4.3.3.6 Transmission covering?

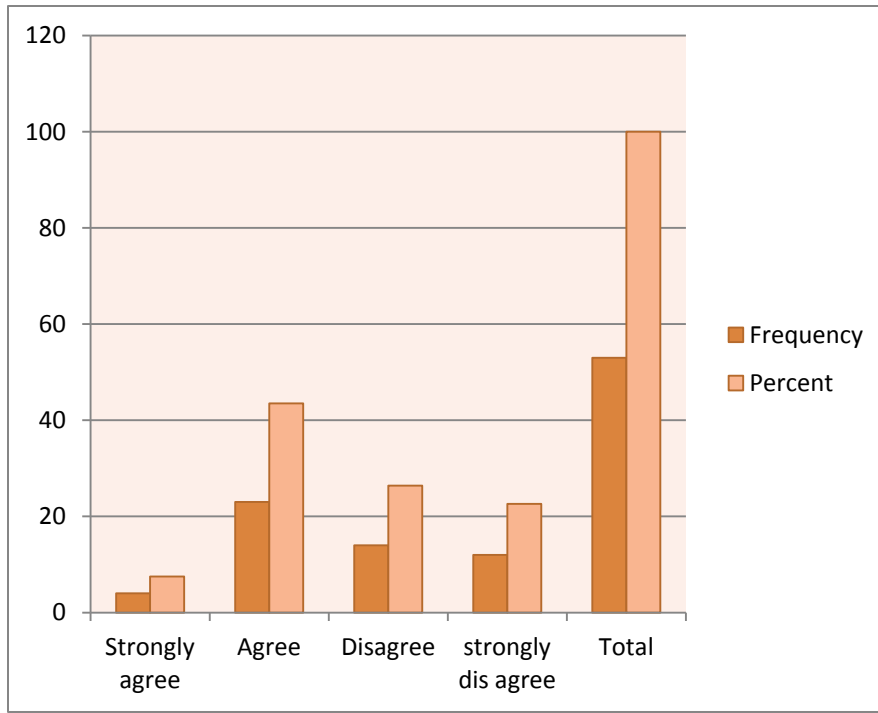
Chart 8: Transmission covering?



From the above chart **4.8** the result for the question is the transmission of the station covers the audience? 54.7 % of them remarked that the transmission of the station is good 37.7% of the respondents said it is very good and 7.5 of them said not well. Radio stations play a vital role in communication technology as they are heavily relied on to transfer data and information across the audience. To carry on communication via radio waves, some small additional equipment necessary to operate them. Some students told me informally; when the radio station starts transmission, it was not clear. As I personally observed the transmission quality is poor even where the places far from the station. Recently the station has planned to buy new transmitter and hope fully the transmission quality will improve.

4.3.3.7 Transmission Timing?

Chart 9: Transmission Timing?



Source from researcher field survey data, 2019

From the above chart 4.9 for the question, is the transmission time convenient to you? It is highly remarked that 54.7 % of the respondents haven't the opportunity for listening and participation because the time is not convenient. 43.4 % of respondents said that the transmission time is convenient for them and the rest 1.9% of the respondents are jumped this question. As I repeatedly put in the above analysis the main cause of not participate the audience is the transmission time is not convenient and lack of community participation 43.4 % of the respondents said that, it's convenient for them but the transmission time is short. They can listen to the early morning and the lunch time programs. So practically we can say that it is not convenient to participate for them.

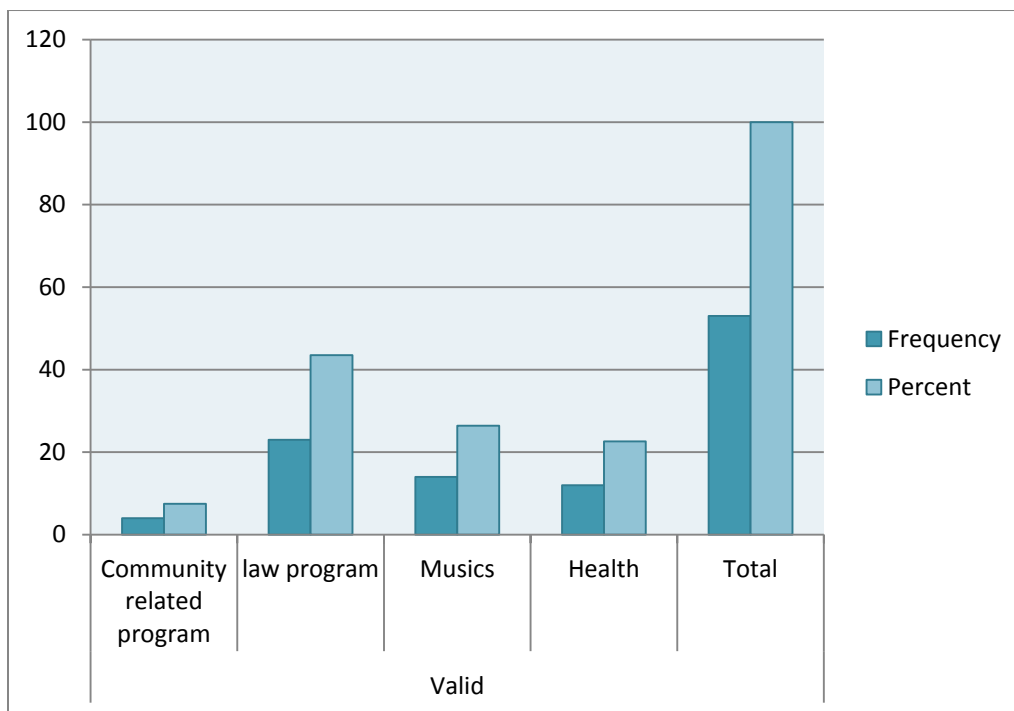
According to Democratic participant media theory is community radio must be participatory nature the station's policies, broadcast time, management and programming, must be a covenant and sweet able for the community McQual(1994 ,p, 34).

As it's observed, the station failed to fit the theory if we look at the audiences, the Addis Ababa City residents radios are listening than the community radio : it's because lack of community participation and the time not convenient for the students to participate.

4.3.4. Information related to the contents of the programs

4.3.4.1. Contents of the program?

Chart 9: Contents of the program?



Source from researcher field survey data, 2019

From the above chart 4.10 the respondent's response about whether the contents of the programs are reflecting basically the culture of the community or not, 43.5 agree. And the 26.4 % respondents stated that it is not reflecting the culture of the community. According to the respondents view almost half of them said the station is reflecting their community issues. They mentioned the program called Tinatna Mirmir (The fruit of science) or the program related to knowing Civil Service University. This program helps us to know about the student's life, instructors and the whole community of the university. If we got the information about the

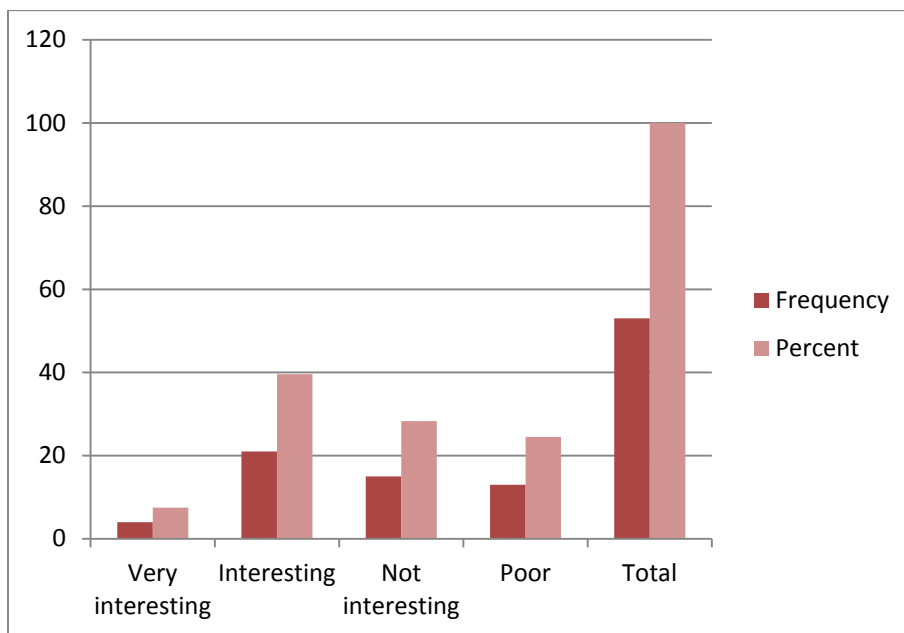
community, we can say that this station is covering the university issues. The other respondents 26.4% of them said it's not covering the university community issues.

According to McQual, Democratic participant media theory is to make a bright full future of community radio is, the principles of the station must be including the grassroots issues and the program production or the content you must include the whole community (McQual, 2004, p.9)

CSUCR consist students with disabilities and others who need special attention. But there is no any program about students with disabilities so we can say it's not about the whole community. And the station should give attention for the theory.

4.3.4.2. Program Reflecting?

Chart 10: Which program reflected your local issues and culture best?



Source from researcher field survey data, 2019

Chart 4.11 for the question, which program reflected your local issues and culture? 43.4 % of them preferred law related program and 26.4 of respondents preferred music and the remaining 22.6% of the respondents said health related program.

According to the data presented on the above chart the reason of the respondents to select *Akababiyachin* (Our environment) related program. The station is informing the students to know about different legal issues and it helps them to know and apply their right and obligations. When we look at the reason why they preferred to listen to music program, they said the music is interesting and entertaining. The remaining listeners said health related program is so educating and interesting. It helps the students to know how to learn and graduate with health.

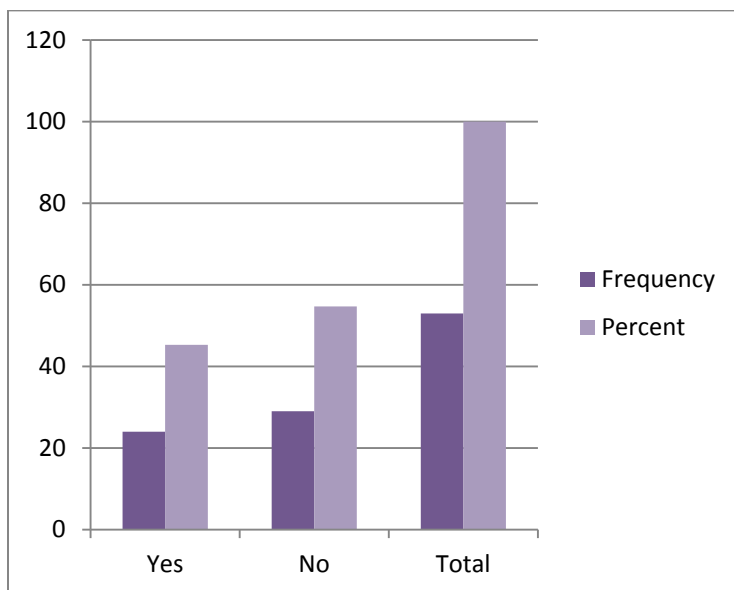
The station tries to promote the university community’s issue on their program especially the student’s issue.

Community radio follows Democratic participant media theory, its different than public and commercial, community radio is focusing on grassroots issues which is not covers by the mainstream Medias and the issues must be from the community to the community. (McQual, 2004, p.81)

But as it observed in the respondents answer and practically there are many issues the station has to cover. Like the issue about students with disabilities, female students, generally issues about the students who needs special attention has to touch. And also, what they said to me is the station has to produce drama and more entertaining programs. So, the station has a gap to fail full it.

4.2.4.3. Programming?

Chart 11: Programming?



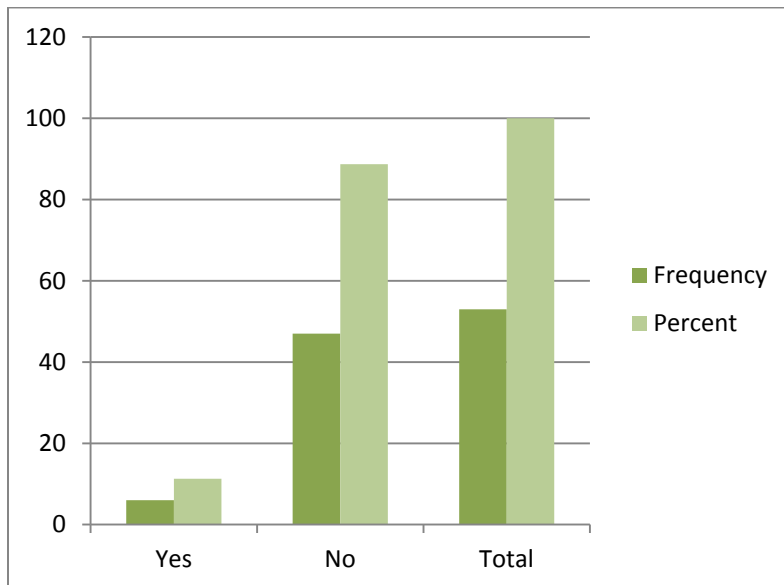
Source from researcher field survey data, 2019

From the above chart 4.12 the result on the contents of the programs are interesting 39.6% of the respondents remarked that it is interesting and 28.3 % stated that it is not interesting, 24.5% of the respondents said it's poor and the remaining 4 % of the respondents said it's very interesting. As we see from the table most of the respondents remarked that the programs are interesting. It has a capacity to educate, inform and entertain the audience. Based on the audience's response even if the transmission time is not convenient to participate for them but as much as possible, they are listening the radio station. And they said the contents of the programs are interesting. According to McQual(1994, p.131) Democratic participant media theory is community radio most be more interesting and more participatory that hocks the audience by different programs".

But by adding the recommendation of the students from the previous table analysis the station has failed with the theory's, so the station can produce and participate the audience by transmit more interesting programs and it can win the trust of the students.

4.3.4.4. Program on Behavioral Change?

Chart 12: Program on Behavioral Change?



Source from researcher field survey data, 2019

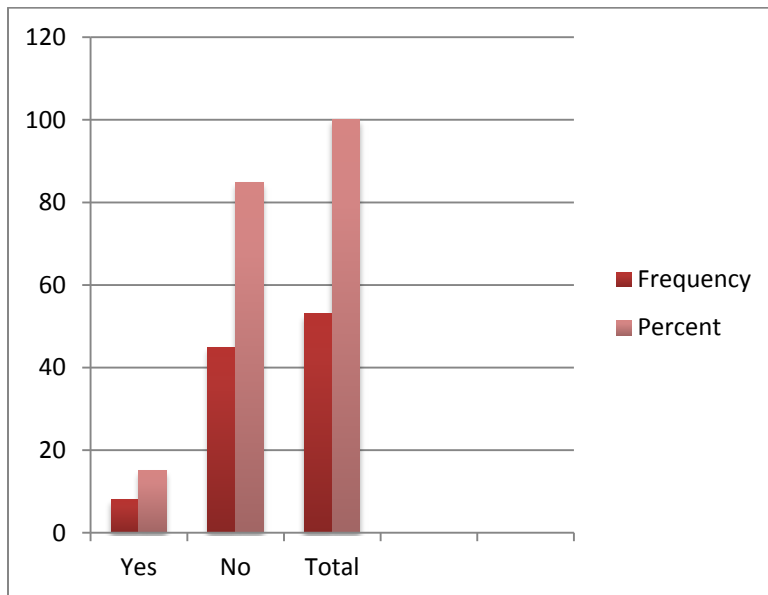
From the above chart **4.13** the result on, can the CSUCR programs bring behavioral change among the community? 45.3% of them said yes it can, and the remaining 54% of the respondents said no. Based on these data majority of the respondents said that the station has not a capacity to bring behavioral change among the students. As the student’s oral opinion the station had health related program but currently it has stopped. These kinds of programs are helpful for giving knowledge about reproductive health, HIV/AIDS, peer pressure and other health related issues for the students.

Democratic participant media theory is. Community radio can make their audience high-level participant by producing human teaching programs”. (McQual, 2004, p.69)

So these kinds of programs can bring behavioral change among the students. For now the existing programs has a little potential to bring behavioral change but the station can add some programs and it has to create a potential to bring behavioral change among the students.

4.3.4.5. Station Goals?

Table 13: Station Goals?



Source from researcher field survey data, 2019

From the above chart **4.14** the results on whether the station is achieving its goals to participation, educate and entertain or not, 88% of the respondents remarked that the CSUCR is not achieving its goals. The station has a news time to inform the audiences with updated

information. For this 5-hour transmitting time the news has fair air time but it has to cover less about the university. Actually, the news prioritizes the university issues but not enough. When we come to the programs it has a component of participation and educating but it is also not enough and needs more effort.

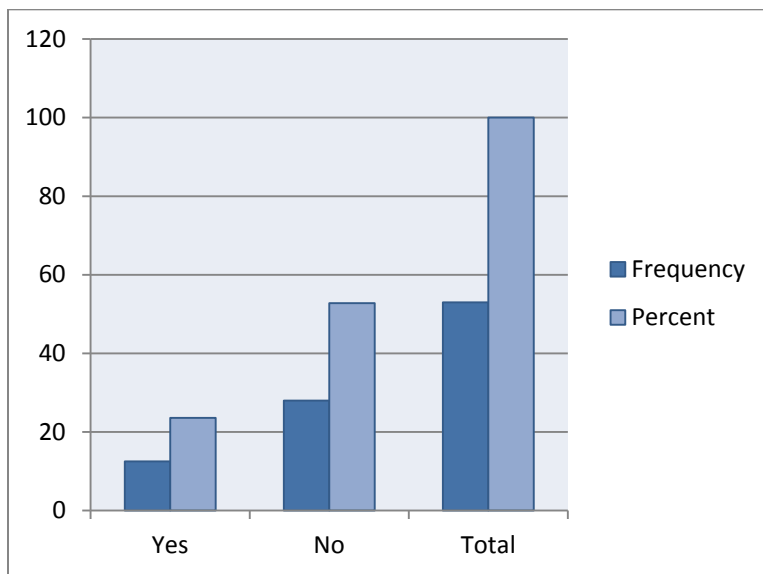
Democratic participant media theory is According to McQual said, a community radio principle is to increase their number of the audience and to make participatory station, and it needs strange principle of informing, entertaining, and participating”. (McQual, 2004, p.79)

So, the station has a weakness as the theory shows as that is why almost all of the respondents said the station is not achieving its goals to participation, inform and entertain the audiences.

4.3.5 Audience participation in CSUCommunity Radio

4.3.5.1 Audience participation in CSUCommunity Radio?

Chart 14: Audience participation in CSUCommunity Radio?



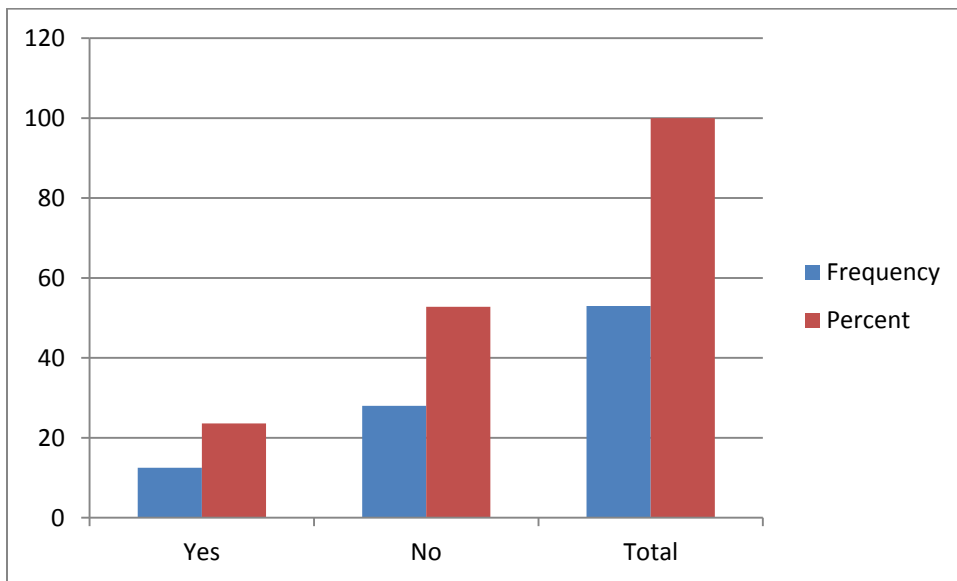
Source from researcher field survey data, 2019

From the above result 4.9% of the respondents have not been participated in the program that needs audience participation, the rest 15.1% of them have been participated. Most of the respondents do not participate in the program that needs audience participation. Theoretically in

Democratic Participatory Media Theory the media has not be monopolized, the audiences must be participating in all activity. The major concept is participation and full circular communication. But the station does not follow the principle of this theory.

4.3.5.2. About programs?

Chart 15: About programs?



Source from researcher field survey data, 2019

From the above Table 4.16, the result of whether the programs are participatory or not, 52.8 % of the respondents stated that it is not participatory and the rest 23.6 of respondent stated that it is participatory. Majority of the respondents said the programs are not participatory. If the audiences have to participate in the stations program it has to be participatory. The students said they would like to participate on it but they cannot participate.

Democratic participant media theory is community radio must be participatory nature the station's must have participatory community news, participatory community program, and covenant or sweet able time for the community to participate McQual(1994 ,p, 24).

So, the station has to encourage the audience to participate and make the program participatory.

4.4 FGD

In this discussion 5 respondents are participated. Among them 2 of them only are females.

4.4.1 Why do you listen to CSUCR frequently?

The respondents discussed on why they are listening.

His name is Bontu Regassa, he said

I am a frequent listener of the Civil Service University community radio station because the music transmitted by the station is very lovable. The journalists also seem professionals.

Most of the listeners mentioned that they listen to the radio station because of the music, the programs, and the news. Like the respondents who are participated in the questioner, they are listening to the radio because the community related programs, news and music are interesting for them. But target audience participation and the transmission time is not enough.

4.4.2 Which program do you like?

His name is Nega Wolbumo and he said,

One day when I turn the radio on, I heard something about the Civil Service University gives free legal service for the community. Starting from then i am a frequent listener of **Akababiyachin** (Our environment) the program related to legal issues. I have got much information from the program

Many of the respondents told me that among the whole programs they choose law related program because they got much information about legal issues and responsibilities. The other respondent is called **Yonas Asefa** and he put his idea like this.

I like to listen to Narration of fictions *or* Yetibeb Befe. (Entertainment) Once up on a time I heard the program about Ethiopian kings and queens and I love the story. Because I am interested to listen to this kind of story. After that I like to listen to hear this program.”

Almost all the respondents prefer to listen to law related programs, sport, narration of fictions and news. The other respondent who is not willing to tell his name said,

I like sport and I really like the sport program because it is entertaining and gives me information about sport related events from around the world. But they do not participate the community's and the duration of time has to extend to entertain and to be informed more.

Generally, the students put their opinion on the given question and put their recommendation also by saying, the audience participation and transmission time has to extend, and the station has to add another additional program on different issues. Then the station can be preferable from the existing FM radio station located in Addis Ababa.

4.4.3 Are you accepting the station as your own or not?

The focus group discussion participants made a discussion on this issue and I put their response bellow.

I have the feeling of belongingness for this station, but I can't participate as my station because nobody motivated us to participate. The University has a responsibility to make us a part of the station.

The other respondent put his idea like this,

I am ok with the whole program but the motivation of to participate, the time is short and the transmission time is not convenient for me. The possible time to listen is early morning and the weekend. That is not enough. Because of this reason I could not listen to the whole programs as I wished, and it is difficult for me to feel like it's mine.

One of the respondents says,

The station focuses on CSUCR related programs that is why I feel like it's about me and my friends. As many of the students said the motivation to participate the community, the time is too short and most of the programs transmitted on the time of learning. So it's better to extend the time.

To sum up many of the respondents are worried about the motivation of to participate and time. The transmission time is starting from 3:00-8:00 afternoon local time. Most of the students have a class before noon. Because of this, time is a big deal for them. According to the student's opinion, it's difficult to say the station has created the feeling of belongingness.

4.4.4 How far the station programs reflect the culture of the community?

Most of the FGD members said, they are not capable to answer this question because of the transmission time. The all programs aired while they are learning.

Some of them give me different answers as follows,

I am interested in sport program. When I finished listening to the sport program I'll turn the radio off because I am not interested in other issues.

The other listener said,

Sometimes I listen about some known Ethio Gojo's life style, but what about the unknown. It may reflect some ethnic group culture but we have to know about the unknown ethnic groups.

Generally, most of the students cannot answer the question because of the above reason.

(The time is not convenient for them to participation). To explain they listen to the radio when they get chance to listen (during early morning and in the lunch time). They can listen to the whole program of station only on **Saturday** and **Monday**. It is not enough to evaluate or to judge the stations programs by saying weather "the programs are reflecting our culture" or by saying "it's not reflecting".

4.4.5 What are the benefits of the community from the station programs?

As the respondents said the students are benefited from the station's different programs. Many of them mentioned "Akababiyachin" or law related program. This program helps the students and the community to know about different legal issues and ask for their rights as well as to know their legal obligations. The others said there is a program called **Yesayence Ferewoch or** (the fruits of science). It's important for experience sharing. The students, professors and many experienced gusts share their experience on this program". The other programs also try to participate, educate and entertain the audience even if it is not enough. Theoretically in democratic participatory media theory, it is believed that to conserve and revive local cultures by promoting the right to information (global and local), right to express (feedback), right to use new technologies (means of communication), freedom to local data, freedom to take part in social action, etc. (www.businessstopia.com) So as a community radio, if the CSUCR fulfills the above things there is a possibility to benefit the audience especially the students.

4.4.6 What are the weakness and strengths of the station?

The respondents put many things as a strength and weakness. Many of the respondents said the CSUCR transmitted many, educational and entertainment programs. It also transmitting community related programs that are counted as strength of the station. But they put many weaknesses in this radio station.

One of them said,

The station has to cover some issues about students with disabilities. There is no any program about disabilities. They have to think about it.

And, the other respondents said

The station has to participate the audience by produce more programs with different issues like, technology, entrepreneurship, scholarship and issues about different marginalized groups. It has to have the coverage of many community related programs as a community radio.

All most all the respondents said, audience participation and transmission time must be extended because many of the students are not listening to the radio station because of this.

To summarize the FGD part, the students are participated very well. They want to listen to the CSUCR but the stations are not participatory us community radio, time is the major constraint for them. They recommended the station has to have radio drama, and the station has to promote itself to be listened.

4.5 CSUCR staff members

4.5.1 The data collected by in-depth interview are stated as follows

In this portion the data collected from the staff members of the CSUCR station will be analyzed.

4.5.1.1. Access

The station chief editor Edne Bushira said the following about how clear is the transmission;
Now we planned to have a new transmitter to solve the transmission problem. We can reach the whole Addis Ababa city.

He added that, the recent transmitter has no potential to transmit better than 100killo meter radius. That means, when the transmitter starts transmitting in some towns located around Addis

Ababa city. So, the new transmitter can clear the transmission of the station. And also, the station will have new and many audiences.

4.5.1.2. Participation

As the reporters of the station the participation of the audience defined like this:

Teklu Fekadu said, some audiences give us a feedback about the program but not that much. The number of audiences is very small. Most of the audiences are not from the university, they are Addis Ababa City residents. I think it's because lack of target audience participation and time is not convenient for them.

The other reporter said another thing as follows:

Ermiyas Lamma said, some listeners told us they have no idea about the station, but they found it when they are searching for other radio station. And they found it interesting. I think the reason for small audience participation is we have no live discussion. We have got the feedback through phone but not enough. Generally, our programs are not participatory, and time is covenant.

The other reporter **Tatike Teye** says additional thing about the audience participation.

Most of the listeners are listening to our music not the program. Many target audiences are not participating in program and they are asking to extend the time. It's difficult to say there is no listener in the university but not enough.

Generally, as the reporters said, some audiences have no idea about the station and they listen to the radio suddenly. And most of the participants are not the students but the Addis Ababa city residents. The main reasons behind the small participation of the audience are the programs are not participatory and the station has not live production, time is not covenant.

4.5.1.3. Personnel

In this radio station there are 5 paid reporters 3 volunteers from the students, 2 technicians, Coordinator and Manager. According to the coordinator of the radio station **Eden Bushira** The human resource is not enough. There is additional place for new employees but because of budget constraints the place is not filed. The man power turnover is making things difficult for the station. The whole employees are degree holders.

As **Erimiyas Lemma** mentioned,

The university is working on the structure of the station. In this structure the salary of the journalists will improve. If the structure is approved, we will have enough human resource and we can transmit live production in our radio station as well as via internet.

The shortage of human resource influenced the program quality and audience satisfaction. As I observed, the same is true here in SCUCR station. The station reporter **Teklu Fekadu** added that:

I am a producer, reporter and program leader (host). Because of shortage of human resource and audience participation we all are working the whole thing. It has its own influence on the program quality and quantity.

4.5.1.4. Program

According to the chief Editor **Eden Bushira**:

We are trying to make the program easy to understand. Some of our journalists mixing English language in Amharic language but they are improving it.

We are transmitting infotainment, and edutainment programs. We are working to entertain, educate and inform the audience. In our programs as much as, possible we are using our maximum effort to assess the whole culture of the students.

4.6 Audience participation of the CSUCR for the CSU students

According to business dictionary, Consultation done jointly in any establishment of a goal, sharing of profits or when it comes to making a decision. Teamwork is an example of participation. It helps increasing the commitment of the employees to collective objectives.

The researcher observed the Participation between the students of SCU and CSUCR station is not participatory. Actually, it's difficult to be participatory in short period of time but there have to be a hope.

The researcher said it's not participatory because of the following reasons:

- Many students have no idea about the existence of the CSUCR.
- The programs are not participatory
- The main target audience of the CSUCR is the CSU community but Most of the listeners are not the university students or community they are the Addis Ababa city residents.

- The university has not made a promotion or an awareness creation for the students about the station.
- The station has not convenient time of transmission for the students.
- The station did not transmit more entertaining programs like drama.

Because of these and other reasons the Participation between the CSUCR station and the students is not effective.

4.7 Challenges of the SCUCR

As Edne Bushira and the other reporters said, the major challenge of the station is shortage of man power and turnover. This limits the station to make the programs participatory and to make the transmission time convenient to listening. The university did not promote the station to the university community so the students are not participating as much as they can.

4.8 Opportunities of the SCUCR

There are many opportunities to improve the overall operation of the station. The station planned to have a new transmitter. If the station uses the potential of the transmitter it can cover 200 k/m radius. That means the transmission will cover some places located around Addis Ababa. The station has a generator with good potential so even if there is no electricity, they can transmit the programs without any problem. This shows how the university gives an attention for the station. We can count this as a good opportunity for the improvement of the SCUCR.

‘The data collected from the questionnaire, focus group discussion and in-depth interview are presented and analyzed. Theoretically, it is believed that a community radio station makes its audience participate in every activities of its operation. After all, it is a medium “in which the communities participate as planners, producers and performers and it is the means of expression of the community, rather than for the community’ (AMARC Africa and Panos Southern Africa, 1998: p.12). Contrary to this the CSUCR is not allowed or motivate the students to participate. As a community radio it has to open its door for listeners to participate on planning, producing and the other activities.

CHAPTER FIVE

5. Summary, Conclusions and Recommendations

This chapter contains three parts. The first part deals with the summary of the findings of the study. The second part is the conclusion that discusses Audience Participation in Community Radio CSUCR. The last one is devoted to suggestions and recommendations.

5.1 Summary

The main purpose of the study is to investigate the Audience Participation in Community Radio: Ethiopian Civil Service University's Community Radio FM 100.5 in Focus. Based on the theoretical background the study has analyzed the radio station from the point of view of its: organizational set-up, programming and audiences. Each of these factors is a significant indicator for the successful communication or faller of the radio station.

The summary of the Finding presented as follows:

Organizational set-up

The station has 9 staff members i.e. 6 reporters and program producers, 1 technician, 1 coordinator, 1 chief editor and manager. All of the reporters and technicians are degree holders in journalism and communication and other fields. SCUCR have regular volunteer producers from different department. The station selects 5 volunteer students from different department. Managing the radio station is the mandate of the SCU. The station has a board and the chairman is the university president professor Fikre Dessalegn.

Programming

The station has 5 transmission hours and 9 programs and news. Some programs have community related contents but not enough. The transmission time of the station is not convenient for the students because the transmission time is the same with the class time.

The station has a lack of community radio program especially about the students. The transmitting community related programs are not enough as a community radio. Actually, there is the shortage of man power; it can influence the quality and quantity of the programs.

Most of all the SCUCR programs have the absence of audience involvement because the programs transmitted by the station are not participatory. Music covers too much time rather than programs; the audience liked this but the station cannot be educational.

Audience

The audience of the SCUCR is mainly the SCU community as a whole and the Addis Ababa city residents also following and participating in the programs. The audiences of the station (the SCU students) are not actively participating in the overall activities of the station. As the finding shows that the SCUCR is not serving the community as expected.

Based on the above findings the following conclusions are stated as follows.

5.2 Conclusion

The main purpose of the study is to assess the Audience Participation in Community Radio: Ethiopian Civil Service University's Community Radio FM 100.5 in Focus.

To address the research problem the following objectives has been formulated.

1. How does Civil Service University community radio FM 100.5 involve audience to participate?
2. Which community members of Ethiopian Civil Service University participate in the university's Community Radio?
3. To what extent CSUCR audiences are participating?
4. What was the participatory role of the community (audiences) in the CSUCR?

To meet the above objectives, the study set the following research questions:

5. To examine the policies of the Ethiopian Civil Service University's Community Radio Station in increasing participation of the university community or audiences.
6. To assess the extent to which community members of Ethiopian Civil Service University participate in the university's Community Radio.
7. To find out what impacts does participation of audiences or members of the community have managed to make in running Ethiopian Civil Service University's Community Radio Station.
8. To identify the challenges and opportunities that the community or audiences have in participating in Ethiopian Civil Service University's Community Radio Station.

In this part of the paper, I will try to analyze the answers for these questions based on the findings obtained from the research

The answer for the **First** research question can be treated like this.

The SCUCR has the board and the chairman is the president of SCU professor Fikre Dessalegn. The station is under the ownership of the SCU. It has 5 transmission hours and 9 staff members. As a community radio the station has community related programs and music are transmitting on the station. The station invites 3 volunteer students.

The answer of the **Second** research question is like this. The station tries to address its target audience by its programs. As I mentioned in this paper repeatedly; even if the target audience of the SCUCR is the SCU community, the Addis Ababa city residents are actively participating in the programs more than the university community.

As repeatedly stated in this paper the programs are not participatory so it limits the participation of the listeners. The university has to promote the station especially for the SCU community. This also influence the participation, as we see on the analysis part, most of the students have no idea about the SCUCR. Because of this reason we can say that the station could not reach to its target audience.

To answer the **Third** research question: To what extent CSUCR audiences are participating, but as I said on the second research question most of the students are not participating due to the station time is not convenient. The whole students must be participated on the station, but some of them they don't have any idea about the station. And the university does not promote the station for the Community.

This some students said they have the feeling of belongingness for the station but still they could not listen to the programs as they wished due to transmission time. The listeners want to participate in each and every activity of the radio station if possible.

The **Forth** research question deals about the extent of audience participation. This issue was mentioned on the previous questions. To put it again, the programs are not participatory that is why the audiences are not participate as they wish.

The SCUCR has many challenges. It has a shortage of man power. To extend the transmission hours the station needs additional professionals. Not only to extend the time; shortage of man power is the problem in the current 5 hours transmission time.

The station has not human resource management department. This is also the challenge. The turnover of the professionals also the big challenge for the station.

Generally, the aim of the study is assessing the Audience Participation in Community Radio: Ethiopian Civil Service University's Community Radio FM 100.5 in Focus.

As it's observed from the finding, the Audience Participation between the SCUCR and the Community is not effective. The following pointes show the Audience Participation is not effective.

- Many students have no idea about the existence of the SCUCR.
 - The programs are not participatory
 - The main target audience of the SCUCR is the SCU community but Most of the listeners are not the university students or community they are the Addis Ababa city residents.
 - The university has not made a promotion or an awareness creation for the students about the station.
 - The station has not convenient time of transmission for the students.
 - The station did not transmit more entertaining programs like drama.
- Because of these and other reasons the Audience Participation between the SCUCR station and the Community is not effective.

Relation with the theory

I used democratic participatory media theory and as a theoretical frame work. The democratic participatory media theory supports the right to local information, the right to answer back and the right to use new means of communication for interaction and social action in small scale setting of community, interesting groups, and commercialized, professionalized state-controlled media.

This theory promotes greater participation of the audiences in community radio. But based on the finding the SCUCR lacks implementing the principles of this theory. As the findings shows the programs of the station are not participatory because of that the audience cannot participate. Not only because of the programs but it's because the station is not promoted.

1.3. Recommendations

To bring all round development at grass-roots level there should be a participatory structure of communication. Therefore, facilitating things for the people to get complete access to any sort of information is very essential. One way of achieving this objective is to provide all sorts of support to different communities of the country to create their own community media, in which community radio is included.

The SCUCR is expected to provide essential information to the university community as well as the Addis Ababa city residents. To achieve the goals and missions of the station and also the university, there are many things to improve and keep. The following recommendations are stated as follows:

- The station must have the human resource management office or department.
- The transmission time should be extended or consider the possible listening time for the students
- The programs must be participatory
- As much as possible the radio station needs to involve many volunteers/ amateur producers in the production activities. This has many advantages. First, it gives opportunity for talented people to exercise; it is one means of running community radio with minimum cost. Third, it provides a good chance for the community to air its concerns.
- The shortage of human resource must be solved
- Innovation, entrepreneurship, technology, scholarships and so on has to assess by the station's programs.
- The station has a responsibility to participate the audience in overall activities of the station.
- The programs should be by the community for the community

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Personal Interviewee

Edne Bushira chief editor and manger CSUCR

Erimiyas Lemma, reporter, at CSUCR

Teklu Fekadu, reporter at CSUCR

Tatike Teye, reporter of CSUCR

Lebam Temesgen , CSUCR board member

6. Have you ever attempted to participate in program production?

- A) Yes B) no

7. What is your participation in CSU community radio?

- A) I am working there B) I have stopped my participation C) I am passionate but I didn't get opportunity D) I do not want to participate

8. If your answer for item 7 is "choose 'A'", in which category?

- A) As amateur producer B) as item contributor C) As an interviewee D) as phone in participant

9. Which of the following describes CSUCR based on your view?

- A) It is the voice of marginalized university community members B) It reflects both academic and administrative university problems and achievements C) It address all audiences (campuses and their respective communities) D) It is the first choice for community members to listen to various news and programs E) I do not know what best describes the radio station

10. What are push and pull factors to participate the community in radio station?

Push factors.....

Pull factors.....

11. What do you think about the future of CSUCR radio station?

- A) It will have a bright future and will be a competent and participatory radio station B) It may go through some highs and lows path of participant radio station C) It will not be that great and open for participant D) I can't guess

12. Do think that CSUC radio station will be voice for the community?

- A) Strongly agree B) agree C) Disagree D) strongly disagrees E) I do not know

12. What are the weakness and strength of CSU Community Radio? (Please write neatly)

Strength: _____

Weakness: _____

13. Do you think that the programs are participatory?

- a) Yes b) No

14. Have you ever been participated in the program that needs audience participation?

- a) Yes b) No

15. Is the contents of the programs interesting and inviting the community to participate?

- a) Very interesting b) interesting
- c) Not interesting d) poor

16. Did you listen to Civil Service University Community Radio?

- a) Yes b) No

17. If your answer for item number 16 is NO, Why?

- a) The time is not convenient for you
- b) You have no idea about the station
- c) You didn't like it
- d) If others specify

18. Have you been invited to discuss about the operation of the Radio?

- A. Always B. sometimes C. not at all

19. How frequently do you produce a new idea for the radio station?

- A. Always B. Sometimes C. not at all

20. How often do you participate in giving comment and suggestion?

- A. always B. sometimes C. not all

21. Does CSUCR radio gives you space to air your views?

- a. Yes b. No

22. If your answer for item number 21 is yes how often?

- a. Always when you have an issue b. Very rarely c. Never

23. Mention other benefits that you get through CSUC radio FM100.5?

.....

24. What changes would you like to be made to CSUC radio for better community participation?

Write here.....

.....

In –depth Interview schedule

CSU Community Radio Management

1 Semi structured questions for CSUCR manager Eden Bushira

1. When and how Civil Service University community radio got license and started working?
2. Do you think that your station is participatory as community radio?
3. How much reporters do you have working in the station?
4. What are the challenges in your radio station?
5. Why departments and the university community are not collaborative to support and to do with the radio station?
6. Do you have relation with university departments, to call you by the time to cover their issues and to participate on the station?
7. How much the radio can participate the community as the radio station police allowed?

2. Participation

1. To what extent the communities participate in the station programs?
2. What are the mechanisms in place to participate the community?
3. What is the style of communication between the station and the community?

3. Personnel

1. What kind of man power do you use?
 - Volunteers
 - Members of the community
 - paid employees
2. How many employed do you have?
3. What is the educational level of your employees?
4. Are they familiar with journalistic profession?
5. What kind of motivation do you use?
6. Are they receiving in-job training?

4. Program

1. What kind of programs do you disseminate?
2. Do you have a communication strategy for broadcasting your program?

3. Who are your target audience?
4. What kinds of programs are scheduled?
5. Has the station achieved its objectives?
6. Is there noticeable change in the community on the basis of your program?
7. Are the programs represent the community culture and satisfy special needs?
8. What are the major challenges and good opportunities in operating the station?
9. What are the short comings of the station?

2 -In-depth Interview Schedule

CSUCR Community Radio, Staff

1. What is your position at **CSUCR** Community Radio?
2. What kind of program do you present?
3. Are you satisfied with what you are doing?
4. What do you think about the audience?
5. How the communities participate in the program?

3 – Focused group discussion

Semi- structured interview

1. Do you listening **CSUCR** frequently? Why?
2. Which program do you like?
3. What is your opinion towards the station?
4. Are you accept the station as your own or not?
6. What is the role of the community in the practice of the station?
7. How far the station programs reflect the culture of the community?
8. Is the station contributed to satisfy the special needs of the community?
9. What are the benefits of the community from the station programs?
10. Is the station serve as the voice of the community?
11. What are the weakness and strengths of the station?
12. What do you suggest about the station?