

**THE CHALLENGES AND PROSPECTS
OF COMMUNITY RADIO IN ETHIOPIA:
THE CASE OF HARAR COMMUNITY
RADIO**

By

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ABSTRACT

The purpose of the study is to determine the challenges and prospects of community radio in Ethiopia, taking Harar Community Radio (HCR) as a case study. This radio station is selected because it has already stopped broadcasting a few months ago. For the effectiveness of the research, efforts have been made to study the overall operational activities of Harar Community Radio and the attitudes of its audience toward the managing, financing and production processes. The researcher acquired the necessary data and information by employing both quantitative and qualitative methods, including document inspection. Taking sample survey as the main means of acquiring data, focus group discussion and in-depth interviews have been used to complement the study. In addition, different books and documents were revised to give depth to the research outcome. The researcher has also examined the theories of participatory communication and Jankowski's community media research agenda to specify the research objectives and questions. The outcome of the study has pointed out that Harar Community Radio lacked many qualities of a community radio station. As the findings clearly identify, it is not possible to take HCR as a well organized community radio station. On the other hand, however, the radio station still has the support and trust of its audience. The study has, thus, investigated the challenges and prospects of community radio broadcasting in Ethiopia.

CHAPTER ONE: INTRODUCTION

This part of the paper tries to describe the focus areas of the research. First, it explains the background to the study. Then, the statement of the problem is presented. Subsequently, the study states the research objectives and questions, the significance, the scope, and the limitation of the study. Finally, it clarifies the operational definition of terms.

1.1. Background to the study

Radio is undoubtedly the most important medium in Africa. Illiteracy and distribution problems mean that newspapers are unavailable to the vast majority of the population. Similarly, television is beyond the financial means of most people and national television service often does not exist to rural areas where much of the population lives (Girard, 2001:3).

As clearly observed by Girard, in developing nations, radio is one of the most important mass media for reaching people. Particularly in countries like Ethiopia, where most of the people are too poor to buy electronic media such as TV and illiterate to read newspapers, radio can be taken as the best medium. To elaborate it further, the literacy rate in Ethiopia is only 37.9 % of the total population (Central Statistical Authority, 2004a: 23). That implies the low probability of newspapers readership on a wide scale. Similarly, only about 3.5% of the population possesses a television set (Central Statistical Authority, 2004b: 179), which also indicates the least use of television for communication. On the other hand, the radio, which is employed by 26.34 %

(Central Statistical Authority, 2004b: 179), of the population is the favorable medium of all.

In Ethiopia radio broadcasting started in September 1935 (Ethiopian Radio, 2000: 6). Since then, it plays an important role in providing information for the public. Although Ethiopia has a long history of radio broadcasting the program has not covered the country yet; the “Current coverage of radio broadcasting in Ethiopia is about 70 per cent...in eight local languages” (Ministry of Information, 2004:5). Moreover, in Ethiopia, where more than 70 languages are spoken, broadcasting in only 8 languages may raise doubts about the essence of providing contents that could be locally relevant and accessible to the different communities. To narrow this gap and develop participatory communication, the establishment of community radio in different parts of the country is of paramount importance. Community radio is thus believed to be most effective means of disseminating information, discussing social issues and promoting democratic culture at grass-roots level (AMARC Africa and Panos Southern Africa, 1998). In addition, community radio has many advantages. Some of which are as follows:

- It can address members of a nation or nationalities in their own language and dialects.
- It can address issues of human rights at a local level.
- It can offer some form of media education, there by creating an information culture.

- It can serve as a good means of communicating national issues.

(Serveas, 1999: 261-262)

In view of this, the establishment and promotion of community radio, in Ethiopia, could be a medium asset in raising the awareness of the public and playing a subordinate role to the national (conventional) media. To elaborate, community radio has potential to create easy access to information at grass-roots level and to address the country's crucial problems related to poverty, over-population, environmental degradation, HIV/AIDS, etc. As a result, studying the existing situation of community radio in Ethiopia sounds logical.

1.2. Statement of the problem

Community radio is a new phenomenon for Ethiopia. For the first time, the idea was raised and discussed at a symposium held at the Ghion hotel, Addis Ababa, January 2002 (HOACBP et al. 2002:1). Following the meeting, some community groups were motivated to investigate its practicability. One was Harar Community Radio (HCR), which this research paper has undertaken as a case study. The other two groups, which failed to establish community radio, were Gulele Community Radio Pilot Project and Sidama Educational Radio Station.

The three groups mentioned above took the intuitive to establish and utilize community radio in order to address and alleviate their community needs and problems, though in vain. The question, here, is the pros and cons of their

attempts. To this end, no research has been done to determine their causes of failure, and to suggest measures to rectify them. It is this vital issue that engendered the study of this research paper.

The main purpose of the study is, therefore, to determine the challenges and prospects of community radio within the country, taking Harar Community Radio as a case study.

1.3. Objectives

The focus of the study is Harar Community Radio (HCR), which ceased broadcasting only 10 months ago. In light of this, the paper has designed the following objectives that could facilitate and realize the goal of the research.

The **objectives** of the research: -

The research intends to:

- a) assess the over-all operational processes of Harar Community Radio (HCR)
- b) study the reception of the program by the listeners.
- c) investigate the attitude of the audience to the station to date.
- d) determine the reason for the close-down of the station.
- e) suggest measures for the resumption of the program.

1.4. Research questions

The central research question: -

How did Harar Community Radio (HCR) operate?

Specific research questions: -

1. Who was managing and financing Harar community radio?
2. What was the participatory role of the community (audiences) in program production?
3. How far the contents were appropriate and meaningful to the audience?
4. Do the audiences of Harar Community Radio (HCR) still have trust in and support for the radio station?
5. Why did the radio station stop broadcasting?
6. What are the broadcasting laws and policies in Ethiopia that back up the establishment of community radio?

1.5. Significance of the study

The out-come of the study is believed to lay out the requirements to be met for the operation of community radio in the country and the effective means to tackle the challenges that may crop up now and then in its development process. Thus, the findings of the study will be useful to:

- i) design community radio operation systems based on audience participation; and
- ii) pave the way for community radio to flourish in different parts of the country.

Therefore, the study may render a token help to a group interested in working toward the establishment of community radio in Ethiopia. Apparently, it may be of special interest to those who are concerned with the promotion of

community radio, namely, the Ethiopian Broadcasting Agency, non-government organizations and funding agencies.

It is self-evidence that the Harar community would benefit by the findings of the research in that they may give it a second trial and put the station in operation again, I presume. Furthermore, the study could serve as a stepping-stone for further studies.

1.6. The scope of the study

In the first place, the study covers only Harar Community Radio that is located at Harar, Harari region. I have found studying this radio station feasible due to the following reasons:

- a) It was the only radio station that was broadcasting programs by the name of community radio.
- b) The fact that the audience is found in the vicinity of the station would allow me to realize my undertaking within the financial and time available.

Secondly, the study focuses on only the operation of the radio station, the participation rate of the audience and its influence on them.

On the other hand, measuring the effect of the station on its audience is beyond the scope of the study.

1.7. Limitation of the study

Because of the traditional fear of microphone and broadcasting, some members of the focus group discussion have declined to respond and this has to some extent imposed some problem. In the final analysis, however, I have managed to form two discussion groups with 4 members each, and to obtain the necessary information.

1.8. Definition of terms

Community: the aggregate of persons with common characteristics or bound values, such as geographic, professional, cultural, racial, religious, or socio-economic similarities (AMARC Africa and Panos Southern Africa 1998; Lauterer 1995; Jankowski 2002a).

Community media: different forms of media (television, radio, print, etc) that is owned and operated by a community (audience) (Jankowski 2002a; Howely 2005).

Community radio: non- governmental radio that broadcast news and programs to a group of people who live in a particular area or have similar interest. It is also owned and operated by its audience involving public participation in managing, decision-making, financing and production (Servaes 1999; Girard 2001; Howley 2005, Jankowski 2003; Tabing 2002).

CHAPTER TWO: LITERATURE REVIEW

This chapter puts emphasis on analyzing the definition, historical development and theoretical background of community radio. Therefore:

- 1) It discusses what community radio signifies as a medium of communication and its differences from the other types of radio.
- 2) It also analyses the implication of community radio as grass-roots and participatory development medium.
- 3) It tries to look into community radio's continental, national and regional image in view of its historical development.
- 4) At last, the chapter highlights some of the theories that have influence on the conceptualization of community radio.

2.1. Defining community radio

2.1.1. What is community radio?

Community radio goes by many names. It is called popular or educational radio in Latin America, rural or local radio in Africa, public radio in Australia and free or associate radio in Europe. All these names describe the same phenomenon: that of gaining a voice and democratizing communication on a community scale (Delmore 1992- quoted in Girard 2001: VI).

Depending on the objective reality of its surrounding, community radio is identified with different names in different parts of the world. Beyond its names, however, the implication it gives to its respective community assumes an important place in rendering a contextual meaning. Here, the term 'community' may need some elaboration, "In relation to community radio, the term 'community' refers to a collective or a group of people sharing common

characters and/or interests”(AMARC Africa and Panos Southern Africa 1998:13). Thus, a community can be defined in relation to its geographical location, social grouping with special interest or socio economic similarities (AMARC Africa and Panos Southern Africa 1998; Lauterer 1995; Jankowski 2002a).

Community radio is categorized as one of the community media that include community television, print and electronic networks; which are used to serve a community at a local or grass-roots level without profit motives (Jankowski 2002a:6; Howely 2005:2).

In some definitions, community radio is considered from its political, social and economic purposes. For instance, Michel Delorme (1992) the former president of AMARC¹ on the preface to *A Passion for Radio* observes:

Community radio, although taking on diverse forms depending on its surrounding, remains a type of radio made to serve people; radio that encourages expression and participation and that values local culture. Its purposed is to give a voice to those with out voices, to marginalized groups and to communities far from large urban centers, where the population is too small to attract commercial or large scale State radio (Girard 2001: VI).

Furthermore, the definition of community radio becomes wider when seen from the point of view of its role in development. As Servaes (1999) summed up the characteristics declared by AMARC, community radio is described as:

¹French acronym for World Association of Community Radio Broadcasters

- radio that responds to the needs of the community which it serves and contribute to its development in a progressive manner, favorizing social change.
- radio that offers a service to the community it serves or to which it broadcasts, while promoting the expression and participation of the community through the radio (Servaes1999:259).

As a rule, the characteristics of community radio are determined on the bases of their community participatory role. (See also Servaes 1999, Howley 2005, Jankowski 2003, etc) The participatory nature of the medium is well stated by VOICES-India in the following long citation:

Firstly, Community Radio is characterised 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 programmes 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 programmes.

Secondly, it is essentially a non-profit enterprise. In these days of highly commercialised broadcasting, the ethos of community radio remains independence and responsibility to serve the community, not the advertiser. As the station is owned by the community, it also maintains some responsibility in the running of the station.

Thirdly, community radio programming is designed by the community, to improve social conditions and the quality of its cultural life. The community itself decides what its priorities and needs are in terms of information provision (quoted in AMARC: no line, no date and page)

Although the contextual meaning of community radio is so varied, most commonly, it is taken as local radio that is owned and operated by the community it gives services to (Servaes 1999; Lewis and Booth 1989; Teer-Tomaselli 2001; AMARC Africa and Panos Southern Africa 1998). Maintaining similar notion, Tabing (2002: 11), in the publication of UNESCO, summarizes its meanings as follows: “A community radio station is one that is

operated in the community, for the community, about the community and by the community.” Hence, community radio is such a localized project used and operated by the community that takes the initiatives to establish it. One remarkable point is that it does not only give service to the respective community but it is also owned and controlled by the same community.

Community radio is unique and different from the public and commercial radio stations because it is owned and operated by a community or members of a community.

A key difference is that, while the commercial and public service models both treat listeners as objects, to be captured for advertisers or improved and informed, community radio aspires to treat its listeners as subjects and participants. (Lewis and Booth1989:8)

Likewise, because of its participatory nature, it “takes advantage of the inherent relationship between the producer and the audience in a way other forms of media cannot” (Fairchild 2001:95). As Girard (2001:9) observes: “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.” Basically, community radio is not like public/state radio that is operated by public/government; nor is it like the commercial/private radio of which the main aim is profit-making. On the contrary, community radio is owned and operated by a non-profit making group whose members are the listeners themselves (AMARC Africa and Panos Southern Africa 1998, UNDP and VOICES 2004).

The definitions and characteristics of community radio, that are pointed out above, provide “a conceptual frame for characteristics used to describe the ‘ideal type’ of community radio, as well as an explanatory model of actual, empirical examples of community radios internationally” (Teer-Tomaselli 2001:232). This has, of course, furnished me with a good ground to identify the study areas of HCR. To this end, I have, therefore, investigated HCR from three angles: its non-profit making motives, community ownership and control status and community participation role.

2.1.2. The significance of community radio for development

The communication media, in the context of development, are generally used to support development initiatives by the dissemination of messages that encourage the public to support development -oriented projects (Saveas 1995:39).

As observed in the previous topic, most of the characteristics of community radio indicate its potential role to bring together communities for development initiatives at grass-roots level. As Banda (2003:142) argues “It is a medium through which localized or community development agendas can be shaped, articulated and transmitted.” Community radio thus plays an important role in community development and democratization processes by:

- enabling communities to voice their own experiences and to critically examine issues, processes and policies affecting their lives; and
- educating and mobilising communities around development initiatives and strategies that will result in a better life for listeners

(voter education, AIDS, local government, gender issues, peace building, environmental problems, etc.) (AMARC Africa and Panos Southern Africa 1998:15).

Since community radio focuses on local issues, desires and interaction, it has a far more capacity than other radios to enhance developmental activities at grass-roots level (UNDP and VOICES 2004). In this way, community radio is an important tool so as to promote participatory communication among community members and to alleviate crucial problems of a country at grass-roots level. Particularly in developing countries, like Ethiopia, it has a great potential to satisfy the information needs of the people that live in remote areas and too far for national broadcast to reach. Regarding this, AMARC points out (quoted in Howley 2005:14): “Community media, in particular community radio, are essential to developing nations around the world, where they are sometimes the primary means of communicating news and information.”

The role played by community radio for development is not limited to only developing countries. The following experience of Canada that signifies the social importance of this radio is a case in point. According to Salter (1981), (quoted in Fairchild 2001:143) in the northern part of Canada:

[C]ommunity radio is critical. It obviously provides a native language medium and a means of communication between the communities. More importantly, however, it provides an opportunity for people to talk among themselves, occasionally to plan or co-ordinate their response to development...it provides a means for establishing new pattern of living...

As an alternate medium, community radio serves to empower social groups that are marginalized by authorities or mainstream media (Lewis 1993; Girard 2001). Here, an alternate medium refers “to those communication structures and traditions that are established as a supplement to the mainstream tradition, because the latter does not fully satisfy the communication needs of certain groups” (Lewis 1993 [on line]: no label of page). Community radio has also the potential to serve different social groups. For instance, in Southern Mali this type of “radios have set themselves, as a priority, to deal with the real concerns of women” (Ilboudo: [online] 155).

To wind up, the points cited above signify the importance of community radio to promote participatory communication and to use it as a tool to bring about an over-all development within a community. Its importance is underscored in developing countries. Hence, these literature reviews provides an excellent guide to the research engaged in exploring and evaluating the nature and operation of the radio station under question. The proceeding topic may give us a clear picture of the place of community radio in African communication media history.

2.2. An overview of community radio in Africa

Many writers asserts that the first community radio that started broadcasting as a listener-sponsored radio station is KPFA, launched in 1945, Barkley-California (Howley 2005; Lewis and Booth 1998; Fairchild 2001; Thomas

2001). It was founded by a group of journalists, radio professionals, Pacifists and intellectuals, who incorporated themselves in Pacifica Foundation (WEFT: [on line]: no date and page number). KPFA broadcast is still honored as “the longest running example of non-profit, listener-supported radio in the world” (Lewis and Booth 1989:115).

When the Pacifica’s founders started this unique radio broadcast, they “sought to remark radio for purposes of promoting dialogue, understanding and peaceful coexistence among all the peoples of the world” (Howley 2005:41). The Pacifica’s initiative has had a considerable impact on the expansion of community radio world-wide (Howley 2005). This expansion of community radio has continued, having different phases of growth in different regions, ever since.

2.2.1. The expansion of community radio in Africa

In 1985, there were fewer than 10 independent stations in all of Africa. In the decade that followed, the continent was shaken by rapid and profound political and social change. As a reflection of this change, by 1998, hundreds of independent radio stations and community radio stations have emerged (AMARC Africa and Panos Southern Africa (1998:11).

The history of African community radio recognizes the Kenyan Homa Bay Community Radio Station as the first community radio introduced to the continent (AMARC Africa and Panos Southern Africa 1998; Lewis and Booth 1989). Unfortunately, however, the life span of the station was very short, i.e.,

only from 1982-1984. It was a typical reaction of the contemporary African politics against such form of radios.

In Africa, rural radio tradition had long history of existence. In some cases they were taken as the voice of the peasants/people (AMARC Africa and Panos Southern Africa 1998). This might be because of two reasons: one, they were the first form of radio that tried to improve the rural people's living conditions; two, they are the causes for the creation of radio listening clubs, which encouraged listeners' participation in airing their concerns (AMARC Africa and Panos Southern Africa 1998). Although rural radio had won respect from the people, it was closed for lack of representing people's interest, resource for its survival and for being devoid of political commitment (AMARC Africa and Panos Southern Africa 1998).

As indicated at the beginning of this topic, the political and social conditions in Africa have changed a lot since the end of the 1980s. Following these changes, the media landscape has shown also radical improvement in different countries of the continent:

Since then the community radio movement has developed rapidly in Africa, with organised national networks in several countries, including Burkina Faso, Kenya, Mali and South Africa. Community-based radio stations emerged in many other countries of Africa such as Benin, Burundi, the Democratic Republic of Congo, Gambia, Guinea-Bissau, Malawi, Mozambique, Namibia, Reunion Island, Senegal (AMARC Africa and Panos Southern Africa 1998:12).

These days, there are many community radios in Africa that play an important role expected of a community radio station proper. We can take, for instance, Bush Radio in South Africa, which is “some times referred to as the Mother of Community Radio in Africa” (Howley 2005:46). After securing a broadcasting license in 1995, it has served the community in different ways:

“ In addition to training the next generation of radio journalists and music presenters, Bush Radio has been active in mediating conflicts between vigilant groups, drug dealers, and local reporters; distributing condoms in the fight against AIDS; rallying opposition against child sexual exploitation; and lobbying for tighter gun control measures” (Howley 2005:47).

This radio station provides us with tangible experience of African community radio that would be taken as a model to new established stations.

2.2.2. In Ethiopia

2.2.2.1. Community radio: a recent phenomenon

As observed in chapter one, 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 (HOACBP et al. 2002:1). The main aim of the Symposium was “to build a critical mass around the concept and practices of community radios and their relevance to the Horn of Africa” (HOACBP et al. 2002:1). The initiative to prepare this community radio-propagating symposium was taken by HOACBP (The Horn of Africa Capacity Building Program), which is a development program responsible to promote the principle of equity and participatory development in the Horn of Africa. Along with several

participants from the Horn and elsewhere in Africa, the Ethiopian based radio stations (Radio Sidama and Radio Harar) attended the symposium.

Following the symposium, though they were few, some groups tried to explore its practicability. These included Harar Community Radio, which is the case study of the paper, Gulele Community Radio pilot project and Sidama Educational Radio station. Here, the role played by the Ethiopian Community Radio Advocacy Group¹ is not forgettable. It endeavored to convince the government to consider community radio while formulating media proclamations and policies (Warnock, 2005: a report presented to Panos-London).

Gulele Community Radio pilot project

Gulele Community Radio pilot project was aimed at establishing community radio for Gulele sub-city, located in the north of Addis Ababa. According to Teferi Wosen (personal interview 2005) , one of the leading founders of the pilot project, they selected this part of the city because the majority of the dwellers were engaged in producing hand-made garments and house hold utensils in a very traditional way. Thus, there was a belief that if they got access to information and educational awareness, in a participatory manner, their cottage industries would have a chance to develop; this would result in

¹It is an advocacy group that has been formed comprising members from governmental and non governmental organization.

making them lead a better livelihood (Teferi Wosen personal interview 2005). When we consider the strategy of Gulele community radio pilot project, we could easily perceive the merits it had toward in mobilizing the community's manpower for development. "The goal of participation is after all development" (Kumar 1994:76).

To implement the pilot project, a workshop was conducted at the Semen Hotel-Addis Ababa on July 30, 2004 (Teferi Wosen 2004). The main objective of the workshop was to discuss and establish nucleus for ' Gulele Sub-municipality Community Radio'. To this effect, they formed the establishing committee. However, the committee could not come up with any tangible result immediately. The delay in endorsing the legitimacy of a license for broadcast media by the government has been the deterring factor for the project to become operational to date.

If the pilot project for Gulele Community Radio had turned out to be a reality, it would have been a major medium to enhance the democratic process at a local level by giving a voice to the voiceless.

Sidama Educational Radio Station

As the name denotes this radio station is an educational radio that gives services to the southern parts of Ethiopia. It was founded in 1997 by Sidam Development Corporation with the financial support of the Irish government at

Yirgalem town (HOACBP et al. 2002:18). Currently, it is under the control of the Educational Bureau of Northern Peoples Nation and Nationalities state. The radio station has a production office, a studio equipped with the necessary materials, and a library. According to Bogale Tilahun (personal interview 2006), one of the senior program producer, it is estimated that the station gives service to almost 3.5 million people.

The major types of the program broadcast by Sidama educational radio station are formal educational program for elementary schools and general audience program (HOACBP et al. 200; Bogale Tilahun personal interview 2006). The educational programs are intended to support the formal education of the zone (Sidama) and are transmitted during the academic weeks.

The general audience program, on the other hand, is broadcast for listeners in the zone in the Sidama language over the weekend. News, health, agriculture and music are the main components of the program. All the items of the program are community-oriented to reflect the day-to-day activities of citizens; the program set-up is similar to that of a community radio station. Besides, the audience is actively participating in selecting music, interviews, discussions and debates through letters, telephone calls and in person (Bogale Tilahun personal interview 2006; HOACBP et al. 2002). Therefore, it may not be a mistake to say that this radio station has developed a good experience that could help it convert into community radio.

2.2.3. Background to Harar Community Radio (HCR)

2.2.3.1. Location

Harar Community Radio (HCR) was the first and the only radio station in Ethiopia to broadcast its programs under the label of community radio. It was established in Harar, Harari People National Regional State (HPNRS).

Harar is one of the oldest cities in Ethiopia situated on a plateau in the eastern part of Ethiopia. “It was founded a millennium ago, between the seventh and ninth century AD, by a Semetic-speaking people” (Ahmed Zekaria, 2004:22). According to a popular legend, the city is believed to be established as an urban center embracing seven settlements long ago (Ahmed Zekaria, 2004:21; Mohamed Abdela, 2001:19). There is also a consensus among scholars that Harar has been known for being a commercial center since the end of the nineteenth century (Pankurst, 1985:178; Alula Abate, 1974:727; Abdulahi Sheh Ahmed Buhe, 2006:7). During the nineteenth century, Harar used to be a gateway through which travelers and diplomats came into and left Ethiopia (Ahmed Zekaria, 2004:25). The importance of the city, as an urban center, in the years between 1850 and 1935 has created similar impression on Pankhurst. He (1985:178) notes:

The walled city of Harar, long the capital of an independent local Amirate, the principal emporium on the horn of Africa, and the meeting place of many trade routes, was a settlement of major importance through out this period.

The long history of urbanization in Harar brought a great advantage to the dwellers to enjoy the contemporary technologies/innovations such as telecommunication in 1899, postal service in 1907, modern hospital service in the year of 1898, and modern education at the beginning of the nineteenth century (Pawlos Gnogno 1992).

Today, Harar is known as a historical and commercial city in Ethiopia. Particularly, its ancient walled-city with its unique house constructions makes it a place of tourist attraction. The wall of the ancient city (the premises of the houses), which is known as ‘Jegol building’, was built around 1550s and 1560s for the purpose of defense (Mohamed Abdela, 2001:23). According to Ahmed Zekari (2004:23):

The circumference of the wall is 3,348 metres, with five traditional gates. These five gates Asadin beri, Asum beri, Argob beri, Bedro beri, [and] Suktat beri demarcate the administrative as well as the socio-zones of the old city.

Jegol is one of the symbols of ancient civilizations in Ethiopia, which is also of great significance to the people. In addition, Harar is rich in different cultural and religious heritages. The mosques, churches, ancient houses, ancient coins, ancient books and architects are some of its invaluable wealth.

At present, Harar is the capital city of Hareri People National Regional State (HPNRS). In accordance with the new political structure, Harari is the smallest constituent of all Ethiopia’s regional states, with a total area coverage of

340sq.km (Ahmed Zekaria, 2004:26) and 0.26% of the country's total population (Central Statistical Authority, 2004a: 21-22). Compared with the other regions of Ethiopia Harari region has the highest literacy rate. As to the welfare monitoring survey of the year 2004, 75% of the male and 48.8% of the female population of Harari region are literate¹, which is in sharp contrast with that of the country average literates i.e. 49.9% male and 26.6% female (Central Statistical Authority, 2004a:24-25). Almost 62% of the population of the region lives in the city of Harar, practicing non-agricultural activities, and the rest 38% lives in the surrounding rural areas (HPNRS's Planning and Economic Development Bureau 2004: 22). Most of the rural people are agriculturalist. They cultivate cash crop such as coffee and 'chat' (mild narcotic plant with leaves to be chewed) and earn a much better income than any other Ethiopian farmers (Abbink, 1992). Consequently, the people of Harari use modern media technologies such as television and radio more than the others. It is possible to prove this fact by taking their possession of television and radio sets, 27.9% and 68.09% respectively, while in the other parts of the country, the rate is only 3.57% for television and 26.34 for radio (Central Statistical Authority, 2004b: 179). Taking these facts into account, one can safely say that the people of Harari- region are quite familiar with

¹ According to the Ethiopian Central Statistical Authority "a person is considered to be literate if he/she can read with understanding and write a short statement at least in one language." (Central Statistical Authority, 2004a: 23)

modern life. In addition, the city of Harar is known as a melting pot of different cultures of different nations and nationalities of Ethiopia, in which tolerance and solidarity rule their day-to-day interactions. They are also very sociable, open and peaceful. These might have been the main reason that Harar became the winner of the UNESCO cities for peace prize 2002-2003 for Africa (Kiddle, and Ahmed Zekaria, 2004:54).

In general, the long years of urbanization, the small area coverage of the region, the people's familiarity with modern life, their habit of living together in harmony and the existence of radio sets in most of the house holds might have paved the way to the establishment of the first Ethiopian community radio in the region.

2.2.3.2. Harar Community Radio (HCR)

Harar Community Radio was established within the region's Information and Public Relation Bureau's building with the mandate of the bureau in 2003. As indicated in the document of HCR project proposal, prepared in August 1999, the first initiative to establish the station was taken by the then Information and Public Service Office of the Harari Region. For its implementation, the office made contacts with the British Embassy in Ethiopia and Oxfam Canada and succeeded in acquiring the necessary broadcast equipment. To be specific, "Oxfam-Canada purchased equipment, and...a South African, GlobeCom, was invited to set it up in partnership with a local businessman" (Warnock, 2005: a

report presented to Panos London). After the installation of the equipment was completed, a workshop that called for the participation of the rural and urban residents (farmers, women, youth, students, elders, social co-operatives, and NGOs) was conducted in September 2004, and a board was set-up to run HCR (Alemeshet Teshome; Alemayehu Balda: personal interviews 2006). However, with unknown reasons, the board could not become functional and the radio station had to remain under the mandate of the bureau.

For the purpose of program broadcasting and production, the radio station had two new digital studios installed by the financial support of the British Embassy in Ethiopia and Oxfam Canada (Alemeshet Teshome, personal interview 2006). In fact, these studios are now used to prepare local news subordinate to the national radio. The documents of HCR (2004) indicate that, prior to starting broadcasting; the station had conducted a sort of pre-hand need assessment by sending letters to nine bureaus of the region. And the responses of the bureaus helped HCR to decide on the types of programs, time of transmission and languages of broadcasting. Then after, its broadcasting took place, despite the absence of broadcasting license¹, for 17 months from February 2004 through June 2005 on FM 101.4 frequency that covered about 20 kms. radius (Alemeshet Teshome, personal interview 2006).

¹Since the station was under the control of the Regional government of Harari the question of license did not bother any of the Federal governmental bodies.

During this period the station broadcast music and different locally related programs (health, current affairs, phone-in discussion etc.) to Harar community in three languages i.e. Amharic, Hareri and Afan Oromo. For the first 6 months it was on air for almost 6 hours, 2 PM to 8 PM, every day. As time went on, however, the time of transmission was reduced to three and half hours that is 4:30 to 8:00 PM (HCR's document, 2005).

According to Alemeshet Teshome (personal interview 2006), acting head for the region's Information and Public Relation Bureau, the broadcasting has been interrupted since June 25, 2005 due to a technical breakdown in the transmission. Although this was the official excuse, some of the sampled audience and the participants in the focus group discussion believe the following factors as the causes for its closure:

- lack of proper management
- financial problem
- the incapability of the producers to meet the increasing demands of the audience, because they were very few in number.

2.2.4. Legal framework for community radio

The media landscape of Ethiopia has undergone a profound change after the political transformation of the 1991. Particularly, a radical change has been witnessed since the declaration of the new Press law-Proclamation No. 34/1992. Subsequently, the new Ethiopian Constitution, which endorses

AMARC and Panos (1998:13). As of article 2.2 of the Guide, “Community broadcasting service means a non-profit making broadcast service, which can be established on the will of a community that has settled in a given territory or that shares common interest.) Although it is a very short definition, it has a room to accommodate community radio. Moreover, the main objective and requirements for the community broadcasting service are further elaborated in the subsequent articles.

According to the guide the main objective of a community broadcasting service is to provide informational, educational, and entertaining programs for those who are found beyond the reach of the main media center. In addition, the following requirements are included. A community broadcasting service:

- works based on the community’s interest in development, education and good governance.
- introduces and develops the language, culture and art of the community.
- participates the community in program production.
- deals with the local issues that are not covered by other broadcasting services.
- accepts information and comments from the community and by investigating the truth informs them back.

- develops the information culture and knowledge within the society by providing programs that deal with specific community issues.
- focuses on programs that appreciate human and democratic rights so as to build up the understanding of the community.
- accepts equivalent advertisement-payments and use it to promote the station.

These guiding principles of community broadcasting service have a strong resemblance to the South African community broadcasting service policy. (See also Banda 2003:83-84) At a glance, it looks like a good guide that gives due consideration to other countries' experiences. However, to gain the trust of the people, the guide needs to be tested practically. Unfortunately, this paper has not had the chance to collect the opinion of the public concerning the document because the Guide is not yet actually implemented. It is only prepared by the Agency to give licenses.

2.3. Theoretical framework for community radio

Like other media of communication, community radio also borrows its concepts from different communication theories. Here, I try to raise the main concepts that are believed to influence the discourse of community radio, giving a particular emphasis to participatory communication. That is because the participatory communication theories reflect most of the ideal features of community radio.

2.3.1. The concepts of participatory communication

Referring Brecht, Vatikiotis (2004:5) points out the possibilities of two-ways communication using radio medium. In contrast to one-way communication, only from sender to receiver, two-way communication involves the flow of communication from sender to receiver and as well from receiver to sender.

Regarding this, Brecht (1930) explained (quoted in Vatikiotis 2004:5):

“Radio should be converted from a distribution system to a communication system ... if it were capable not only of transmitting but of receiving, of making the listener not only hear but also speak, not of isolating him but of connecting him. This means that radio would have to give up being a purveyor and organise the listener as a purveyor.”

Hence, Brecht envisioned the potential use of radio for participatory communication. In line with this idea, Enzensberger tried to show the democratic potential of the new electronic media to the liberal use and not to the brutal use of media (Vatikiotis 2004:5). Enzensberger (1974) explained his arguments as follows:

“For the first time in history, the media are making possible mass participation in a social and socialized productive process, the practical means of which are in the hands of the masses themselves. Such a use of them would bring the communications media, which up to now have not deserved the name, in their own” (cited in Vatikiotis 2004:5-6).

This concept of Enzensberger promotes the need for progressive changes in the fields of communication media. This idea has also been entertained by McQuail’s (1994), who has proposed the Democratic-participant media theory.

2.3.2. The Democratic-participant media theory

Based on the idea of Enzensberger (1970), McQuail (1994) proposes the need for alternative or grass-roots media that resist the dominance of the main mass media. He further elaborates the importance of the theory as follows:

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 group or subculture (McQuail 1994:131).

Here, McQuail rejects the bureaucratization of public media and the profit driven attitude of private media. More importantly, the theory points out the failure of the mass media to satisfy the needs of the public. “In their place should be encouraged multiple, small-scale, local, non-institutional, committed media which link senders to receivers and also favour horizontal patterns of interaction” McQuail (1994:131-132). Hence, media are ideally represented as small-scale forms that serve the public by creating horizontal participation. Lewis (1993: [on line]) summarizes The Democratic-participant media theory of McQuail as follows:

Individual citizens and minority groups have rights of access to media (rights to communicate) and rights to be served by media according to their own determination of need. The organization and content of media should not be subject to centralized political or state bureaucratic control. Media should exist primarily for their audience and not for media organizations, professionals or the clients of media.

McQuail (1994: 132) argues that the model can be implemented in different media, which include: alternate press, pirate radio, community cable television, and micro-media in rural setting, neighborhood media, wall posters, and media for women and ethnic minorities.

2.3.3. The Participatory communication model

Participatory as a behavior cannot be imposed from above. It has to take root slowly in individuals, in a cultural group, and gradually become part of the community (Kumer 1994:76).

In relation to communication development, Servaes addresses the necessary components of the participatory communication model (Vatikiotis 2004:7).

Thus, the model holds the conceptual framework of multiplicity and another development. “It stresses the importance of the cultural identity of local communities and of democratization and participation at all level - international, national, local, and individual” (Servaes 1999:88). Such participatory model grounds its communication style at local or community level. Participatory communication thus involves the presentation and consultation of the public in decision-making and the formation of communication policies and plans (Servaes 1995:47). For such purposes, decentralized and participatory media become more meaningful and practical (Servaes 1995). Probably, to understand participatory media, it will need further elaboration. Using the ideas of different scholars, Servaes (1999:92) summarizes what participatory media are:

1. participatory media are internally organized on democratic lines (as worker cooperatives or collectives);
2. participatory media are recognized by their opposition to cultural industries dominated by multinational corporations;
3. participatory media may be traced to the liberation of linguistic and ethnic groups following a major social transformation;
4. the strong existence of participatory media may be explained in terms of class struggle with in the society;
5. participatory media may be identified as “molecular” rather than “molar” (a collective of individual autonomous units rather than one that is homogenized and one-dimensional)

6. participatory media ... requires a creative and varied reception from its audience.

Here, participatory media generally imply democratic media that involve the audience in controlling, managing and producing at grass-roots level. In view of these, Servaes (1999:260) considers community radios as one of participatory communication media.

To summarize, it is possible to say that the theories reviewed above have direct and indirect influences on the discourse of community radio. Hence, the central themes of community radio as participatory, empowering and culturally specific are generated from these theories. Therefore, in researching HCR, emphasis is given to its participatory nature and to its role in treating locally important issues.

2.3.4. Researching community radio

According to Lewis (2002:55) “the origins of community radio... are rooted in a tacit [unstated] acceptance of political economy perspective: the assumption is that ownership by ‘the people’ resulting in ‘the people’s voice’ is its own justification...” He further states: “Another key tenet of community radio philosophy is audience involvement in planning and production.” In conducting research, these ideas form bases to investigate community radio’s organization, activities and audience. In view of these, Lewis (2002) describes how community radio research agenda could be constructed. This research

method is new and different from the traditional one that only considers ownership, regulation and production process (Lewis 2002). Thus, in studying any community-based radio, the role and behavior of listeners ought to be given a priority because the listeners are supporters, producers and policy makers (Lewis 2002: 57). Based on this, Lewis takes into account the importance of studying audience along with the traditional one: “He organizes his suggestion within the conventional categories of production, text, and audience” (Jankowski 2002:367).

By considering the above categorization of Lewis and adding context as fourth, Jankowski (2002) has formulated the following core areas of community media research: organization, product, users, and environment. He further elaborates these categories as follows:

Organization

This area covers the traditional foci of organizational studies: the objectives, structure, and activities under taken by organizations. As Lewis mentions, an underling interests of studies in this area regards determination of control and ownership...

Product

‘Product’ refers to the range of materials developed for distribution to intended target groups or audience of community media. The term typically involves study of the issues of a community newspaper or the programming of community radio or television stations...

Users

Several contributors... express need for investigations related to the conventional concerns of audience studies regarding characteristics of audience members, and quantification of audience size and program appreciation...

Environment

Awareness of the context or environment within which community media operate is critical for gaining an overall appreciation of these media. This entails, to begin with, the media policy and the legal

framework impinging on community media... (Jankowski 2002:367-369).

Here, Jankowski provides us with theoretically grounded research area that is relevant to investigate the place of community media within its community. Because of the following reasons, I, therefore, take it as a suitable ground to investigating HCR.

- Jankowski formulated the scheme by giving special attention to different theoretical perspectives. (See also Jankowski 2002:359-367)
- The structure of the model provides a practicable means for studying community media, in particular, community radio.
- Since it reflects every characteristic of community media (community radio is one of them) it is believed to be the best model to attain the main goal of the study.

Bearing this in mind, the study investigates the following characteristics of HCR. Its:

- organizational set-up
- programming
- audience characteristics and inclination to the radio station
- and the existence of conducive environment in relation to policies and proclamations

Here, it is important to underscore the fact that the study objectives, the research questions and the methodology are formulated based on the Jankowski's research agenda.

In the next chapter, I will try to describe briefly the methodology used and its appropriateness to the study.

CHAPTER THREE: METHODOLOGY

The main focus of this study is to investigate the operation of HCR by obtaining information from its assumed audience (the Hareri community), other individuals, and documents. To acquire the necessary data, a triangulated three-stage research process was used, by merging both quantitative and qualitative research methods, to explore the organizational structure, audience's (users) participation and inclination, legal grounds and media landscape of Harar community radio. Employing these research approaches, efforts have been made to meet the main objectives of the research. Hence, in this chapter, I will try to clarify the justification to the methodology, the specific methods of research, sampling procedures and form of data analysis.

3.1 Justification to the research methodology

“Triangulation in social research can be described as the use of more than one method of investigation and hence more than one type of data. Within this approach, quantitative and qualitative research methods are seen as different ways of examining the same research problem” (Strelitz 2005:87).

In view of this, 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. That is to say, shortcomings with quantitative measures can be corrected through qualitative researches and vice versa (Sarvaes 1999; Strelitz 2005; Forum for social studies 2004a).

The tradition of using triangulation method is not new to communication researchers. Now-a-days, many scholars use it to obtain comprehensive information of a case under investigation. For instance, Servaes (1999:266) used quantitative and qualitative methods in his research conducted on Radio Enriquillo, a community radio in Dominican Republic. Similarly, The Ethiopian Population Media Center (2005) used these approaches when it conducted a research to find out the impact of a radio program ('Yekegn Kignit') on its audience. In both cases, the triangulation method brought successful results. In view of this, I am convinced that through triangulation the quantitative findings that will be obtained from a field survey would be explained deeply when supported by the qualitative data. The other reason for electing the triangulation method is the area, which I have decided to study i.e. HCR's organization, product, users and environment. According to Jankowski (2002: 370), the favorable approaches to study community media are case studies and triangulation of quantitative and qualitative methods.

Therefore, during my research I used sample survey (quantitative method) as the main tool for data collection and focus group and in-depth interviews (qualitative methods) as complements, to generate the core ideas of the audience under study. Thus, in this study, the correlation of these methods enabled me not only to investigate the audience's responses but also to obtain data from group discussion and key informants. In addition, I have also made

document research so as to include printed and written materials. In the next part, I will clarify how each method has been used in gathering data.

3.2. Methods of the research

3.2.1. Sample survey

Sample survey is used for the purpose of “making estimated assertions about the nature of the total population from which the sample has been selected” (Forum for social studies 2004b:16). With this understanding, I have used this method to study the audience of HCR because it is not possible to survey the entire population with the budget and time in hand. So as to ensure that the sample drawn is more representatives of the HCR’s audience, sampling has been decided at each stage. Hence, I have, first, used quota sampling and allotted equal share to each language group. Then, from each group, samples of ‘kebeles’¹ have been selected randomly. Finally, an individual from each household has been picked up by employing systematic sampling method, which ensures the spread of samples across the entire population and minimize biases of any sort what so ever (Patten 2004; Forum for social studies 2004b). For practical reasons, I have first segmented the Hareri region into three language groups. That has been done on the logical grounds that the radio station was using the three local languages equally to disseminate its programs.

¹ The least administrative body in the Ethiopian government’s political hierarchy.

Accordingly, the sampling identified three reporting domains: Amharic-speakers, Hareri-speakers and Afan Oromo speakers. Bearing this in mind, the Hareri region has been roughly divided into three areas on the basis of the population historical settlement pattern. To be specific, I have sub-divided the urban area into two language groups and the rural area as single language group. To put it more clearly, the urban 'Kebeles' that are found inside the Jegol building are taken as a settlement area of the Hareri-speakers; the other urban 'Kebeles' out side the Jegole building are seen as a settlement of Amharic-speakers; and the rural 'Kebeles' as the settlement of Afan Oromo speakers.

In the process of sampling, each language group has been given a quota of 100 from the planned total sample size of 300 people. Then, from each group four 'Kebeles' has been randomly selected. This means that from each 'Kebele' 25 people have been taken as a sample population. To identify these people systematic sampling has been implemented. This was done by consulting the officials of the sample 'Kebeles' for the relevant data i.e. the lists of the house numbers for Amharic and Hareri language groups and the owners of households for the rural 'Kebeles' of Afan-Oromo group. After obtaining the number of households of each 'Kebele', I have set the sampling interval by dividing the total number of households to 25(the designed sample size of each 'Kebele'). Finally, at random, I have picked up the starting number and

proceeded to fix the other samples by adding the range obtained from the division.

Instrument of data collection

In the survey, the main instrument used to collect data is a **questionnaire**. The questionnaire contains 30 questions that are categorized under five parts. To ensure clarity for both the enumerators and the sample individuals, the English version of the questionnaire has been translated into the three languages i.e. Amharic, Harari and Afan Oromo. This has, of course, made the data processing very easy and smooth. Pre-testing the questionnaire has been carried out on small groups of audience in Harar. For the processes of data collection, two enumerators have been assigned to each 'Kebele' in order to interview the audience. To accomplish the survey, 24 enumerators have been selected based on their academic performance at Harar High School. To avoid biases and maintain uniformity, the enumerators have been given a day's training on how to handle questionnaires and interviews.

3.2.2 Focus group discussion (FGD)

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). Putting this in use, I have selected the participants of the group discussion with the help of HCR's program producers. The criteria used to select them include listening habit to HCR, their ability to listen to at least two

of the local languages and their willingness to participate in the discussion. Two groups with eight participants, four in each group, have been formed. Four of them are females; while the other four are males. This has been done on purpose to keep the sex balance. Since they have been selected on intention, six of the participants know at least two of the local languages that the radio station used in broadcasting. The other two know only Amharic. Seeing this, most of the participants discussed the programs prepared in the three languages used in the transmission. All of them are between the ages of 19 to 40. Most of them used to listen to HCR for more than a year. Last but not least the FGDs have been monitored by me.

3.2.3 In-depth interviews

The in-depth interviews enabled me to obtain valuable information regarding the station under study and to distinguish the trend in community radio development in Ethiopia. Key informants (station coordinators and producers) have been interviewed on the operation system of the radio station i.e. managing, production, broadcasting, and financing vis-à-vis the historical development of community radio in Ethiopia. To this effect, I have conducted four sets of interviews with the following media personnel:

- 1 the acting coordinator of Harari Region's Information and Public Relation Bureau
- 2 a senior program producer of Sidama Educational Radio Station

- 3 a community radio activist and leading founder of Gulele Community Radio Pilot Project
- 4 a participant in the founding-workshop of HCR

3.2.4 Secondary documentary data

Secondary data were obtained from the station's documents, reports, work plan, letters, etc. In addition, The Ethiopian Constitution, Press and Broadcast Proclamations and Policies have been reviewed to find out whether they guarantee the establishment of community radio.

3.2.5 Data organization and analysis

The data collected from the sample survey have been presented using an SPSS program; by assigning code numbers to the pieces of information that have already completed the questionnaire. In the processes of analysis, I have used the descriptive method that involves frequency distribution and percentages. In addition, figures and tables have been used to present the data. Lastly, the data obtained from the survey have been complemented by the information acquired from the FGDs and in-depth interviews.

CHAPTER FOUR: FINDINGS, PRESENTATION AND DISCUSSION

In this part of the paper I present the results of the surveys conducted on HCR and its audiences. As indicated above, I have used both quantitative and qualitative methods so as to ensure profundity. To start with, I will present an overview of the station and the analysis on its organizational set-up and programming.

4.1 Harar Community Radio's organizational set-up and programming

4.1.1. Organizational set-up

As indicated in chapter two, Harar Community Radio (HCR) was founded in 2004 in the city of Harar. It was located in the center of the city and the audience could easily make a contact. When the radio station was established effort had been made to formulate a volunteers' committee to run HCR, at a workshop that took place in the same city. However, because of unknown reasons, the committee could not be successful to run HCR. As a matter of fact, HCR was completely managed and financed by the region's Information and Public Relation Bureau. In other words, the regional government was indirectly controlling the station because it was the only one that was financing the station.

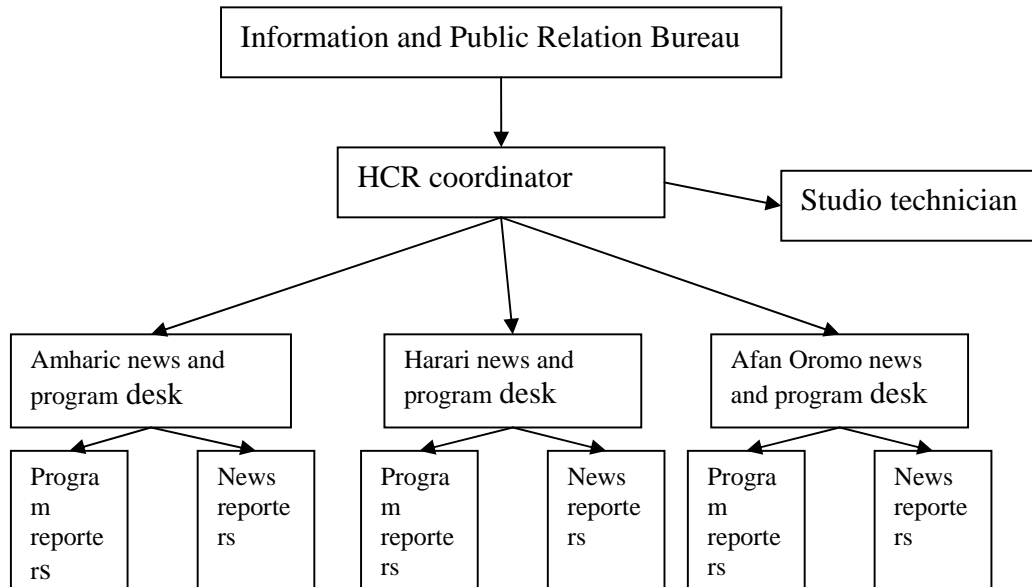
When HCR was functional, it had 5 staff members out of whom two had B.A. degrees, and the other three were diploma holders. Apart from a short-term training in journalism, none of them were carrier professionals. Strangely

enough, only two members had studied language and literature, but the fields of study of the other three were far fetched from journalism. However, these producers had the merits that enabled them to run the station with hardly any difficulty. For one thing, the staff members were born and brought up in that very community which fact helped them to have a good knowledge of the cultural values and interests of the dwellers. For another, they were well versed in at least two of the three local languages.

On the other hand, HCR did not have any regular volunteer producers. The volunteer producers/production-participants were invited on holidays; they used to present their own scripts and some of them presented the items in their own voices. As a rule, however, a community radio station is staffed with both paid and volunteer program producers (AMARC Africa 2000; Tabing 2002). Unfortunately, this did not happen in the case of HCR.

Although managing the radio station was the mandate of the region's Information and Public Relation Bureau, it was not fully thought of as a part of the bureau's structure at first. As time went on, however, the region's Civil Service Bureau tried to incorporate the radio station into the bureau's structure. For example, the following organizational structure set-up for the radio station, in April 2005, clearly shows to whom HCR was accountable.

Fig. 4. 1. Organizational structure of Harar Community Radio



Source: compiled from HCR's documents (2005b).

The chain-of-command in the structure above indicate that the supreme decision making body is the Information and Public Relations Bureau which fact defies the ownership status of the community. In fact, the bureau had been exercising the mandate to manage the station since its inception. To tell the truth, the structure above has simply given it a bureaucratic image.

In contrast, it is generally agreed that community radio can live up to the expectation of its audience only, and only, when the mandate to run it rests in the hands of the community members. To elaborate, the community radio literatures strongly assert the fact that a community radio station must be managed, financed and supported in every aspect by its audience or their

representatives. On the contrary, HCR failed to meet these requirements; therefore, this might be one of the reasons for its short-lived existence.

For program production purposes, HCR had two studios with the necessary equipment including computers. Nevertheless, the station lacked certain facilities indispensable to its activities, such as library, documentary service, transportation etc. Evidently, such constraints might have had their negative effects on its program production processes.

The organizational structure of HCR, in general, could hardly fit the requirement for a community radio station. Since the management was not accountable to the audience, it is too difficult to consider it as a community radio station. What is observed in different countries is that the management of a community radio station, which is most commonly entrusted to the representatives of the audience, is accountable to the community from which it obtains its mandate (Teer-Tomaselli 2001; Servaes 1999; Lewis and Booth 1989 etc).

4.1.2. Programming

Before starting broadcasting, the station had conducted a sort of pre-hand need assessments by sending letters to nine bureaus of the region to obtain their comments on the following questions.

- What type of programs should the radio station transmit?

- What should be the languages of transmission?
- The convenient time of transmission and
- If there is a program that the bureaus need to broadcast (HCR's document, 2004)

All the bureaus had responded to these questions and to some extent their responses were used to decide on the type of programs, time of transmission and broadcasting languages of the station.

During the transmission period, “almost 70% of the air time was devoted to music and the rest 30%...was covered by other programs such as HIV/AIDS discussion, phone in talks and social affairs of the community” (Alemeshet Teshome personal interview, 2006). For the dominance of music program the following were the main factors:-

- Although the station started broadcast by signifying itself as ‘Harar Community Radio’, from the beginning, its program was dominated by music. This tradition could not easily be changed.
- The budget allotted by the bureau was not enough to treat other programs extensively.
- The NGOs, who were supporting its establishment, did not continue funding the station as expected.

For the first 6 months, HCR broadcast its programs beginning from 2 P.M. to 8 P.M., daily for 6 hours. Later on, however, because of the lack of manpower, the broadcasting time was reduced to three and half hours, that was from 4:30

to 8:00 PM. Although the program of HCR was dominated by music some of the air time was devoted to talk-show in which current affairs such as HIV/AIDS, holiday ceremonies, timely political and economic issues, poems and dramas were treated. The station used the music program to entertain the audience by dedicating a single song to friends, relatives, or colleagues. From this, one can understand that HCR used, as Teer-Tomaselli (2001) call it, music-driven format, and it was complemented by talk-show. Similar feeling was reflected in the focus group discussion. Most of the members of the discussion said that it was a station for music. During transmission time, the music arrangement followed more or less similar trend i.e. a piece of music in one of the local language came first, and then the others followed consecutively. In the forth place national or international music took place. By the way, this sort of music arrangement holds a sense of locality.

Although the radio station claimed the use of three languages (Amharic, Harari and Afan Oromo) there was no clearly identified implementation techniques. It did not have even daily program arrangements in which it carried out the audience from one segment to the other. It was like those of the 1970s' public broadcasters in America who were proud of themselves for not being format bounded (Lewis and Booth 1989:121-122).

Similar to that of its organizational structure, HCR's programming structure had also a problem. The absence of various programs such as local news and

lack of daily program in its general program structure had exerted its own drawback to the station's sustainability.

Although HCR encountered all these structural problems of organizational set-up and programming it had managed to attract thousands of audience within its 17 months duration. If so, who were the audiences of HCR? How many of the Harari community listened to the programs of the HCR? What were their feelings and attitudes toward the program as well as to the radio station in general? The next section deals with these issues.

4.2. The Audience of HCR

Since the main part of the research lies in the sample survey conducted on the audience of HCR let me first describe the sampled audiences' background. The sample population was drawn from three language groups: Amharic, Harari and Afan Oromo. From each group 100 and totally 300 respondents were expected to answer the questions in the questionnaire. However, a few of them could not be reached and I managed to acquire the necessary information from 289 respondents, which constitute 96.3% of the total.

4.2.1. Profile of the respondents

The following table shows the background information of the respondents in the research. It presents some of their basic characteristics i.e. their sex, age, educational background and occupational composition.

Table 4.1: Number of respondents by sex, age, education and occupation

		Language groups						Total	
		Amharic Speakers		Harari Speakers		Afan Oromo Speakers		Count	%
		Count	%	Count	%	Count	%		
Sex Group	Male	46	15.9%	43	14.9%	63	21.8%	152	52.6%
	Female	52	18.0%	48	16.6%	37	12.8%	137	47.4%
Age of respondents	15 - 24	32	11.1%	40	13.8%	53	18.3%	125	43.3%
	25 - 34	20	6.9%	20	6.9%	26	9.0%	66	22.8%
	35 - 44	20	6.9%	14	4.8%	10	3.5%	44	15.2%
	45 - 54	18	6.2%	9	3.1%	7	2.4%	34	11.8%
	55 and above	8	2.8%	8	2.8%	4	1.4%	20	6.9%
Occupation	student	20	6.9%	32	11.1%	37	12.8%	89	30.8%
	private business	19	6.6%	17	5.9%	13	4.5%	49	17.0%
	civil servants	25	8.7%	14	4.8%	11	3.8%	50	17.3%
	farmer	1	.3%	-	-	32	11.1%	33	11.4%
	house wife	16	5.5%	14	4.8%	3	1.0%	33	11.4%
	unemployed	13	4.5%	10	3.5%	4	1.4%	27	9.3%
	retired	4	1.4%	4	1.4%	-	-	8	2.8%
Educational Background	illiterate	3	1.0%	14	4.8%	30	10.4%	47	16.3%
	read and write only	11	3.8%	8	2.8%	8	2.8%	27	9.3%
	elementary school(1-8)	24	8.3%	27	9.3%	29	10.0%	80	27.7%
	high school(9-12)	50	17.3%	33	11.4%	26	9.0%	109	37.7%
	diploma and above	10	3.5%	9	3.1%	7	2.4%	26	9.0%

The total number of the sample population is 289. Out of these respondents 52.6% were male and the rest 47.4 % were female. Here, we observe that the

number of male is a little bit higher than the female. It is the outcome of the total population characteristics of the region. If we see the total population figure of the region it has similar trend. The male population constitutes 50.9% while the female population forms 49.1% (Harari People National Regional State's Planning and Economic Development Bureau 2004). Thus, the sex composition of the sample and the total population are more or less similar, with only few differences in percentage. The respondents' age composition varied from 15 (the lowest age) to 87 (the highest age). The respondents were composed of different age groups. As we can see from the table, most of the respondents (56.1%) were between the ages of 15 to 34, they were teenagers and youths. In other words, the audience of HCR was dominated by youth. That is why almost 55% of the respondents' educational background falls under the elementary and high school categories.

4.2.2. Audiences' position in listening to HCR

Table 4.2: Response of audience whether they were listening to HCR or not

respondents	yes		no	
	frequency	%	frequency	%
Amharic speakers	80	27.7	18	6.2
Harari speakers	75	26.0	16	5.5
Afan Orom speakers	93	32.2	7	2.4
Total	248	85.9	41	14.1

The survey's findings indicate that most of the respondents of the study were listening to HCR, which implies that the radio station had many audiences within the Harari communities. Almost 86% of the respondents listened to HCR.

If we see the language groups separately, about 93% of the Afan Oromo speakers (the rural section of the region) were listening to HCR. The percentage decreases in urban areas: Amharic speakers 80% and Harari speakers 75%. The main factor for this could be the uneven distribution of media services in urban and rural areas. Most of the people who are located in rural areas of Harari Region (Afan Oromo speakers) have no access to electricity that means they have no access to TV, video or other electronic media. Therefore, the only option they are left with is radio. On the other hand, the language groups who are located in the urban area have access to many electronic media and they may not be entirely dependent on radio. Other than this differences, the highest majority of the respondents proved that the programs of the station were heard by many people. Since the first and most important thing for any radio station is to have a certain amount of audience for which all the programs are intended, HCR had been successful in mobilizing a great amount of audience.

Moreover, 20% of the respondents listened to all the broadcasting languages and 25% listened to programs prepared in two of the languages used by the

station. Totally, more than 45% of the respondents listen to programs disseminated in two local languages. The participants of the focus group discussion also confirmed that Amharic, Harari and Afan Oromo languages are used interchangeably by many people in the region. Thus, we can understand that the three languages are common languages to the people of the Harari region and the radio station was right to select these languages for its broadcasting. As community radio, treating local languages is very much appreciable. But “the use of ... indigenous language itself is no guarantee of genuinely participatory communication” (Servaes 1999:261). And that was true to HCR, because other than treating the local language it didn't show much effort in promoting participatory communication.

The respondents were also asked for how long they were listening to HCR. In their response majority of them (68.1%) couldn't remember for how long they were listening. The rest 6% listened for 7-12 months and 15.3% constituted the recent audiences that were listening for less than 6 months. Only 10% of them were listening for almost 13 to 18 months. If we compare these percentages, excluding those that could not remember, the recent audience forms the highest percentage (15.3%). This indicates that the radio station was attracting more and more audience toward the end of its transmission. Audiences could be also attracted to the radio station by hearing the voices of their neighbors or relatives as they participated in phone-in programs. So at the beginning of a radio broadcast many audiences may not be expected.

4.2.3. The type of programs transmitted through HCR

During its 17 months transmission period, the radio station broadcast different programs to its audiences. Of course, music took the lion share of the air time.

Table 4.3: HCR's programs

Program type	The main focus of the program
Music	Locally produced music
Health	HIV/AIDS
Community related program ¹	Current affairs
Drama	No specific focus

The above table presents the program types and their main focus area during transmission. Here, it must be noted that no program had a regular transmission date and time except music. This was one of the unique characteristics of the radio station. It could be taken also as a weak point because the radio station did not give the chance to its audiences to expect their favorite program at a definite time.

The research findings show that almost all the respondents remember music as one of the HCR programs. This is the expected result because almost 70% of the air time of the station was dedicated to music.

¹In this group many occasionally produced local programs are included. Example, the water problem of Harar or the political difference of the ruling parties etc.

Hence, it is not so much surprising that the majority of the respondents have remembered it.

In addition to music, the respondents have also remembered some of the programs transmitted. Thus, next to music, 23% of the respondents have recalled health program and the other 20% have remembered the programs that were related to the community. Only 4% have not forgotten the existence of drama. We could assume that a program can be remembered on the bases of its occurrences. Based on the findings, it is possible to imagine that HCR was giving emphasis on different programs in the following hierarchy: 1st-music, 2nd- health, 3rd-community related programs, and 4th-drama. This fact was well stated during the focus group discussion. One of the participants notes that “the absence of daily program other than music forced the radio station to depend on occasional occurrences and that was its great mistake.” In the interview with the acting head of the region’s Information and Public Relations Bureau (Alemeshet Teshome, 2006), I have raised this particular issue. He has solemnly admitted this fact, as an excuse he pointed out that the radio station lacked many facilities to run in full capacity. In general, the responses of the sampled people are a good indication for the program type that was presented frequently. Therefore, as it has been indicated earlier, this outcome proves that this radio station is by and large music-driven station.

4.2.4. Respondents' inclination toward the programs transmitted.

The respondents were also asked to express the program type they liked most. As it is clearly seen on table 4.4 below, highly preferred program was music followed by community related program, health, and drama. Those who liked all the programs constitute 12.1%. Here, we can understand that the program that took much air time got a better preference by the radio station's audiences.

Table 4.4: Respondents' preference to the programs of HCR

Program type	Frequency	Percent
Health	29	11.7
Music	138	55.7
Community related program	45	18.1
Drama	6	2.4
All the programs	30	12.1

Their preferences somehow followed the daily repetition of the programs during the broadcasting time. Thus, most of them gave priority to music that was presented daily in the radio station. On the other hand, very few people selected drama as their favorite program and it turns out true, in the finding described above, that it was the least frequented program.

Perhaps their long time exposure to the music program might have created some form of intimacy to this program. However, most of them responded that

they preferred this program because it was more of entertainment program. Even though there were some who did not agree with this, most of the FGDs participants also gave the following reasons:

- it was an entertaining program
- there was an effort to balance the music type from all language groups
- now-a- days most people want to listen to music than other programs

At any rate, it is possible to say safely that HCR's music program played an important role to attract many of its audience.

Regarding to the transmission quality, those who chose very good and good constitute almost 73.4% of the respondents, whereas those who didn't agree to its good quality form 26.6%. Still the majority of the respondents were satisfied with its quality. Of course, FM radio has high quality of reception on straight lines, but if it is blocked by a mountain or other similar things there will be no reception at all (Lewis and Booth 1989: 15-16). On the other hand, those who are complaining about its quality have also truth. At the last days of the broadcasting, the transmission of HCR had failed to reach to all the Harari community. This was also one of the reasons given for its closure (Alemeshet Teshome: Personal interview 2006).

To summarize the respondents' inclination toward HCR, the music program had got great acceptance by the audiences. As community radio, one important aspect to achieve is to get the trust of its audiences. "In an ideal world

community radio allows members of a community to gain access to information, education and entertainment”(AMARC Africa and Panos Southern Africa 1998:8). Although HCR had many drawbacks in treating information and educational programs it had succeeded in entertaining many audiences. The other factor that had some contribution to the acceptance of HCR was the broadcasting time. It was very convenient for most of the audiences. In this regard, the result of the study shows that about 68% of the respondents have agreed with the convenience of the broadcasting time. Those who responded otherwise did not also oppose the transmission time, all in all. Thus, we can say that HCR had a suitable broadcasting time for its audiences.

4.3. Program contents of HCR

As repeatedly indicated, the radio station was transmitting different local music as the main ingredient of the program. In addition to this, the station served the community by providing discussion and phone in participatory programs on issues related to health such as HIV/AIDS, current affairs like that of the water problem in Harar city, local political issues, and holiday ceremonies. In particular, it gave pronounced service:

- by motivating the audience to help HIV victims
- by directing the community when there was a shortage of water
- by providing live phone in programs during public and religious holidays

- by giving live coverage when the ruling parties of the region came to a round table discussion to smooth out their differences, it was a burning issues of the region at one time.

In this regard, what was the response of the audience to HCR’s presentation and broadcasting? The next table will give us the picture.

4.3.1. Respondents’ opinion on the contents of the program

Table 4.5: Feeling of the respondents on the appropriateness of the contents of the programs to local issues

	Frequency	Percent
strongly agree	76	30.6
agree	96	38.7
disagree	47	19.0
strongly disagree	29	11.7
Total	248	100.0

As it is clearly seen on the table, the great majority of the respondents (70%) agreed to the appropriateness of the HCR’s programs to the local issues. However, almost one-third of them were not satisfied with the relevance of the contents. This implies that there was some inconvenience in the production and presentation. This fact was clearly observed during the focus group discussion. Most of the participants of the discussion argued that the important issues of our community were not daily reflected in the programs. The participants were not also satisfied with the selectiveness of the station to only holiday

ceremonies, few cultural issues and the burning issues of the region. In their feeling, in addition to the music program, there should be a daily program that echoes the day to day activates of the community. True, as community radio HCR was expected to give more services to the community it represented. It will be meaningless for community radio to undermine the importance of local content production (Banda 2003:221). Although HCR had tried its best to accommodate local issues in its programs, it could not satisfy the needs of the community.

4.4 HCR and Audiences' participation

What distinguishes community radio from other media is the high level of people's participation, both in management and program production aspects (Tabing 2002:11).

Thus, as a community radio station participating audience needs to take priority. Such radio stations can only assure their sustainability by participating audience in management, planning and production. In view of this, let us examine the relationship between HCR and its audiences.

Table 4.6: Responses of the sampled people whether they had ever been invited to discuss the operation of HCR

Respondents	yes		no	
	Frequency	%	Frequency	%
Amharic speakers	1	0.4	79	31.9
Harari speakers	-	-	75	30.2
Afan Orom speakers	1	0.4	92	37.1
Total	2	0.8	246	99.2

This table shows us that the participation rate of audience in the concerns of HCR was almost zero. Practically, 99% of the respondents had no say on the operational activities of HCR. Similarly, as it is seen on table 4.7, the role played by audience in financing the radio station was very low. It implies that the audiences of the radio station were not active participant in both managing and financing activities of HCR.

Table 4.7: Responses of the sampled people whether they had ever financed HCR

Language group	yes		no	
	Frequency	%	Frequency	%
Amharic speakers	-	-	80	32.3
Harari speakers	-	-	75	30.2
Afan Orom speakers	7	2.8	86	34.7
Total	7	2.8	241	97.2

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 1998:12). Contrary to this, HCR had closed its door to audience participation. The research findings point out the following factors as the main causes:

- The ownership of the radio station was in the hands of the regional bureau so that there was no any opportunity for the audience to manage and finance it.
- Audiences were only invited during holidays to participate in direct program production. In the other days they were not allowed at all.
- Audiences were not made conscious about the values and the implication of community radio. Except the first workshop that took place to formulate the audiences' board (it was not functional), there was no other time that HCR called audience for a meeting to talk about its operation.
- Although there was an effort to participate the audience in program production, it could not go further than phone in participation. To expand this effort the radio station had no program schedule that could accommodate volunteers and amateurs.
- The lack of budget, the less attention given by the bureau and the disorganized system of program production were also the main obstacles to entertain audience participation.

Participatory communication will only be real if the “community is an integral part of the management of a radio station, providing inputs into content planning, exchanging ideas regarding presentation and also participating in the programmes to reach out with experience and information, sharing the joys and sorrows of everyday life” (UNDP and VOICES 2004 [on line]).

Generally, the audiences of HCR were not participant in managing, financing and production. This weakness might have some contribution to the unexpected closure of the station. Facilitating callers to speak directly on the air using telephone lines should not be seen differently from what other broadcasters do.

4.5. Prospects of HCR

Like its opening most of the audience knew nothing about HCR's closure. It was certainly difficult to them to know the reason, because they had no strong relationship with the radio station. In the research surveyed almost 88% of the respondents have no idea why HCR is closed. Even though the rest 12% said yes, they could not locate the reason behind. According to them, the station has been closed due to the following reasons: lack of management, lack of finance, and technical failures. The third suggestion is similar to the excuse given by the bureau. Even during the focus group discussion no one could give a definite answer for the question why HCR is closed.

The other important finding is that the closure of HCR hurt the feelings of its audiences. Although the radio station did not fulfill the most important characteristics of a community radio station its closure created not a good feeling among the Harar community. In the finding, almost 90% of the respondents were disappointed by its closure. Moreover, as it is shown on table 4.5. most of them (88.7%) wanted HCR to restart broadcasting.

Table 4.8 Respondents' position to the re-opening of HCR

Respondents	Should be opened		Not should be opened		No opinion	
	Frequency	%	Frequency	%	Frequency	%
Amharic speakers	62	25.0	5	2.0	13	5.3
Harari speakers	69	27.8	2	0.8	4	1.6
Afan Orom speakers	89	35.9	3	1.2	1	0.4
Total	220	88.7	10	4.0	18	7.3

The participants in the focus group discussion had similar feelings. However, they argued to its re-opening with pre-conditions. According to them, when HCR starts again there should be improvements in the following areas:-

- most of the air time need not have to be devoted to only music
- there must be daily or weekly program that will be dedicated to local news, health, current affairs, dramas and other related programs
- the radio station must also participate the audience in production so that it will give opportunity especially for youths to test and develop their talents

May be these improvements would be of special interest to HCR if it revives again as community radio. Prior to that, however, the mandate of managing, financing and producing programs should be in the hands of the audience or their representatives.

CHAPTER FIVE: 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 the challenges and prospects of HCR. The last one is devoted to suggestions and recommendations.

5.1. Summary

The main purpose of the study is to investigate the over all operations of HCR. To this end, based on the theoretical background, the study has analyzed the radio station from the point of view of its: organizational set-up, programming, audiences/ users and legal ground. Each of these factors is a significant indicator for the success or faller of the radio station. Next, I will present the summery of the findings under the above categories.

Organizational set-up

- From the beginning HCR's organizational set-up had a problem. As a community radio station it was not organized under the mandate of its audience or their representatives.
- Its being under the mandate of the region's Information and Public Relations Bureau had resulted in management negligence, shortage of running budget and lack of audience coordination.

- Because of its organizational set-up audience did not get any chance to manage and finance the radio station. In this regard, the audiences' participation was very low.

Programming

- The three broadcasting languages (Amharic, Harari and Afan Oromo) had enabled the station to attract different social groups. It was also the area in which local contents got a chance to be treated. For instance, music was arranged and transmitted by giving due consideration to these languages.
- The main out put of the station was dominated by music. Because of this the other programs such as health, current affairs, and drama didn't get enough air time.
- HCR also lacked disseminating its different programs at fixed time, daily or weekly. This short-coming had created a problem on audience to listen to their favorite program at a constant time.
- The absence of locally important programs, such as news, restricted the station to reflect the concerns of the community as expected.
- Most of all, the absence of audiences' involvement in the production processes made HCR no different from the state owned radio stations.

Audience

- The audience of HCR was composed of different social groups, with different sex, age, occupation and educational background.

- The audience of HCR was not active participants in the managing, financing and production activities of the station. That was the outcome of the problem in the organizational structure of the radio station.
- Although HCR didn't serve the audience as community radio should do the audience still has trust and support to the station.
- The closure of the radio station hurt most of the audience and they want it to set-up again.

Legal ground

- HCR was broadcasting its programs without securing a community broadcasting license. The absence of proclamations and policies that directly refer to this type of broadcasting was the main problem for HCR to secure the license; however, it created no challenge for the station to broadcast its programs.
- Although the foundations for legalizing community media broadcasting in Ethiopia are the new Constitution of the 1995, the proclamation for the Freedom of the Press (Proclamation No. 34/1992) and Proclamation No. 178/1999, which legalizes the establishments of private and commercial broadcasting media; they endorse no direct references to this type of media.
- The introduction of Community Broadcasting Service Licensing and Working Guide has created a new hope of achieving license in this area.

Based on the above findings, I came to the following conclusions regarding HCR in particular and community radio in Ethiopia in general.

5.2. Conclusion

The main purpose of the study is to determine the challenges and prospects of community radio within the country, taking Harar Community Radio as a case study. So as to address this research problem sufficiently the following six objectives have been formulated. Specifically to: a) assess the over-all operational processes of Harar Community Radio (HCR), b) study the reception of the program by the listeners, c) investigate the attitude of the audience to the station to date, d) determine the reason for the close-down of the station, and e) suggest measures for the resumption of the program.

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

1. Who was managing and financing Harar community radio?
2. What was the participatory role of the community (audience) in program production?
3. How far the contents were appropriate and meaningful to the audience?
4. Do the audiences of Harar Community Radio (HCR) still have trust in and support for the radio station?
5. Why did the radio station stop broadcasting?

6. What are the broadcasting laws and policies in Ethiopia that back up the establishment of community radio?

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 from different angles. From the beginning, its establishment under the mandate of the region's Information and Public Relations Bureau is the main factor that decided its ownership. As it has been observed in different part of the paper, the bureau is the main body that was financing and managing HCR. Because of this condition the audiences of HCR are denied their rights to manage and finance the radio station. This means that this radio station has failed to fulfill the basic criterion that asserts the audience's right to manage and financing a community radio. As Bekken (quoted in Howley 2005:83) clearly puts it:

“Community radio is characterized by access, public participation in production and decision making and, predominantly, by listener financing. The intention is that management of the station is in the hands of those who use and listen to it.”

As the findings make it clear, because of the question of ownership the audience of HCR had no say in planning, managing and financing the station. In view of this, HCR could not be considered as a participatory community radio. “Ownership and control of a community radio are usually the most

crucial and contentious aspects in defining such a station” (AMARC and Panos 1998:16).

The participatory role of HCR’s audience in program production was very low. The answer for the second research question can also be related to the question of ownership. Since the audience of the station had no control over HCR they also did not get the chance to fully participate in the production activities. Their participation was only limited to phone in discussion programs and very few of them came with their own items during holidays. The main factor for this is that the station did not appreciate audience to participate in program production. If the condition is like this, what makes HCR different from government owned stations? Nothing. Here, I would like to raise the argument of AMARC and Panos (1998:8), it goes: “Community radio signifies a two-way process, which entails the exchange of views from various sources and is the adaptation of media for use by communities.” In this regard, HCR created no significant stage for its audience to exchange their views and air their concerns. In addition, the station was not using volunteers and amateurs in production. By so doing, the station did not utilize the valuable involvements of audience in bringing basic information of the society. All these imply that HCR was not properly acting as a community radio station in treating audience in production activities.

The other research question that states whether the contents of HCR's programs were appropriate and meaningful to the audience can be seen based on the respondents' answers. The findings of the research point out that most of the contents, particularly the music, had reflected the local contents. Here, I want to raise two points. First, to use the local languages for broadcasting was one of the strong sides of HCR. Secondly, though it was done occasionally, the radio station had shown efforts to disseminate the burning issues of the region such as the water problem of Harar, issues related to HIV/AIDS, culture etc. However, these efforts would have resulted in a better outcome if they were supported by direct participation of the community (audience). Concerning this, Fairchild (2001:95) notes: "By providing at least the possibilities of a broad-based system of participation, community radio takes advantages of the inherent relationship between the producer and the audience in a way other forms of media cannot."

The answers for the fourth research question are directives to the future of the radio station. Although HCR failed to fulfill the main characteristics of community radio it has managed to acquire the support and trust of its audiences. The result of the research proved that HCR was being well received by its audiences. At least, it was the only radio station that tried to echo their concerns with their own dialect. May be, the label of the station itself could have also created a sort of belongingness to the station. It is hoped that the

existing support and trust of the audience toward HCR will be the main force for its re-opening with a better operational program.

Why did the radio station stop broadcasting? The answer for this research question seems unsatisfactory. According to the respondents of the research the following are the main reasons: lack of management, lack of finance, and technical failures. Even during the focus group discussion, no one could give a definite answer for the question why HCR is closed. One additional point they raised is the lack of producers. Nevertheless, I feel that this question requires further research.

The last research question is related to media laws and policies. Until the introduction of the Community Broadcasting Service Licensing and Working Guide, this year, there was no any legal document that refers directly about community radio. This was the main reason for the absence of licensed community radio in Ethiopia. Although they have no any reference to community radio/media the new Ethiopian Constitution, which endorses articles of human rights and freedom of the press; the Press Proclamation No.34/1992, that is proclaimed to provide for the freedom of the press; and the Broadcasting Proclamation No. 178/ 1999, which endorses the systematic management of broadcasting service are the legal foundation of community radio. The new Community Broadcasting Service Licensing and Working

Guide is also formulated based on these legal documents, particularly the Broadcasting Proclamation is its main source.

In general, the findings of the research identify different factors that play a decisive role on the survival of HCR in particular and on the flourishing of community radio in general. The factors can be grouped into two: challenges and prospects.

Challenges

- a) In the first place, the absence of legal ground to freedom of the press before 1992 has exerted a great impact on the development of free broadcast and publications in all media sectors. Still today, its effects are reflected in different forms. For instance, the government shows reluctance to give permission to broadcasting sector, up-to-now it has given to only two private commercial radios and not at all to any community radio. Similarly, the broadcasting law (Proclamation No. 178/1999) indicates nothing about community radio except referring to the general broadcasting sectors. This must have been one factor for the absence of community radio in the other parts of the country. The working guide for community radio is formulated only this year (2006), by the Ethiopian Broadcasting Agency. All these conditions have negative impact on the progress of HCR and the development of community radio in the country.
- b) As observed in the findings of the study, HCR lacks organizational formation in managing, financing and production sections. The station has very

few facilities to run the day-to-day activities. It has no audio and book library services, transport service, stationeries, etc. Particularly, its being under the managerial and financial support of the Harari People Regional State is the main obstacle for the audience to get involved in the activities of the radio station. Because of this, the audience has no room to run the operation of the station by themselves and to support it financially.

c) The absence of clearly structured (formatted) broadcasting schedules has rendered difficulties for the audience to expect and listen to their favorite program at a given time. Although the station excuses for being a trial transmission it has got no acceptance to broadcast for almost 17 months without taking any measure in formatting the broadcast-programs. A radio station without broadcast-program may raise a question on its sustainability.

d) HCR has made a serious mistake by not inviting the audience to participate in all activities of the station. Of course, the station has facilitated conditions to allow callers to speak directly on the air using telephone lines, but not enough as community radio. Beyond that, the audience requires participating in every activity, which includes managing, financing and production. It is only when all these conditions are fulfilled that the audience can feel as the owner of the community radio.

In general, these challenges have posed a great problem to HCR's success. That is why it could not be seen as a model to attract the establishment of other

community radios. If HCR has succeeded the condition of community radio in Ethiopia would have a different picture.

Prospects

Although the station faced many challenges on its progress to survive, its future is not completely black. Particularly now, it has quite a few options to resume its broadcasting with a better strength and operational systems. To indicate some of the positive prospects of the radio station:-

- a) The recently formulated Community Radio Working and Licensing Guide provides enough room for any community radio to be owned and run by the community that the station established to serve. Thus, it is possible for HCR to re-start its broadcast as community radio by securing the necessary license from the government. By so doing, it will be free from the mandate of the Regional Information Bureau.
- b) Now-a-days the world has turned its face to the use of community radio, especially to bring participatory economic development at grass-roots level in underdeveloped countries like Ethiopia. Following this attitude, international organizations such as UNESCO, UNDP, and other NGOs have great interest in community radio so as to use it as development promoter particularly in areas where poverty is a crucial problem.

Community Radio has a special place in UNESCO's programs. The aim of UNESCO's community radio program is to address crucial social issues at a community level, such as poverty and social exclusion, empower marginalized rural groups and catalyze

democratic processes and development efforts. Tarja Virtanen,
UNESCO Office for the Pacific States, (in Tabing 2002:9)

Therefore, HCR can use this opportunity to equip itself with the necessary broadcasting materials and to cover its running costs till it stands on its two feet.

- c) More than any thing else HCR still has the trust and support of Harar community. The audience is the backbone for its survival. As the findings made it clear almost 89% of the audiences need HCR to resume its broadcast. Almost 90% of the sample population has also expressed their grievance because of its closure. These are good signs for HCR's future. If, in the future, HCR uses the audiences' potential in re-establishing the radio station it will very likely succeed.

5.3. Recommendations

Now-a-days the Ethiopian government claims to follow agricultural driven (ገብሬ ገብሬ) economic development policy, which makes its origin in rural areas. 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. Policies and laws related to communication media strength the development activities that take place at the grass-roots

level. Empowering people “in the field of communication tends to emphasize the meaning of identities of different groups and the resources of these groups through discourses about development” (White 2004:8). Of course, the formation of the Constitution, the declaration of the Proclamations that refer to the freedom of the press and broadcasting licenses and now the establishment of the guide for licensing community media can be taken as one step forward but not enough. In the future, there must be uninterrupted efforts from the government side in facilitating things for the realization of the existing initiatives. This can be achieved by formulating different policies and organizing supportive projects that favor the flourishing of small media, which will be controlled by local people or organizations.

In line with this idea, and based on the major findings and conclusion of the study I suggest the re-opening of HCR in the following conditions.

1. Managing, financing and production of HCR must come under the control of the audiences’ representatives or a board selected by them. Awareness about the importance of community radio and controlling mechanism should be created within the members of the board.
2. Emphasis must be given to daily and weekly programs that are related to local news, health, current affairs, women, youth and the like. In our country, where there are many social problems, to use only music program may not be fair and justice.

3. As much as possible the radio station needs to involve many volunteers/ amateurs producers in the production activities. This has many advantages. First, it gives opportunity for talented people to exercise the profession of journalism. Second, it is one means of running community radio with minimum cost. Third, it provides a good chance for the community to air its concerns.
4. Since this is a new area of communication in Ethiopia, it needs further researches to investigate the best directives of community radio application on the bases of the country's existing realities.

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App. 1(ENGLISH VERSION)

**Addis Ababa University
Graduate School of Journalism and Communications
Addis Ababa**

**Interview form for Harar community radio audiences
(To be administered to randomly selected audiences at house hold level)**

Dear audience!

The main objective of this interview is to collect information concerning the broadcast of Harar community radio and its participatory nature as a community radio. To this end, **if you agree**, I would like to ask you your attitude towards the radio station and participation rate in managing, financing and program production.

Please, as much as possible try to give answers for all the questions openly and honestly. Your responses decide the out come of the study; it will be also very useful to promote community radio broadcasting.

Thank you in advance for your cooperation.

Instruction for interviewer/enumerator

For items with alternate answers, please put an “x” mark in the box given. For open end questions write the respondent’s answer on the space provided.

1. Personal data

1.1 Sex a) Male b) Female

1.2 How old are you? _____

1.3 What is your educational qualification?

a) illiterate b) only read and write

c) elementary school (1-8) d) high school (9-12)

e) diploma and above

1.4 What is your occupation? _____

1.5 Is there a radio set at your home? a) Yes b) NO

2. Information about Harar Community Radio

2.1 Did you listen to Harar Community Radio? a) Yes b) No

2.2. If your answer for question number 2.1 is yes, which language were you listening to? (it is possible to choose more than one answer) a)

Amharic b) Hareri c) Oromiffa

2.3. For how long did you listen to Harar Community Radio?

a) less than 6 months b) for 7- 12 months
c) for 13-18 months d) I don't remember

2.4. What type of program was the radio station transmitting? (it is possible to choose more than one answer)

a) Community related program b) health
c) music d) drama
e) if others specify _____

2.5. Which program did you like most? (it is possible to choose more than one answer)

a) Community related program b) health c) drama
d) music e) all the programs

2.6. What was the reason that you liked the program selected on item number

2.3? (it is possible to choose more than one answer) Because:

a) it provided me information related to Harar community
b) it was more of educational program
c) it was more of entertaining program

2.7. How clear was the transmission from the radio station?

a) very good b) good c) not good
d) poor

2.8. Was the transmission time convenient to you?

a) yes b) no

2.9. If your answer for item number 2.8 is no, what is the reason?

3. Information related to the contents of the programs

3.1. The contents of the programs were reflecting basically our local issues and culture.

- a) strongly agree b) agree c) disagree
strongly disagree

3.2. Which program reflected your local issues and culture best? (rank them from one to four)

- a) Community related program b) health c) music
d) drama

3.3. Were the contents of the programs interesting?

- a) very interesting b) interesting
c) not interesting d) poor

4. Audience participation in Harar Community Radio

4.1. Who was managing Harar Community Radio?

- a) representatives of the audience b) Harari peoples state government
c) I don't know

4.2. Have you ever been invited to discuss the operation of the community radio? a) yes b) no

4.3. If your answer for item number 3.2 is yes, for how many times? _____

4.4. Who was financing Harar Community Radio? (it is possible to choose more than one answer)

- a) the audience b) Harari peoples state government
c) NGOs d) I don't know

4.5. Have you ever contributed money for Harar Community Radio?

- a) yes b) no

4.6. Do you know who were producing the programs?

- a) professionals b) amateur
c) volunteers d) I don't know

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

a) yes b) no

4.8. If your answer for item 4.7 is 'yes', at what level?

a) as amateur producer b) as item contributor

c) as an interviewee c) as phone in participant

5. Harar Community Radio's futurity

5.1. Do you know why Harar Community Radio is closed?

a) Yes b) NO

5.2 If your answer for item number 5.1 is 'yes', what was the reason?

5.3. The closure of the radio station hurt the audiences' feelings.

a) strongly agree b) agree c) disagree

d) strongly disagree

5.4. What is your suggestion about the futurity of Harar Community Radio?

a) to be open again b) not to be open c) no opinion

5.5. What were the weakness and strength of Harar Community Radio?

Strength: _____

Weakness: _____

Thank you

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App.3 (HARARI VERSION)

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(N[ÇÃ N^a _Ç=Ä }Ö?'v< ÃSKA³M ℙH@uaf ÖMGÁ)

²=f"ÅÉ¤< }Ö?'v<

Ã ℙH@uaf ›eK= GÉõµ N[ÇÃ G^a _Ç=Ä Sfc=^Ý +- Ã'³Mu? G<Í }Ö?'v<u? SXSfK? ²=¥'X À
T@Ön" T@Öpu?U _Ç=Ä ›=Ç>µ /xu=Áµ/ ÇÃ G^a _Ç=Ä'fµu? }Ö?'v†- ›Ãoc= ¾fd= Ç=" ^^
ÃM³K<- ST@²"K"ℙ: Ã GÃõ K<|µ ÃÿUK=ÿ<f ›¥¤< ^Ç='f§- SfH@u`u? _Ç=Ä xu=Áµ LÃu?
³K¤< ^ Ã-^a ›Ãoc= SfH>ÇÃ`+µu? SGKp ›ℙafu?^a ýaÓ^U ÖwÖw+µ L>Ãu? }X>Éf ²="ℙ<'fK?
Ãu?N? K? ³K< W<>L<K? È^aw SeÖu? ÃÑMÖ<K<^ÿ<ℙÑ>É^vi ›fH>w^!::

) ò'u? >=fÿHL!) >=fÿHL!

) >=fÿHK<T@!) ò'u? >=fÿHK<T@!

3.2 >Ã ýaÓ^T>" " g=`+§ HM^a >Ç< Á` 2="^ ; ÃK? vÃ+ T>MH\$ÿ<fu? 1[]: 2[] : 3[]^a 4[] vÃ+u?

Ã[Í c=Ö<::

) g=`+ ýaÓ^U) >òf)

) Ç=Í^

3.3. ýaÓ^T<µ K<¥< >Ãoc= Ãf"ÃÇ=" "\ ;

) ò'u? Àf"ÃÇ=" "\) ÃÇ=" "\

) Ãf"ÃÇ=U >"\) ó" "\

4. Ñ@Ã ÇÃ G^a _Ç=Ä }Ö?'v< lð>Êf

4.1. Ñ@Ã ÇÃ N^a ^Ç=Ä'<"< T'>" " ^ ¾fH>ÇÉ] 2="^;

) }Ö?'v< "ÿ=L<

) N[] G<e'> G<ÿ<T) ><IT@!

4.2. Ñ@Ã ^Ç=Ä xu=Á Ç=LÑµ À';³Mu? SfN?^ÓK? }ò`^a<T ~m'^a<?) >=

) T@°

4.3. '>U^ 4.2K? Ê^aw\$ >= ¥" Ñ>' >Ãoc= "p+K? ; _____

4.4. Ñ@Ã ÇÃ N^a _Ç=Ä xu=Á"< T'>" " ^ SGKpu? Ñ>' Ò^ Áj 2="^; (Ã c<>MK? >GÉu? K>Ã Ê^aw

SULO Ãfð["M)::

) }Ö?'v<) N[] G<e'> G<ÿ<T

) G<ÿ<T ²M[]nT<) <IT@!

4.5. >¥^a< []Ö?'v<'fu? SGKp Ñ>' Ò^ >ì^a<T ~m'^a< ;

) >=) ><IT@!

4.6. $\tilde{N}@ \tilde{A} \zeta \tilde{A} N^a _ \zeta = \tilde{A} \times u = \tilde{A} \acute{y} a \acute{O} \wedge T \ddagger T'' \ddot{O} w \acute{A} h \text{ ''}^\wedge$;

$\square \square) ^2 = KS \acute{A} \acute{E} \acute{A} \tilde{N} \tilde{>} \acute{A} \llcorner \quad \square \square) ^2 KS \acute{A} \acute{E} \acute{\zeta} = 'fu?$

$\square \square) \tilde{N} \tilde{>} \acute{O} \wedge \acute{A} i^3 L \llcorner \quad \square \square) \llcorner \llcorner < IT @!$

4.7. $\acute{y} a \acute{O} \wedge U \ddot{O} w + \mu u? Sc? \acute{E} K? \tilde{N} @ u f \S T \sim m' \acute{\alpha} \llcorner ; \square \square) \gg = \square \square) \llcorner < IT @!$

4.8. $' > U \wedge 4.7 K? ^2 = c \ddot{U} \acute{E}^a w \gg = \tilde{A} M^3 M \acute{\Psi} \tilde{N} \tilde{>}' ^2 = _ \acute{\alpha} \llcorner \} d \acute{E} f U'' [\acute{E} u? \text{ ''}^\wedge ; \square \square) \acute{\zeta} = 'fu? \ddot{O} u \acute{A} i^3 M$

$\square \square) \ddot{Y} \llcorner \sim w \} d \acute{E} f$

$\square \square) c \llcorner > M^a \acute{E}^a w \frac{3}{4} f N = w]^3 M \quad \square \square) \square \llcorner \acute{\zeta}^2 \acute{u} ? \acute{A} f d \acute{E}^3 M$

5. $\tilde{N}@ \tilde{A} \zeta \tilde{A} N^a _ \zeta = \tilde{A} \times u = \tilde{A} \acute{Y} = M \} ? k \acute{E} 'c = w \mu \tilde{A} i^3 \mu u?$

5.1. $\tilde{N}@ \tilde{A} \zeta \tilde{A} N^a _ \zeta = \tilde{A} \times u = \tilde{A} T > \text{ ''} K? [\acute{q} \acute{d} L \llcorner \sim m' \acute{\alpha} \llcorner ;$

$\square \square) \gg = \square \square) \llcorner < IT @!$

5.2 $' > U \wedge 5.1 K? \acute{E}^a w \S \gg = \tilde{A} M^3 M \acute{\Psi} \tilde{N} \tilde{>}' ^2 = f \acute{q} \acute{d} K u? \llcorner c u w T > \text{ ''}^\wedge ?$

5.3. $\acute{\zeta} = \tilde{A} \times u = \frac{3}{4} \mu S f \acute{q} \acute{d} M \mu u? [\ddot{O} ? \vee \llcorner \acute{\alpha} = j'^2 = \acute{z} \acute{A} [\acute{\Psi} \text{ ''} :: \gg \acute{\Psi} \acute{\alpha} \llcorner \acute{A} v K A f v l + f \acute{Y} H K = ' \acute{\alpha} \llcorner ; \square \square) \acute{o} ' u?$

$\gg = f \acute{Y} H L! \quad \square \square) \gg = f \acute{Y} H L! \quad \square \square) \acute{o} ' u? \gg = f \acute{Y} H K < T @!$

$\square \square) \gg = f \acute{Y} H K < T @! \quad \square \square) \acute{o} ' u? \gg = f \acute{Y} H K < T @!$

5.4. $\tilde{N}@ \tilde{A} \zeta \tilde{A} N^a _ \acute{\zeta} = \tilde{A} \times u = \tilde{A} \acute{Y} = M \} ? k \acute{E} T > \text{ ''} \acute{z} \acute{\alpha} \llcorner \acute{Y} \llcorner f + \acute{\alpha} h \acute{\alpha} \llcorner ; \square \square) \tilde{A} f \acute{Y} \acute{o} f \acute{Y} \llcorner f$

$\square \square) ^2 \tilde{A} + \acute{Y} \acute{o} f \acute{Y} \llcorner f$

$\square \square) \gg G \acute{A} E U \wedge \acute{o} \tilde{A} \gg L - \llcorner U$

5.5. $\tilde{N}@ \tilde{A} \zeta \tilde{A} N^a _ \zeta = \tilde{A} \times u = \frac{3}{4} \mu ^2 = p + \acute{a} \zeta \acute{o} f \mu T > \text{ ''}^\wedge ;$

$\square \square \square \square \underline{\hspace{15em}}$

$\square \square \square \square \square \underline{\hspace{15em}}$

$\gg K S \tilde{N}''$

App.4(AFAN OROMO VERSION)

UNIVARSITII FINFINNEETTI

MAN-BARNOOTA GAAZEXEEYSUMMAAFII KOMINIKEESHINII

DIGRII LAMMAFFAA

FINFINNEE

Guca gaafii dhageeyfattoota Raadiyoo Hawaasa Harariif qophawe

KABAJAMTOOTA DHAGGEYFATTOOTA

Kaayyoon gooddon guca kana tamsa'ina raadiyoo hawaasa Harar ilaalchisee raga dhageeyfattootarraa sassaabuuf yookin walitti qabuuf hogguu tahu, kana maddiitiis buufatni kun akka raadiyoo hawaasummaa isatti hammam takka dhageeyfattoota hirmaachisa akka ture madaaluudhaafi. Kaayyoo kana finxa baasuuf hayyama keessan gaafacha wa'ee buufata raadiyoo kan ilaalchisee yaada qabdaniifii hammam takka bulchiinsarratti, mallaqaniifii qophii sagantaa irraatti hirmaachaa akka turtaniif gaafiilee armaan gaditti dhihaataniif deebii laachuudhaan akkanaaf ibsitaniin kabajaan isin gaafadha.

Hamma dandahametti gaafiilee dhihaatan hundaaf deebii ifaafii sirrii tahe kennaa. Deebiin keessan bu'aa qorannoo kanaa murteessuun alatti guddina tamsaa'ina raadiyoo hawaasatiif shora guddaadha taphata.

Gargaarsa keessaniif guddaan isin galatoomfanna

Ajaja nammoota guca guuchisiisaniif

Gaafiilee filannoo qabaniif fuuldura isaaniitti sanduuqa jiru keessatt fakkii “x” godhuudhaan deebii gaafatamtoota mullisa. Gaafii deebii kallattiidha barbaachisaniif ammo iddoo duwwaa jiitu irratti sirritti barreeysaa.

1.2 Umrii keessan meeqa? _____

1.3 Sadarkaan barumsa / barnoota keessan?

a) huma hinbaranne b) dubbisuufii barreeysu qofa

c) sadarkaa tokkoffaa (1-8) d) sadarkaa lemaffaa (9-12)

e) diplomaafii sanii ol

1.4 hojiin keessan maali? _____

1.5 mana jireenya keessan raadiyoon jira? a) eeyye b) hinjiru

2. Raadiyoo Hawaasa Harar ilaalchisee

2.1 Raadiyoo Hawaasa Harar caqasaa turtani/nicaqastu? a) eeyye

b) hıncaqasu

2.2. Tar lakkoowsa 2.1 gaafii dhinaateef eeyye yoo tahe sagantaa afaan

kamiiti hordoftan? (gaafii tanaaf deebii tokko ol deebisu ni dandeessan)

a) Amaariffa b) Hararii c) Afaan Oromoo

2.3. Sagamtaa raadiyoo Hawaasaa Harar yaroo hammamiif faana buutan?

a) Ji'a 6 kan hinxiqqaatin b) Ji'a 7- 12

c) Ji'a 13-18 d) hinyaadadhu

2.4. Buufatni raadiyoodha kun segantaa akkam dabarsa ture? (gaafii tanaaf deebii tokko ol deebisu ni dandeessan)

a) Naanoo b) Fayyaa

c) Muziiqaa d) Diraamaa

e) Kan biraa yoo jiraate ibsaa _____

2.5. Sagantaa kam irra caalaatti jaalattu ture? (gaafii tanaaf deebii tokko ol deebisu ni dandeessan)

a) Naanoo b) Fayyaa

c) Muziiqaa d) Diraama e) Hunda

2.6. Tar lakkoowsa 2.5 irratti sagantaan filattan sababa maaliitiif jaalachuu dandeessan ture? (gaafii tanaaf deebii tokko ol deebisu ni dandeessan)

a) hawaasa naannoo harar waan laallatuuf

b) irra caalaan sagantaadha barnoota kan laatu waan taheef

c) irra caalaan sagantaadha bashannansiisa waan taheef

2.7. Buufata raadiyoo kanarraa sagantaan dabaraa turte hammam takka qulqullina qaba ?

a) Baayyee gaariidha b) gaariidha

c) gaarii hin turre d) Dadhaba ture

2.8. Yaroon tamsaasa isiniif mijjaawa ture?

a) eeyyee b) hinturre

2.9. Gaafii tar lakkoowsa 2.8 irratti dhihaateef deebiin keessan hinturre yoo tahe sababa isaa ibsaa?

3. Qabiyyee qoophii raadiyoo ilaalchisee

3.1. Sagantaalee qabiyyeen kanneen dhugaafii aadaa nicalaqqisani. Jacha kannatti waliigaltu?

- a) akka gaaritiin waliigala b) Waliifiin gala
c) Waliihingalu d) guuta guututti Waliihingalu

3.2. Saganta kamiitu irra caalatti dhugaafii aadaa naannoo calaqqisa ture?

(haala kanaan akkuma filannoo keessaniittii 1ffaa, 2ffaa, 3ffaa, 4ffaa jachuun sadarkaa kennaaf)

- a) Nannoo b) Fayyaa c) Muziiqaa
d) Draamaa

3.3. Qabiyyee sangataaleedhe hammam takka jalatamoo turan?

- a) baayyee jaallatamoodha turan b) jaallatamoodha turan
c) jaallatamoo hin turre d) dadhaboodha turan

4. Hirmaannaa Ummata Raadiyoo Hawaasa Harar Kessatii

4.1. Raadiyoo Hawaasa Harar eenyuutu bulcha?

- a) Bakka bu'oota dhageeyfattoota b)
Mootummaa Naannoo Biyyaalessa Hararii
c) Hinbeeku

4.2. Adeemsa hojii radiyoo hawaasaa naannoo Harar ilaalchisee mariidhaaf

afeeramtanii beektuu? a) eeyee b) hinbeeku

4.3. Gaafii tar lakkoowsa 4.2 irratti dhihaateef deebiin keessan eeyee yootahe

yaroo hanmamiif? _____

4.4. Eenyuutu maallaqaan raadiyoo hawaasaa Harar gargaara? (gaafii tanaaf deebii tokko ol deebisu ni dandeessan)

a) dhageeyfattoota b) Mootummaa Naannoo Biyyaalessa Hararii

c) dhaabbattootii mitimootumaa tahan d) hinbeeku

4.5. Isin akka dhageeyfataatti raadiyoo hawaasaa hararitti gargaara mallaqa gootanii ni beektu?

a) Eeyee b) Hinbeeku

4.6. Sagantalee raadiyoo hawassaa Harar eenyu akka qopheessu ni beektuu?

a) Ogeeysoota leenji'an b) Ogeeysoota hinleenji'in

c) Hirmaata fedhiidha d) Hinbeeku

4.7. Qoophii sagantaa irratti hirmaachuuf yaaltanii nibeektu?

a) Eeyee b) Hinbeeku

4.8. Gaafii tar lakkoowsa 4.7 irratti dhihaateef deebiin keessan eeyee yootahe

hirmaannaan keessan sadarkaa maalirra ture?

a) tolaan/bilashitti qopheessa b) hirmaata barru

c) gaafifii deebii gafatama d) Hirmata bilbila

5. Carra/hiree Raadiyoo Hawaasa Harar kan fuulduraa ilaalchisee

5.1. Raadiyoo Hawaasa Harar maalif akka dhabbate ni beeytuu?

a) Eeyee b) Hinbeeku

5.2 Gaafii tar lakkoowsa 5.1 dhihaateef deebiin keessan eeyee yootahe sababni itti dhaabbate maal ture?

5.3. Cufaminsii buufata raadiyoodha hamiilee dhaggeeyfattoota miidhe jira. Isin yaada kanatti waliigaltu?

- a) haalaaniin waliigala b) waliifiingala
c) waliihingalu d) haalaan waliihingalu

5.4. Raadiyoo Hawaasa Harar fuuldura akkam akka tahu barbaaddu?

- a) irra deebi'e akka banamu b) irra deebi'e akka hinbanamne
c) yaada tokkollee hinqabu

5.5. Ciminaafii laafinni Raadiyoo Hawaasa Harar male ture?

Ciminni: _____

Laafinni: _____

Isiniin galatoomfadha

App.5 Semi-structured questions for focus group discussion

1. General

1. What is your general opinion about Harar Community Radio?

2. Specific

1. How did Harar Community Radio start broadcasting?
2. Who was managing and financing the radio station?
3. What was the role of the audience in managing and financing the station?
4. What were the programs presented by Harar community radio?
5. How far these programs reflected the local issues of Harar community?
6. Did Harar Community Radio initiate audience to participate in program production?
7. Why did Harar Community radio stop broadcasting?
8. What were its weaknesses and strengths?
9. What are your feelings about the future of Harar Community Radio?