

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
SCHOOL OF JOURNALISM AND COMMUNICATION

**Local Media Access and Use by the Rastafarian
Community in Shashemene**

By

Addisu Frew

June 2011

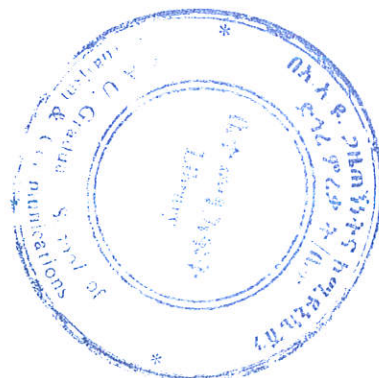
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**Local Media Access and Use by the Rastafarian Community in
Shashmene**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE
STUDIES, ADDIS ABEBA UNIVERSITY IN PARTIAL
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MASTERS OF ARTS IN JOURNALISM AND COMMUNICA**

BY: ADDISU FREW



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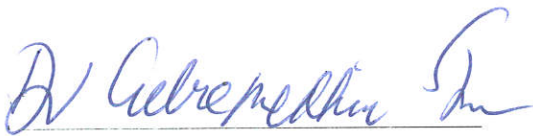
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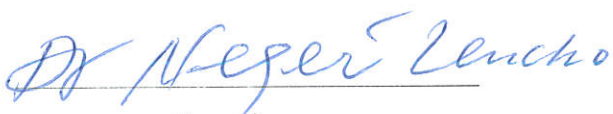
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Advisor


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Abstract

The aim of this study was to find out evidences about local media access and use by the Rastafarian community in Shashemene. It sought to explore and analyze the socio-cultural context of their life in Shashemene through their local media use. The study used both qualitative and quantitative approaches and employed in-depth interview and self-completion questionnaire for gathering data from the community members. With this, the study attempted to examine different scholarly observations based on three dimensions: 1) Media access and transplanted people, 2) The audience analysis tradition with focus on culturalist view, 3) The historical background of the Rastafarian community in Shashemene. The combination of these three dimensions helps to shed light on this particular group. Hence, the findings from the study indicated that the community members had enough media technology devices/services which can enable them local media outlets. Due to backward attitudes, local language deficiency, lack of psychological proximity and coverage by the local media; non media sources remained the main source of local information for the community. Local media were sources of need gratification to cultivate children to Ethiopian way of life, to learn local language and to tackle unfamiliarity by the community.

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Historically, the Rastafarians and Ethiopia have strong relationship after Emperor Haile Sillassie donated 100 hectares of his private land to allow them to settle in Shashemene in 1955 in respect to their contribution in fighting against the Italian aggressors during the 1930s. Since then, the Rastafarian community in Shashemene has grown from small settlers, and in the late 60s their number was swelling 2000 (Barret, 2006).

When Haile Silasie I was deposed in 1974, the new military government, 'Derg' confiscated all but 11 hectares of their land grant. At that 'dark' period of the settlers, their number highly decreased due to famines, their close association with the late emperor, revolution, official harassment, deep local skepticism about the divinity of Haile Sillassie, and their substance use. However, starting from the eve of the Ethiopian Millennium their number increased and now there are about 100 to 130 families with more than 250 children in Shashemene (ibid).

The community believes they should be able to put down roots in Ethiopian, where, they believed, lived before being enslaved, and shipped to the Caribbean and forced to forget their Africa heritage (Glazier, 2001). To this end, they feel as part of the society and concern about local development.

Thus, empowered by the phrase 'Africa awaits its creators', echoes the words of 19th C Pan- Africanists, these people built a clinic and schools, gave agricultural, mechanical and technical supports, established charity and rehabilitation organizations, invest in hospitality facilities

(e.g. the four star Lily Valley Hotel and state of the art Zion Trian Lodge), built modern police station in Shashemene.

Despite their strong sense of being Ethiopian and participating in local development activities, engaging in local administration posts and the fact that they are permantely living in Shashemene, overtime they faced several problems due to persistent suspicion of their religious 'herb' smoking and deep local people skepticism about the divinity of Haile Sillassie. More over local community believe that they have introduced bad life style to their young children such as smoking drug, and unpopular attire and hair styles. There is another serious problem. A large proportion of these people do not have Ethiopian citizen ship (Stephen, 2001). They are thus in a vicious circle.

On the other hand, these days things seem go right for them. They are recognized by the government. According to BBC report the Ethiopian government promised to consider granting citizen ship rights to Rastafarians who have been in the country for at least four years (BBC, October, 2009). Regarding to their religious 'herb' smoking, in an interview with foreign journalists, Prime Minister Meles Zenawi claimed "for the Rastafarians, I know this is a matter of faith, and it is not a matter of violating the law of the land" (Fortune, Mar.20, 2011).

Even the government tried to consider their cases, in many ways they are marginalized and have still not seen participating in nationwide public sphere. Moreover, there is still a big stereotye about them in many people. Thus to tackle marginality and to create familiarity as well as to rebrand themselves in the public sphere they have to use local media (those media belonging or relating to Ethiopia) because media has an immense power for adaptation particularly for strangers and transplanted people such as Rastafarians in Shashemene (Gudykust and Kim, 2003).

Using local mass media enables strangers and transplanted people to learn about the broader spectrum of the host country not easily discernible from the immediate environment (ibid). To this end, audience analysis becomes the best method to study media use and access to marginalized people. McQuail (1997) introduces audience analysis as the research with a goal which more or less tries to help constructing, locating, and identifying and otherwise amorphous, shifting or unknowable social entity. In this sense, audience analysis can be a useful approach to unknown people because media use is deeply integrated into everyday life.

1.2. Statement of the Problem

The researcher experienced that the Rastafarian community in Shashemene are marginalized and isolated from the public sphere. Because of marginalization and isolation they face particular constraints with regard to access to information and communication, and thus have limited participation and voice in the public sphere and decision-making process affecting their lives. They belong to the culture of silence. They are unable to participate in the information society and thus risk further marginalization, politically, socially and economically.

Thus to tackle marginality and to create familiarity as well as to rebrand themselves in the public sphere they have to use local media (those media belonging or relating to Ethiopia) because media has an immense power for tackling marginality particularly for strangers and transplanted people such as Rastafarians in Shashemene.

Gudykust and Kim (2003) suggested that using host mass media enables strangers and transplanted people to learn about the broader spectrum of the host country not easily discernible from the immediate environment. In the other hand, local media use of transplanted people

in the host country is different from that of the host population because their life is different; is originally inspired by a culturalist view in audience analysis. Media use is a reflection of a particular socio-cultural context and shaped by past media orientation (McQuail, 1997). Thus, the Rastafarians may try to create their past in their media use (cultural continuity).

Therefore to understand Rastafarians effort to understand their host country's context which facilitates their participation in the public sphere, it is important to study their local media use. Local media accessibility also plays an important role in this research as it is a prerequisite for media use.

1.3. Objectives

1.3.1. General objective

This study generally aims at analyzing local media access and use by the Rastafarian community in Shashemene. The study also attempts to analyze difficulties, needs and wants of the community through their media use.

1.3.2. Specific Objective

The specific objectives are:

1. To identify which media technologies devices/services the Rastafarian community has access to.
2. To explore from which local media the Rastafarian obtain information about Ethiopia.
3. To examine for which gratification the Rastafarian community use local media.

4. To analyze factors affecting the Rastafarian community local media use.

1.4. Research Questions

1. Which media technologies/services do the Rastafarians has access to?
2. From which local media do the Rastafarian obtain information about Ethiopia?
3. For which gratifications do the Rastafarian Community use local media?
4. What factors affect the Rastafarian community local media use?

1.5. Significance of the study

The current progresses in the government side towards the Rastafarians, their contribution in local development activities and the continuous augmentation in their population (over 100 families with over 250 of their children) shows that these people become no more foreigners. This is no time to play the blame game (marginalizing). Rather, it is clear that the situation is crucial and therefore, there should find lasting solutions to the problem. A key lesson learned from the aforementioned (in the back ground and statement of the problem) is that the Rastafarian must gain attention in local academic researches as part of the society. Therefore this study may break the silence and shed light on this population; and made their voice less silent.

Thus this research aims at providing the local media use behavior of the Rastafarian community so that the concerned bodies create an enabling environment for the local media to be attractive for this community as well. This research may also serve as a baseline for further researchers

who may be interested in this area of study in this community as well as in other communities in relation to audience analysis.

1.6. Scope of the Study

This study was about analyzing local media access and use by the Rastafarian Community who settled in Shashemene. The study focused on Rastafarians who permanently settled in Shashemene and who were not native Ethiopians. Rastafarian children under 18 years also were not the focus of this study.

CHAPTER TWO

Literature Review

By using the following three dimensions as the theoretical framework for the research, the researcher endeavored to analyze local media access and use by the Rastafarian community in Shashemene.

First the study discussed the historical background of the Rastafarian community in Shashemene. Then this part discussed media access and use with a focus on transplanted minorities. Finally, there is the audience analysis tradition, which is the main base of this study, which included different models and theories.

2.1. Historical Tie between Rastafarians and Shashemene

The strong tie between Rastafarians and Shashemene traced back to half a century, in 1948, when Emperor Haile Selassie I donated 100 hectares of his private land to allow members of the Rastafarian movement, Ethiopian World Federation (EWF) officers and members and other settlers from Jamaica and other parts of the Caribbean to go to Africa. The EWF, founded in 1937 by Dr. Melaku Bayen, emperor's special emissary to Black America had taken the mandate for the exodus. The official letter confirming the "land grant" of the 1948 was submitted to the members and executives of EWF (Barret, 2006).

Glazier (2001) states the first West Indian family and federation members from Montserrat were Mr. James Pipe and his wife Helen who arrived at that same year as the first land grant administrators, returning to make a permanent settlement in 1955 on behalf of the Federation.

To make the repatriation legal and coordinator in 1951 the Jamaican government sent a delegation to Ethiopia and discussed with the Emperor. According to Barrett (2006), the emperor told the delegation "Tell the Brethren to be not dismayed, I personally will give my assistance in the matter of repatriation". Gladstone Robinson, who was also official delegate of the EWF, was been the first actual Rastaman to settled in Shashamane in 1964. (ibid: 78).

A historical event, which made the tie between Rastafarian and Shashamene stronger, occurred when Emperor Haile Sillasje visited Jamaica on April 21, 1966. On His visit,

Haile Sillasje encouraged Rastafarian leaders to repatriate to Shashamane, but stressed that there were still important work to do in liberating Jamaica. It was within a couple of years that a moderate trickle of Rastafarian immigrants began, with the population swelling apart 2000 at one point (Glazier, 2001:84).

Even though their number was increased and started a permanent life in Shashemane, they didn't have Ethiopian citizenship and didn't entertain other benefits as their local neighborhoods. On August 1969, they petitioned Emperor Haile Silassie I for Ethiopian citizenship and other benefits. But they didn't get feedback. Following this in September 5, 1970 EWF members in Jamaica left for Ethiopia to develop the settlement. (Barret, 2006)

Because of the anti-organization sentiments of many Rastas of that day, the EWF's official authority was compromised. Many created other organizations, entitles and groups in attempts to further deal with their over way and means of repatriation. (Glazier, 2001)

When Haile Silasse I was deposed in 1974 the new military government, of "Derg" confiscated all but 11 hectares. At that "dark" period of them, they were singled out for ostracism because of their close association

with the late emperor. For almost all Rastafarian settlers, the Derg Regime was worst. Throw in asserted famines, revolution, official harassment, deep local skepticism about the divinity of Selassie and persistent suspicion of their religious 'herb' smoking (ibid).

Rastafarian in Shahsemene make living by doing hand crafts for local market as well as export items, teaching English language, hiring in the community's organizations, running organic restaurants and cafes, some of them also living by remittance from their relatives in abroad (Barret, 2006).

Today, under FDRE government, life is much better. However for many of Rastafarian homesteaders, lack of Ethiopian citizenship continues to rankle. According to BBC report, the government promised to study citizenship for Rastafarians who have been in the country for at least four years. (www.bbcnews.October, 2009).

2.2. Media Accessibility

In discussing media usage, integration of wider influences on the use takes account of media access possible to its users. Morley's interpretation of accessibility is that it is a dynamic concept that relates " which group can (or wish to) watch, when (and with how much attention) and what type of program are being broadcast and at what time?" (Morley and Siliverstar, 1995:16).

MaQuail emphasizes media access as the prerequisite for media use; no matter how one wish to use media the use depends on the availability of these media (2005). Since every nation is different, so society's media access varies. According to Hibert, et al (1988), there are the following six factors which influence societies media access

Physical and geographical characteristics: media access can be influenced by the country's geographical and other physical characteristics, "just they alter population patterns and economical development.

Technological competencies: in order to have sufficient media access throughout the nation for the society, basic scientific capability, economic resources to obtain mass media equipments, and personnel's to activate them are necessary.

Cultural traits: these are social laws, taboos, norms, values, and attitudes. Here also language includes. For example, in Switzerland the government recognizes four languages for national broadcasting. Also variety of cultural and social factors deeply influences media access, such as "urbanization, population, speciation, sexual taboos, religion, race relations, youth culture and education" (ibid234).

Economic conditions: A county's or an individual attitude towards a given medium can be assessed by the economic commitment made to that medium. The economic condition of a state also determines how the audiences gain access to media Hibert et al (1988) argued on the emphasis given by poor nations towards media access as:

One thing is certain privately owned media cannot thrive in economically impoverished nations. A poor country faced with starving people can only support media that help alleviate problems (ibid: 201).

Political philosophies: A country's political structure and attitudes influence the development of media access. The amount and kinds of control over mass communication are determined by the government in power.

Media Qualities:- Technical features, media use patterns, and over

all institutional characteristics affect the development of media access for example, high quality magazines have a higher per-copy production cost than news papers. "The unique qualities of each of the media contribute to the per-unit cost, and this cost affects the way the medium is used".

In concluding factors that influence local media access, it is important to reemphasize that these factors seldom operates independently. It is their interaction that simulates significance differences in local media accessibility (ibid).

2.3. Media Use and Transplanted Minorities

Media use is 'a reflection of a particularly socio-cultural context and a process of giving meaning to cultural products and experiences' (McQuail,1997:18). Bar - Haim (1997:207), cited by Qui, 2003; 155) argues that there is a cultural continuity among a transplanted people before and after they leave their homeland. They are influenced by past events experienced in their homeland which shaped their cultural interests, tests, values and worldview.

However, many studies of immigrants in the United States have shown that, along with the development of non-ethnic inter personal ties , the use of the mass media of the host society increases over time and that such increased media use facilitates their understanding of the socio-cultural, economic and political context of the host society (Gudykust and Kim 2002:365).

In transmitting messages that reflects aspiration, historical forces, myths , work and play, and specific issues and events, the mass media explicitly and implicitly convey societal values, norms, and traditional perspectives for interpreting the large environment.

In line with this, exposure to information oriented media messages such as “news items, analyses of social issues, and documentaries” is particularly facilitative of strangers overall adaptation compared with exposure to primarily entertainment-oriented messages (Gudykust and Kim 2003:366).

Host media use by the strangers, discussed above, local media are essential and central to understand the socio- cultural economical and political context of the host country when they compared strangers local media use with the natives “ just a native – born persons undergo the enculturation process through communication, strangers undergo the enculturation- acculturation interplay” In this process, strangers acquired and internalize some of the cognitive, affective, and behavioral communication patterns operating in the host society (ibid, 2003:367).

The acquired host communication competence, in turn, facilitates their participation in the host social communication processes, both interpersonally and via media. Transplanted minorities may benefit from the interpersonal and mass media activities within their communities, prolonged and excessive “in group “ communication activities are likely to hinder their long-term success in adapting and participating to the host society at large (Gudykust and Kim 2003:368).

In line with this Karim (2000:12), suggests that transplanted minorities “create home by instilling such resonance into the spaces they occupy”. He explains that transplanted communities “endeavor to make homes (even if ‘temporary’) in milieu that are away from the home, and it involves the infusion of that place with one’s own rhythms” (Ibid).

2.4. Audience Analysis Tradition: Media Use

McQuail, (1997) introduces audience analysis as the research with a goal which more or less tries to help constructing, locating, and identifying and otherwise amorphous, shifting or unknowable social entity.

He also suggests whether an audience exists as a group or not is no longer so relevant in audience analysis. The purpose of research should not be to form a particular group but to really understand and to discover why their unique characteristics, which might be potentially collective, and ignored (ibid). In this sense, audience analysis can be a useful approach to unknown people because media use is deeply integrated into everyday life.

Three traditions of audience analysis can be understood as the history of communication researchers attempt to getting closer to the voice of audience.

The structural Tradition : was first raised simply by the needs of the media industry to obtain the quantity of audience and the reach of their products, also composition of audiences which were essential data to management, especially for gaining paid advertisers (Blumler and Katz, 1974).

The behaviorist tradition: is divided in to two main fields: media effects research and media uses research. Media effect research was preoccupied with the effects on children and young people, focusing on the possible harmful effects such as violent behavior. The basic assumption was that audience is an unwitting target or a passive recipient of media stimuli in the one way process of the media effects model (ibid).

Media uses research was somehow a reaction to this model viewing audience as a more or less active and motivated set of media users/ consumers who were "in charge" of their media experience, rather than passive "victims" (McQuail,1997:18). Later the focuses become the motives of the audience for their choice of media, perceived gratifications and uses of media.

Uses and gratifications research: positions itself somewhere between the behaviorist tradition and the Culturalist tradition. McQuail explains that the Culturalist view explain media use as "a reflection of a particular socio-cultural context and as a process of giving meaning to cultural production and experiences" (ibid:18).

The Culturalist view developed on the critiques of the view of "active audience" such as the neglect of media influence and while media consumption is more a matter of accessibility rather than choice (Elliot, 1973, cited by ibid:25).

Another approach of Culturalist is Reception Analysis. It involves and view of media use itself as significant aspect of "everyday life". "Media use practices can only be understood in relation to the particular social context and experience of a sub-cultural group .Media reception research emphasizes the study of audience as "interpretive communities". This concept refers to shared outlook and modes of understanding, often arising out of shared social experiences (McQuail, 1997:19).

These claims established a new paradigm which looks at audience's choice in a wider socio- cultural context. Scholars of this view claim that it requires qualitative often ethnographical analysis for this type of research, such as in-depth interview and observation , and the use of multiple data sources can support its credibility (Morley

and Silverstone, 1995:156).

The above remarks show that there is no consensus among media use researchers and schools, as well as the general patterns of media use; for instance, the structural tradition stresses on the media system and the social system as the primary determinants, on the other hand the behavioral(functionalists) approach emphasis on individuals needs ,motives and circumstances as the starting point, while the socio- cultural approach focuses on the “particular context in which audience member is located and the way in which media alternatives valued and given meaning” (McQuail, 1997:384).

In discussing media use, integration of wider influences on the use takes account of media ‘access’ possible to its users. Morle’s interpretation of accessibility is that it is a dynamic concept that relates “which groups can (or wish to) what, when (and with how much attention)?” and “what types of program are being broadcast and at what times?” (Morely, 1986: 16).

In line with this, it is possible to consider availability of the elements in everyday life other than media products in relation to the increase and decrease of certain media use because media use is often “an outcome of forces in society, of the personal biography of the individual and also of immediate circumstances”(McQuail,2005:426).In the following section we look at some alternative theoretical models of accounting for media use behaviors

2.4.1 Structural Model of Media Use

According to this model, “media use is largely shaped by certain relatively constant elements of social structure and media structure” (McQuail,1995).

The following structural model of media use sketched by Weibull (1985) will clarify the relationship between media use behavior and the particular choice.

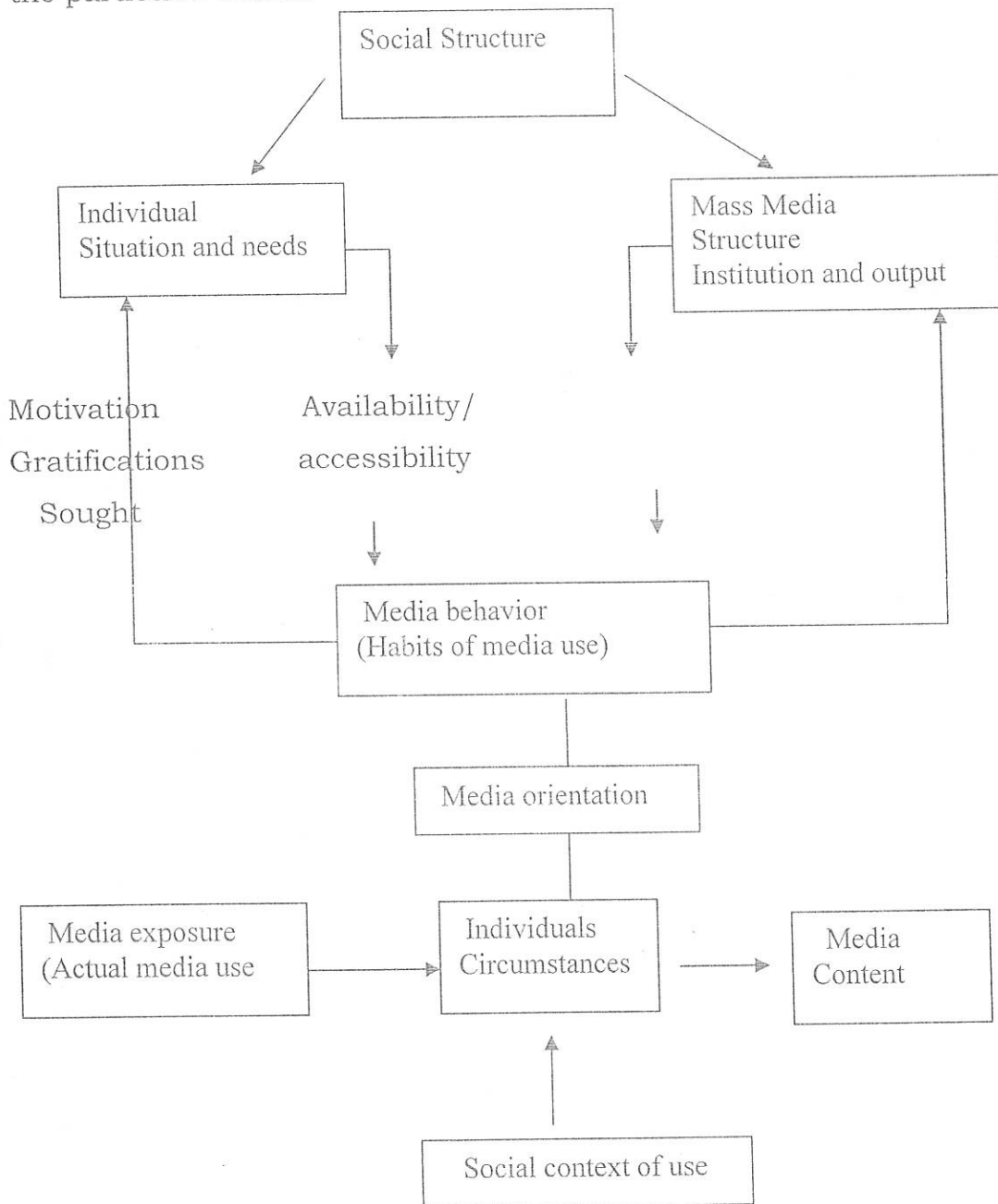


Figure 1: A Structural Model of Media Use

As McQuail described this model media use is an outcome of two main factors which themselves reflect the overall social structure: social situation and mass media structure; in social situation “ a person is

located along with the associated media related needs, the second factor consist of the available media possibilities in the particular place” (ibid).

In between them there is an individual’s ‘media orientation’ which is influenced by social background and media experience. Here, there are particular daily situations in which specify media choices and content are made. McQuail pointed out the following variables which determined media use; these are media content, individual circumstance and the social context of media choice and use (ibid).

2.4.2. Functional Model of Media Use: Uses and Gratifications

Why do we use the mass media? What individuals needs lead us to use one mass medium more often than others or to choose some types of medium contents over others ? How successful are the media in fulfilling these needs? Hiberet et al (1988) ask these major questions to inculcate the uses and gratification model for his readers. These are some of the major questions that media uses and gratifications research attempt to answer.

The uses and gratifications approach is not new, it was investigating why people engaged in various kinds of mass media use behaviors. However, the main thesis of this approach when it was rediscovered and elaborated in the 1960s and 1970s were summarized as follow by McQuail (1997).

1. Media and content choice is generally rational and directed towards specific goals and satisfactions (thus the audience is active)
2. Audience members are conscious of the media needs which arise in personal and social circumstances and can voice

these in terms of motivations .

3. Personal utility is a more significant determinant of audience formation than aesthetic or cultural factors.

4. All or most of the relevant factors for audience formation (motives, perceived or obtained satisfactions, media choice background variables) can, in principle, be measured .

Based on the assumptions in the uses and gratification approach, Katz et al (1970:20) describe media selection as:

(1) The social and psychological origins of (2) needs which generate (3) expectations of (4) the mass media or other sources which lead to (5) differential exposure (or engaging in other activities), resulting in (6) need gratifications and (7) other consequences...

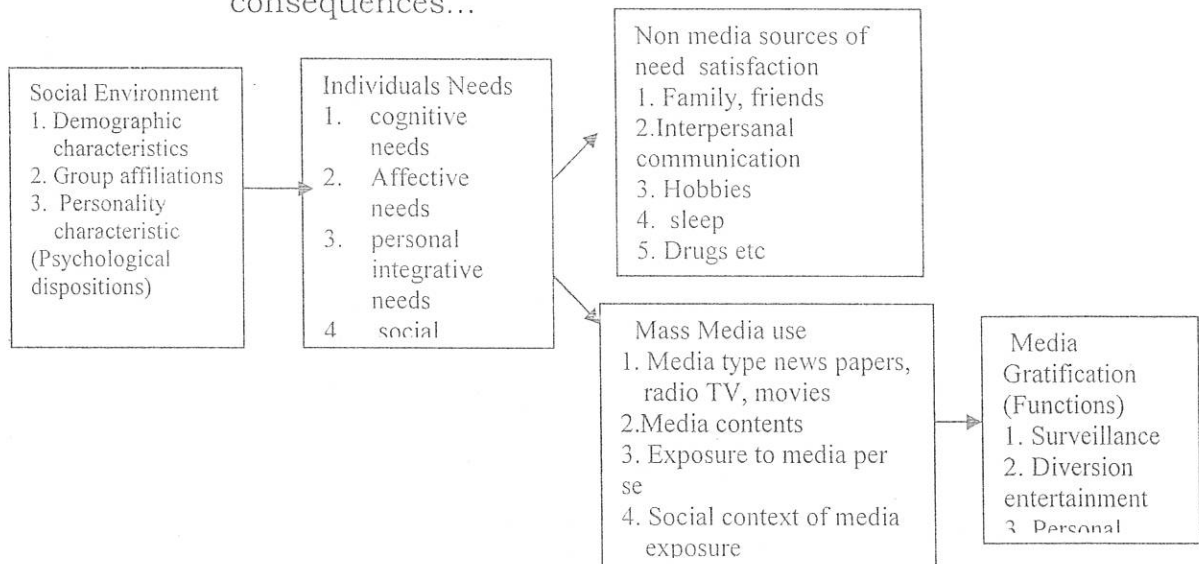


Figure 2: Mass media uses and gratifications model.

The uses and gratifications model shown the above figure, media use starts with the social environment, which determines audiences needs. The social environment includes audiences' demographic characteristics, group affiliations and personality characteristics.

Audience needs can be categorized as cognitive, affective, personal integrative, social integrative, and escapist needs. These needs can be satisfied by non media sources such as family, friends, interpersonal communication, hobbies, sleep, and drugs. The model is mainly concerned with media related sources of need satisfaction. These include exposure to the media per se, type of media used content of the media attended to and the social context of media exposure. The actual needs satisfied by the media are referred to as media gratifications or functions. These includes surveillance, diversion are escape, and the development of personal identity and social relationships. (ibid)

The uses and gratifications model classify human needs into distinct and theoretically meaningful categories. Katz, Gurevitch, and Haas cited at Tan (1985) suggests a typology of media-related needs that classified specific needs into the following five categories.

1. **Cognitive needs:** Needs related to strengthening of information, knowledge, and understanding of immediate environment. These needs are satisfy audiences' curiosity to understand and master the environment and exploratory drives.
2. **Affective Needs:** These needs related to strengthening aesthetic, pleasurable, and emotional experiences.
3. **Personal Integrative Needs:** Needs related to strengthening credibility confidence, stability, and status of the individual. They are derived from the individual's desire for self-esteem.
4. **Social Integrative Needs:** based on an individual's desire for affiliation, these needs related to strengthening contact with family, friends, and the world.
5. **Escapist Needs:** needs related to escape, tension release, and desire

for diversion.

McQuail (1997), refine media functions or gratifications, which first discussed by Lasswell in 1948. According to this typology, the media perform four functions.

First, the media provide us with information about our environment (Surveillance); second, they provide us with escape from the constraints of routine and from them burdens of problems and are a vehicle for emotional release (escape/diversion); third, the media are vehicles for personal reference, reality exploration, and value reinforcement (personal identity); and fourth, the media provide us with substitute companionships and with information that could be used in our social relationships. (Social integration), (ibid: 178)

These functions fulfill specific needs of the audience. Cognitive needs are served by the surveillance function; affective and escapist needs are served by the diversion and entertainment function; personal integrative needs are fulfilled by the personal identity function; and social integrative needs are served by the social relations function (Tan, 1985: 236).

Finally, Katz Gurevitch, and Haas cited by Tan (1985) have listed media contents, media attributes and typical exposure situation as mass media use variables that can lead to media gratification. According to the uses and gratification, "these media variables, or their combination, can explain how audience needs are fulfilled, (ibid).

2.4.3 Expectance Value Theory

On the basis of relevant past experience, most audiences expect or predict something from the media they used. These expectations can be thought of as experienced psychological effects which are valued by individuals (Sometimes called media gratifications). According to McQuail

such rewards can be derived from:

Media use as such (e.g. 'having good read') or from certain favorite genres (e.g. detective stories) or actual item of content (e.g. a particular film) and they provided guidance (or feedback) for subsequent choices, adding to the stock of media-relevant information (McQuil, 1997:224).

Based on the principle that attitudes towards medial are an outcome of empirically located beliefs and also of values and person references, Palmgream and Rayburn (1985) has proposed the following expectancy-value model of media use.

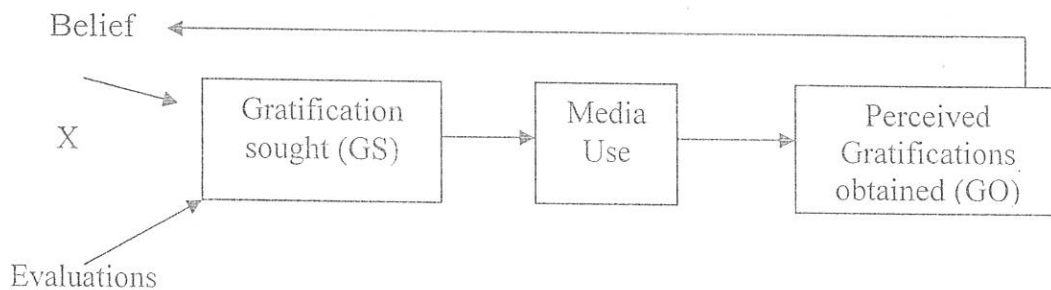


Figure 3: Expectancy-value model of media gratifications sought and obtained

The elements in the model are formally explained as follows: by McQuil

Where: $GSi = BiEi$

- 1 Gsi is the gratification sought from some media object X;
- 2 X is a media object; can be medium, program or content;
- 3 Bi is the belief (subjective probability) that X posses some attribute or that a bandier relate to X will have a particular outcome;
- 4 Ei is the affective evaluation of the particular attribute or outcome.

McQuail described the model as:

Media use is accounted for by a combination of perception of benefits offered by the media and the differential values of these benefits for the individual audience members. This helps to cover the fact that media use shaped by avoidance as well as by varying degrees of positive choice amongst the potential gratification distinguishes between expectation (gratification sought) of satisfaction (gratification obtained) and identifies an increment overtime from media use behavior. Thus, where GO (gratifications obtained) is noticeably higher than GS (gratification Sought) we are likely to be dealing with situations of rating of appreciation and attention. (ibid, 2003: 234).

2.4.4 A "Pragmatic" Model of Media Use

Webster and Wakshog cited at McQuail (1991) combined a number of factors behind media choice, which comprise both the audience side and media side factors, and formulated a "Pragmatic" Model for media use. The previous models have already provided us with a guide to the main different influences on media choice and use. In the following heuristic model we will show the general process of choice making, in which influence of both kinds (from society and from media) are shown sequentially according to audiences relative "distance" from the movement of choice or attention (MEDIA USE).

According to McQuail (1997) most distant (and more or less fixed) are social and cultural background and general sets tastes and preferences, likes and interests.

Thus social background has a strongly orienting and dispositions influence on choice behavior. The other distant factors are the general makeup of different media and the mix of genres, of which we (audiences) have accumulated knowledge and experience (ibid: 246).

At a point much closer in time or place to MEDIA USE, the circumstances of the potential audience member and the availability of the media coincide.

Audience side

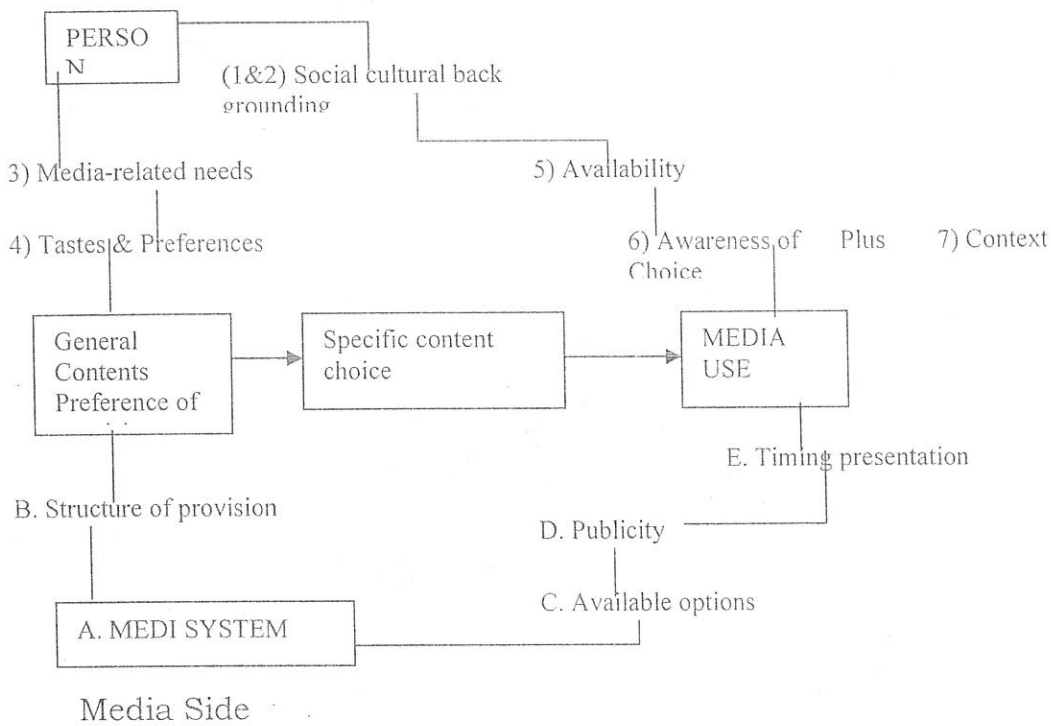


Figure 4: An Integrated Model of the process of Media choice.

According to the above model audience side factors are :

- Social background and milieu (cultural capital)
- Personal attributes
- Media-related needs
- Personal tastes and preferences
- General habits of leisure time media use and availability.
- Awareness of the choices available and the amount and kind of information possessed.
- Specific context of use (sociability and location of use)
- Chance (often plays a part in media exposure).

Also media side factors are:

- The media system (the make-up of the national media systems, number, reach and type of media available), specific characters of

different media outlets.

- Structure of media provision (what the media prevail in given society)
- Available content options.
- Media publicity.
- Time and presentation.

Chapter Three

Research Methodology

This chapter presented the procedures employed to meet the study objectives through examining the accessibility and usage of local media by the Rastafarian Community in Shashemene.

Thus, it includes the description of the research method, the research procedure and instruments employed, sampling techniques, and the data analyzing techniques.

3.1. Research Design

The study employed both quantitative and qualitative approaches. The study used quantitative approach to gather data about media access and specific media use patterns so as to know the Rastafarian local media access and use. Quantitative design tends to produce results that can be generalized (Taylor and Lindolf, 2002).

When researching about media within a particular socio-cultural context, it is argued that the environment where the study takes place provides its own inputs. Then, studying this subject can be appropriate when employing qualitative research design, because qualitative studies focus on the social practices and meanings of people in a specific historical or cultural context (Taylor and Lindolf, 2002).

In studying audience choice in a wider socio cultural context, scholars claim that it requires qualitative, often ethnographical analysis for this type of research, such as ethnographic in-depth interview and observation, and the use of quantitative data sources can support its credibility (Morley and Silverstone, 1995).

3.2. Data Gathering Methods and Sampling Techniques

3.2.1. In-depth Interview

This study used in-depth interview. Denzin and Lincoln (1998) characterize the in-depth interview as one of the most common and powerful ways to grasp the meaning that people ascribe to their daily lives. This study used open-ended interview; the open ended style of interviewing usually provides a high level of new leads. This allows the researcher to obtain sometimes unintended but valuable information and to make observations (Shi, 2005). The interview guide used here was designed to not only focus on local media use, but also to gather narratives about personal histories, experiences of repatriation, identity, and belonging. Because of the open-ended nature of the interviews, the questions served merely as topical entry points rather than as a rigid format that had to be followed slavishly.

This research conducted five in-depth interviews. The interviewees were selected purposefully according to their demographic characteristics, length of stay in Shashemene and role in the community. English language was used as a medium of interview because the respondents couldn't use Amharic as clear as English. The interviews were carried out at the respondents' home and places where silent and cool, when the respondents were rather more relaxed and on the weekend. The interviews were taken a casual conversation style mostly over a cup of tea or coffee.

The entire conversation was recorded and then transcribed afterwards, which enabled the interview carried out in very relaxed atmospheres. This lead to the outcome of the interview to be very honest and straight

forward, and it contributed to the credibility of the content. Interviews in audience research require the best possible natural setting (Jense, 1991 cited at Morley and Silverstone, 1991).

Interviews mostly began with warm up questions such as, 'for how long you lived in Shashemene and where you from?' The interviews go into asking various aspects of their life which they brought up along the questions such as 'from which sources you get information about Ethiopia?' and 'what factors affect your local media use in Shashemene?'

3.2.2. Self-Completion Questionnaire

This study also employed self-completion questionnaire. Self reporting or introspection has always been highly regarded among uses and gratifications scholars. (Zillmann, 1995). Katz, Blumler, and Gurevitch explain that many of the media use can be derived from data supplied by individual audiences themselves. People are sufficiently self-aware to be able to report their interests and motives in particular cases (Katz et al, 1974). Rubin has more recently concurred that self reporting is still typically used for uses and gratifications studies (Rubin, 2002).

To gather a more diverse and detailed data, this research used 30 Rastafarian community members from 100-130 families lived in Shashemene, to report their media access and use experience through the questionnaires. The respondents were selected randomly. English language was a medium for the questionnaire. A self-completion questionnaire delivered to respondents' doors by the researcher and collected within a week. Most of them had a short conversation with the researcher at the time of delivery. Respondents asked to fill it out within a week, and then the completed questionnaires collected during the following week by the researcher.

The questionnaire mainly asked about the access/user ship of different kinds of media devices/services both here in Ethiopia and in their home country. It took the style of a 'Yes/No' selection with option to choose 'Will have it', and asked the reason for the decision. This simplified the outcome and supported analyzing the interviews. The questionnaire was also intended to illustrate the demography of respondents.

3.3. Data Analysis

Finally, the findings about media accessibility/usage presented in figures and tables throughout the research include only the outcome from the questionnaire. In this regard, thematic coding method is employed as the data analysis technique. This approach was preferred because it discloses various views of the interviewees which would fill the interest of the research questions. With this, the data presentation will be disclosed considering all the views mentioned and reporting them in narrative forms.

3.4. Ethical Considerations

Robson (2002) put the assumption underlying ethical considerations in qualitative research in the following fashion: Because the objects of inquiry in interviewing are human beings, researchers must take extreme care to avoid harm to them. Traditionally, ethical considerations revolve around the topics of informed consent, confidentiality and anonymity.

Informed Consent: It deals about receiving consent by the subject after having carefully informed him or her about the research (Deacon et al, 1999). With this, it is about the informants' willingness of being photographed or their ideas recorded (ibid). In this regard, I informed my respondents that the objective of the study is just for academic

purposes. Also I asked their consent when recording the interview.

Confidentiality: It is all about using confidential data for the particular purpose the research initially stands for and not transferring it in any way to the third party (ibid). To ensure this ethical dimension, I have agreed with my informants that the data gained from them won't be given to any third party beyond its intended purposes.

Anonymity: It refers to prevent against displaying the sources of confidential information from being identified in any public stages such as lecture, writing or public media (Deacon et al, 1999). It will be done through disguising the identity of participants (Ibid). In this context, participants represented anonymously using pseudonyms in order not to be known by others.

Chapter Four

Presentation and Analysis of Results

This chapter is the heart of the entire work, where the data gathered by ethnographic in-depth interview, participant observation and self-completion questionnaire are presented, analyzed and interpreted by referring the point mentioned in the literature review.

To put this into action, the ideas from informants placed according to the research questions then to each part, interpretation provided. Finally, findings displayed following what the majority of the respondents said on the specific themes.

4.1. Rastafarians Local Media Access

Since transplanted people are influenced by past events they have experienced in their previous country, which shaped their interest, tastes, values and world view (McQuail, 1997), it was important to look at the general shift of their media technology services /devices owner/user ship of the Rastafarian community.

In this part, the researcher presented general shifts in ownership of media devices/services. When analyzing the results of the questionnaire, the ownership/usership before and after coming into Shashemene put into four categories according to combination of 'Yes', 'Will have it' and 'No' as shown below in Table of 4.1 and the result for each individual media devices/services put in following tables.

Table 4.1 Categorization of Media owner/ user ship likelihood

Ownership / user ship before coming to Shashemene	Ownership/user ship in Shashemene	Likelihood of ownership/user ship
Yes	+ Yes/will have it →	High propensity
No	+ Yes/Will have it →	New acquisition
Yes	+ No →	Temporary abandoning
No	+ No →	Low propensity

Likelihood of owner/user ship of each media

Table 4.2. Television Set

Ownership before coming to Shashemene	Ownership in Shashemene	Likelihood of ownership
Yes 25	Yes 13	H 29
	Will have it 5	N 0
No 5	No 12	T 1
		L 0
Total 30	30	30 30

Table 4.3.Radio

Ownership before Coming to Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	25	Yes	13	H	15
		Will have it	5	N	1
No	5	No	12	T	10
				L	4
Total	30		30		30

Table 4.3.Satellite Television

Ownership before coming Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	18	Yes	23	H	18
		Will have it	7	N	12
No	12	No	0	T	0
				L	0
Total	30		30		30

Table 4.4. Cable Television Service

Ownership before coming to Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	16	Yes	1	H	2
		Will have it	1	N	0
No	14	No	28	T	14
				L	14
Total	30		30		30

Table 4.5.VCR

Ownership before coming to Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	30	Yes	10	H	10
		Will have it	0	N	0
No	0	No	20	T	20
				L	0
Total	30		30		30

Table 4.6.DVD Recorder/Player

Ownership before coming Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	19	Yes	28	H	19
		Will have it	2	N	11
No	11	No	0	T	0
				L	0
Total	30		30		30

Table 4.7. Cassette Tape CD player /Recorder

Ownership before coming to Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	28	Yes	29	H	29
		Will have it	1	N	0
No	2	No	0	T	1
				L	0
Total	30		30		30

Table 4.8. Internet Access

Ownership before coming to Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	26	Yes	30	H	26
		Will have it	0	N	5
No	4	No	0	T	0
				L	0
Total	30		30		30

Table 4.9. Landline Telephone

Ownership before coming to Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	30	Yes	6	H	8
		Will have it	2	N	0
No	0	No	20	T	22
				L	0
Total	30		30		30

Table 4.10. Mobile Telephone

Ownership before coming to Shashemene		Ownership in Shashemene		Likelihood of ownership	
Yes	25	Yes	30	H	22
		Will have it	0	N	8
No	8	No	0	T	0
				L	0
Total	30		30		30

In the above tables, the general shift of media technology devices/services presented. Respondents show high propensity with most media except VCR (33.3%), landline telephone (26.6%) and cable television (6.6%), with which they showed low propensity or temporary abandoning the strongest. New acquisition was strongest with Internet (100%), followed by mobile phone (100%) and DVD (100%). Temporary abandoning was strongest with VCR, landline telephone and radio. Cable television service showed the strongest tendency of low propensity in which the respondents reason 'lack of available service and the high cost in Shashemene. These showed that their media technology devices and services did not affect by being lived in Shashemene.

Except one respondent who stayed in Shashemene for only 5 months (the only respondents who stayed less than a year), everyone within valid answer owned a television set. Thus, these people can simply access ETV and STVO with no need of additional decoder.

From the total 30 respondents, 40% of them do not have radio sets. The remaining 60% respondents have radio sets, thus they can access a

number of local radio station such as Ethiopia Radio, Fana Broadcast Corporate.

Also they can listen, watch and read substantial number of local media via Internet, since all respondents have access to internet.

In the case of using local movies and music, 93.3% of the respondents owned DVD players, and 96.6% of the respondents owned cassette tape or CD player. Thus these people can use local movies and music. (Strong temporary abandoning with VCR may show the general pattern of behavior of replacing video to DVD).

The research did not present here Rastafarians access to local print media, because the style of ownership/readership is different from electronic media. Print media mostly access by street delivery or subscription, while electronic media is a ways available once obtained. The research discussed this issue in the last part of this chapter.

4.2. Rastafarian community's source of local information

Regarding access to local information, a Rastafarian interviewee in Shashemene had the following to say:

Personally, I get information about Ethiopia from my brother and sister (friends), if big news happened, everybody transmit it to me.

About the same issue, a Rasta man who is a member of the church of the Twelve Tribes of Israel said the following:-

I arrived here, 9 years; I used to ask church members and brothers about what is up in Ethiopia. When they tell me what is going on here, I too, tell to my brothers depending on the urgencies of the news during Nyabingy (group mediating). We share news such a way.

These extract entailed that these people gained information about Ethiopia primarily from interpersonal communications; but what is important here should be to examine how often they talk about 'what is new?' in Ethiopia. How far do these people know the need of knowing what is happening in Ethiopia?' Will it be their main concern? Those need critical consideration.

Based on the above remarks it is possible to note that their main sources of local information were not the media. But Gudykust and Kim (2003) emphasized that using host mass media as a primary source of information enable strangers to learn more about the broad spectrum of the elements of the host country context not easily discernible neither form interpersonal communication nor from the immediate environment.

Even though results from the interview revealed non-media sources as the primary local information sources, results from the questionnaire indicated ETV as source of local information followed by internet. Newspapers and magazines indicated as the least sources of local information.

4.3. Local Media Use vs. Gratification

Transplanted minority people need to use local media to facilitate their need for knowledge about the operation of expert society; need for an understanding of the desires; demands and need interpretations of the host country and need to understand themselves as part of social community. (Stevenson, 1995).

Thus, this part discussed about the gratifications behind the Rastafarian community local media use.

Table 4.11.Reasons to watch ETV

Category of reasons	Number of respondents	Details of answers
For children	13	Children can learn more about Ethiopia Children can learn local language
For language learning	8	To improve local language competence
For local language	5	To know about Ethiopia Local news is important
For creating familiarity	2	To create familiarity To tackle unfamiliarity
No option	1	Only ETV
Not Watching	1	Need silence
Total	30	

As the above table described results found from the questionnaires, 43.3% of the respondents primary reason for watching ETV was for the benefit of their children, 26.6% of the respondents used ETV for local language improvement, 16.6% of the respondents used ETV for

watching local news. In line with this, responses from the interview confirmed that most of the Rastafarians in Shashemene used ETV to 'Ethiopoianized' the 'Second Generation' Rasta ,as they believed the 'First Generation' of the community members are highly molded by the Western way of life and culture. But they felt confident to shape their children to be 'natural African'. They believed using local media is one of the tools to accomplish this mission. A Rastaman from French had the following to say on this issue:

We need our children to be modern Ethiopian. I try a lot to do so. His Imperial Majesty said in acquiring modern life the children will not to neglect their own culture and traditions. Respect and achieve all that is good in the Ethiopian way of life. I encourage my daughter to watch ETV. This is for her.

From the response of the above interviewee, it became easy to understand that how much the Rastafarians are sensitive to reinforce their children to watch ETV.

On the same issue another Rastaman had the following to say on the same issue:

I came here to find myself. It becomes our sacred duty to ensure that our children to be real Ethiopia, established by strong identity. They have to know their language culture, history. In whatever sphere it may be, they should follow Ethiopian media.

Followed by 'for children' they used local media to improve their local language competence. Results from the questionnaires and from the interview confirmed that all the respondents used various kinds of local media as tools to some extent for improving their local language competence, which includes listening, reading, writing and communication skills. Respondents in the interview confirmed that watched ETV programs. They also listen to local FM radio stations,

either through radio sets or via their mobile phones. One of their main purposes was to improve their local language competence, especially, their listening ability and vocabulary built-up. Just as one Rasta woman briefly described about why she used ETV: "I think it improves my Amharic listening skill, so I watch ETV. I just try to understand some words and expressions, how to use them".

Also respondents of the interview listened to local music from the host mass media, e.g. ETV, local FM Radios and local music CDs. But it was not considered as a 'main way' of improving their local language competence. A Rastawoman had the following to say on this issue:

I think the music help me to know a lot of Amharic words and phrases. At first, the melody is the most attracted to me, and then after a long, long time, maybe I will pay attention to the words of it. It will happen a little bit, but not the main way.

To get local news also indicated as another reason to use local media by the Rastafarians. All the respondents interested in knowing what happened in Ethiopia. As one Rastaman said "I pay attention to news in Ethiopia, because I am in Ethiopia right now. I tend to grasp the Ethiopian situation".

4.4. Factors Affecting Rastafarians Local Media Use

This study discussed that Rastafarian community had sufficient media technology devices and services which can bring them a plenty of local and international media outlets. Put it in mind, in this part the research analyzed what else affect Rastafarians local media use?

Throughout the previous analysis, the research did not go deeply on the access and use of local print media by the Rastafarian community in Shashemene for the style of owner ship is very

different from other media: Print media mostly needs to be brought into one's hand either by purchase every time or subscription when desired, while electronic media is always available at home once obtained.

For the Rastafarians who used to gain newspaper and magazines at their door step before they came into Shashemene, the style of newspapers and magazines delivery here in Ethiopia become new but difficult experience to them. One Rastaman interviewee had said:

Here in Shashemene, hundred percent no delivery. In USA you could get a newspaper at the gate of your home; next to the main road, in the supermarket, in the bus station, everywhere. If you want you can subscribe it and get it at the door steps by someone.

All results from the questionnaire also indicated 'poor delivery' system as the major factor behind not using local newspapers and magazines by the substantial number of the Rastafarians. Moreover the Rastafarian settlement site (Keble 01 and 10) is far from down town Shashemene where local newspapers and magazines were available.

Followed by 'poor delivery' system; 'language proficiency' indicated as one difficulty to read local newspapers and magazines. Results from the questionnaire revealed that all respondents except one can't read Ge'ez Alphabet. Thus it is difficult to read Amharic newspapers and magazines. For the English language local print media 'poor delivery' system indicates as the main reason for not using them.

In terms of electronic media, according to the results from questionnaires 'Satellite Television', 'DVD Players' and 'Internet' indicated as the leading media device/services in which the community members used frequently. In the following tables which presented data

obtained from the questionnaires disclosed for which functions they used these media for, the researcher later used these data to analyzed about factors affecting Rastafarian local media use.

Table 4.12 :Reasons to use internet in Shashemene

Category of Reasons	Number of Respondents	Details of answers
Communicating	23	To Email service with friends To use Skype To use Facebook
News	5	To follow international news To follow local news
Entertainment	2	To download music
Total	30	

Table 4.13. Reasons to use Satellite television service in Shashemene

Category of Reasons	Number of respondents	Details of answers
International news and programs	16	To watch BBC,CNN news To watch English language programs To watch shows, documentaries
Language preference	8	To watch English language channels To watch French 24
Local news and programs	2	To watch ETV News ETV for children
Entertainment	2	To watch movies To Watch MTV
Vital	1	TV is vital
More channel	1	More choice
Total	30	

Table 4.14. Reasons to use DVD player in Shashemene

Category of Reasons	Number of respondents	Details of answers
Music	25	To listen reggae music To listen spiritual songs
Movie	4	To watch movie Movie for children
Another option	1	Another option
Total	30	

Results from the questionnaires presented in the above tables about the reasons for using the leading three media technology device and services by the Rastafarian revealed that 76.7% of the respondents use Internet service in Shashemene for communicating with their old friend who resides abroad, and 16.7% of the respondents used Internet for obtaining news from news sites.

Regarding to satellite television service 53.3% of the respondents use it to follow international news and 26.7% of them used satellite television for language preference. Only 6.7% of the respondents used satellite television to follow local news via satellite television services.

Interims of DVD players 83.3% of the respondents used them for listening reggae music as well as spiritual songs. 13.3% of the respondents used DVD players for watching Hollywood movies.

Thus, results in the above tables showed that these people used their media technology devices/services for non-local gratifications. An attempt of 'making cultural continuity' was strongly shown in the above three most used media outlets. Except for watching 'ETV' in satellite television service and for 'local news' in Internet service, Rastafarians used these media devices/services to satisfy non-local gratifications. It indicated that they used non-local channels /services to recreate their past in Shashemene and to satisfy their 'homesickness'.

Therefore there was a certain sentiment discerned among the Rastafarians that indicated a 'backward gaze'. This backward gaze could be associated with a feeling of longing homesickness and desire to stay connected with the past.

To make it clear, it is better to analysis results revealed from the interview. The Rastafarian community members interviewed in this study gave conflicting, or at best paradoxical, accounts of their perceptions of themselves: About their lives 'here' in Shashemene and 'there' in previous country. The interviews demonstrated the Rastafarians dilemma of living in between cultures.

Their answers demonstrated an increased level of cultural complexity, and doubts and confusions that they often experience, which explains their imagination of home as a culturally bounded and unique place, as well as their unconscious sparked desire to return. Such imagination and desire were largely fulfilled by consuming media which fulfilled such desires. Media are an empowering vehicle for communities struggling against geographical displacement and cultural alienation (Gudykunst and Kim, 2003).

Given this close ties between media use and Rastafarians cultural continuity feelings, it is important first to experience the confusions and

paradoxes.

First, the respondents' sense of distance from old way of life is coupled by their unconscious utterance of the word 'there'. Throughout the interviews and observation, sentences like 'If I was home, I could...' 'There in my home, there is...', 'when I go back there...' occurred repeatedly in almost all interviews. Thus they feel difficult to identify themselves with the old lifestyle.

As Karim (2000) suggests that transplanted people (re-) create home by instilling such resonance into the space they occupy. He explains that such communities try to make homes in milieu that are away from their previous country, and it involves the infusion of that place with one's own rhythms. Their electronic media uses territorialize them.

In the word 'there' there is a sense of pastness temporally and in their word of 'here' there is a sense of place that was imagined as natural, unified and stable, waiting them for re-discovery, that is Shashemene.

Another paradox evident in the interviews' respondents is that though they admit that their lifestyles and cultural practices have changed and they feel incompatible with the Western way of lives after repatriating in to Ethiopia, they frequently said how much difficult and unfamiliar are the Ethiopian way of lives.

As discussed above, their prioritizing non-local media than the local ones show how much Rastafarians are affected by their background culture in their media choice. When talking about media use in this information era, it is often emphasized that distance is sensed through the outcome of media use, thus one can feel close to someone/ thing regardless of physical distance.

Today, our social spaces are defined less and less by physical distance. We create 'virtual' communities that stretch across the planet, linked by a modern communication network of telephones, radios TVs and computers. Being 'near' something today does not necessarily mean being close to it in space (McLuhn,Online).

Also respondents expressed great interest in news about themselves. They need to promote themselves to the wider public through local media. When they turned to local media, what they found made them feel a sense of invisibility and lack of recognition in public space. An elderly Rasta man said:

I would like to have access to programs about us in one of the local media, since I have been here. I have never seen a program about us on ETV. They never ever show anything about us for ten years since I have been here.

They all expressed a desire for more representation in local media. These frustrations were caused by the fact that they felt entitled to more visibility and recognition.

Re-creating previous life became one reason for preferring non-local media, as well as representation and language proficiency have frequently indicated in the questionnaire for not using local media. Results from the interview disclosed that it was not only the difference in the above factors but the content, approach, quality, and variety of local media made them difficult to use local media.

Chapter Five

Conclusion and Recommendations

5.1. Conclusion

This study analyzed local media access and use by the Rastafarian community in Shashemene. To this end, demographic factors of informants were considered either in the in-depth interview or in the self completion questionnaire which led by purposive and random sampling technique, respectively. Also in this study self-completion questionnaire and in-depth interview were used to triangulate the study findings and to avoid meaning discrepancy. In this regard, the in-depth interviews were employed in order to obtain diversified views of individuals it also helped to strengthen the points of discussion depending on what informants disclosed. Finally, the questionnaires were also used as tools of the data collection for the sake of gathering quantified and diversified answers.

In discussing media use, integration of wider influences on the use takes account of media accessibility. The study reported Rastafarians had enough media technology devices/services which can enable them access to a number of local media outlets except local print media, due to 'poor delivery system'. Thus, it showed that availability did not affect their local media use.

The research also brings to mind that Rastafarian community used non-media sources than local mass media in satisfying their local information needs. Non-media source of need gratification include friends, family, neighbors and church members. This might be affect their life in Shashemen because using host mass media enables strangers to learn about a broader spectrum of the host county not

easily discernible from interpersonal communication or the immediate environment. However ETV frequently indicated as the king of local media in respected to provide news and information about Ethiopia followed by 'Internet' and local 'FM radio stations'.

As much as all respondents agreed that they used local media for need gratification of their children to learn Ethiopian language and culture, followed by to learn local language and to tackle unfamiliarity.

Perhaps more accurately the most important finding in this research is that though the community had enough media technology devices/services which can enable them local media outlets need backward gaze, local language deficiency, lack of coverage and psychological proximity and limited local media options were indicated as factors which forced Rastafarians use more non local media over the local once. In Rastafarians context more non local media use is a far cry from the place where they live to where they used to live.

Finally, MaQuail suggests (1997:22) that whether an audience exists as a group or not is no longer so relevant in audience analysis, the purpose of research should not be to form a particular group but to really understand people-to discover why their unique characteristics, which might be potentially collective, are ignored. In this sense, audience analysis can be a useful approach to unknown people because media se is deeply integrated into everyday life.

Rastafarian community in Shashemen is now 'a silent minority' in Ethiopia. I hope this study did shed light on them and made their voice less silent.

5.2. Recommendations

The researcher provides the following suggestions for further study on the Rastafarian community not only in Shashemen but throughout Ethiopia.

1. Correlational and comparative study between the Rastafarians and native Ethiopians.
2. Continuing survey: Cultural adaptation changes over time and the same respondent may experience different media use.
3. Large scale and more ethnographical survey: Interviews with more individuals could provide valuable data.

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Appendix 1

Research questionnaire

Section A: Personal Information

1. Please describe your self

a. Previous country: where are you from? _____

b. When did you arrive in Shashemene, Ethiopia? _____

c. Do you have a plan to leave Shashemene, Ethiopia? _____

d. How old are you? _____ And your sex? Male/Female (Please circle one)

e. Local language proficiency. (Please tick accordingly)

	Speak	Listen	Write	Read
Amharic	_____	_____	_____	_____
Oromipha	_____	_____	_____	_____
Others	_____	_____	_____	_____

f. What are you doing here? Job _____

g. Please describe your status prior to come here? (e.g. Your job)

Section B: Media Access and Use

2. This part asks questions about media access and use. Please tick on the space provide and describe as precisely as possible.

a. Television (for watching ETV)

1. Do you have Television set In Shashemene?

Yes___ (If you can't receive ETV, please tick here___)

No ___ Will have it_____

2. Did you have Television set at your previous country?

Yes___ No_____

3. Please describe why you decide to have or not to have Television set here?_____

(If you do not have a Television set, please go to DVD part)

b.Cable Television Service.

1. Do you have cable TV service in Shashemene?

Yes___ (please specify your provider e.g. DSTV)

No ___ Will have it _____

2. Did you have cable TV service in your previous country?

Yes ___ No _____

3. Please describe why you decided to have or not to have cable TV service here?_____

1. Do you have Television set In Shashemene?

Yes___ (If you can't receive ETV, please tick here___)

No ___ Will have it_____

2. Did you have Television set at your previous country?

Yes___ No_____

3. Please describe why you decide to have or not to have Television set here?_____

(If you do not have a Television set, please go to DVD part)

b.Cable Television Service.

1. Do you have cable TV service in Shashemene?

Yes___ (please specify your provider e.g. DSTV)

No___ Will have it _____

2. Did you have cable TV service in your previous country?

Yes ___ No ___

3. Please describe why you decided to have or not to have cable TV service here?_____

1. Do you have Television set In Shashemene?

Yes___ (If you can't receive ETV, please tick here___)

No ___ Will have it___

2. Did you have Television set at your previous country?

Yes___ No___

3. Please describe why you decide to have or not to have Television set here?_____

(If you do not have a Television set, please go to DVD part)

b.Cable Television Service.

1. Do you have cable TV service in Shashemene?

Yes___ (please specify your provider e.g. DSTV)

No___ Will have it___

2. Did you have cable TV service in your previous country?

Yes ___ No ___

3. Please describe why you decided to have or not to have cable TV service here?_____

1. Do you have Television set In Shashemene?

Yes___ (If you can't receive ETV, please tick here___)

No ___ Will have it_____

2. Did you have Television set at your previous country?

Yes___ No_____

3. Please describe why you decide to have or not to have Television set here?_____

(If you do not have a Television set, please go to DVD part)

b.Cable Television Service.

1. Do you have cable TV service in Shashemene?

Yes___ (please specify your provider e.g. DSTV)

No___ Will have it _____

2. Did you have cable TV service in your previous country?

Yes ___ No _____

3. Please describe why you decided to have or not to have cable TV service here?_____

c. Satellite television service

1. Do you have satellite TV service in Shashemene?

Yes_____ (please describe your service provider e.g. Arab Sat)

No_____ Will have it _____

2. Did you have Satellite TV service in your previous country?

Yes_____ No_____

3. Please describe why you decided to have or not to have satellite TV service here?

d. VCR (Video Cassette Recorder /Player)

1. Do you have VCR in Shashemene?

Yes_____ No_____ Will have it_____

2. Did you have VCR in your previous country?

Yes_____ No_____

3. Please describe why do decided to have or not to have VCR here?

e. DVD Recorder Player

1. Do you have DVD Recorder |Player in Shashemene?

Yes_____ No_____ Will have it_____

2. Did you have DVD Recorder | Player in your previous country?

Yes ___ No ___

3. Please describe why you decided to have or not to have DVD Recorder | Player here? _____

f. Radio

1. Do you have Radio in Shashemene?

Yes ___ No ___ Will have it ___

2. Did you have Radio in your previous country?

Yes ___ No ___

3. Please describe why you decided to have or not to have Radio here _____

g. Cassette table | CD Recorder | Player

1. Do you have Cassette tape | CD recorder | player in Shashemene?

Yes ___ No ___ Will have it ___

2. Did you have Cassette tape | CD recorder | player in your previous country?

Yes ___ No ___

3. Please describe why you decided to have or not to have CT | CD recorder | player here? _____

Internet Access

Do you have Internet access in Shashemene?

Yes _____ No _____ Will have it _____

2. Did you have Internet access in your previous country?

Yes _____ No _____

3. Please describe why you decide to have or not to have Internet access here?

i. Landline Telephone

1. Do you have landline telephone in Shashemene?

Yes _____ No _____ Will have it _____

2. Did you landline telephone service in your previous country?

Yes _____ No _____

3. Please describe why decided to have or not to have landline telephone here?

j. Mobile Telephone

1. Do you have mobile telephone service in Shashemene?

Yes _____ No _____ Will have it _____

2. Did you have mobile telephone service in your previous country?

Yes _____ NO _____

3. Please describe why you decided to have or not to have mobile telephone here? _____

K. Newspaper

1. How often do you read Ethiopian Newspapers here?

_____ days a week Only occasionally _____ Not at all _____

2. How often did you read newspapers in your previous country?

_____ days a week Only occasionally _____ Not at all _____

3. Please describe why you read or not read Ethiopian newspapers?-

L. Magazine and Periodicals

1. Magazines and periodicals you read here, if any?

2. Please describe magazine and periodicals you read in your previous country, if any?

3. Please describe why you read or do not read magazines and periodicals here? _____

m. Other Media: If there is any other media you use here, please describe the use? _____

n. Is there anything about your media experience in Shashemene, you would like to tell me? Please write here freely. _____

The end of questions. Thank you for your patient cooperation. If you have any comments, need more space, please use the back of page.

Appendix 2

Interview Questions

This list of questions was used only as a guide during the interviews.

1 - General and warm up questions;

- a For how long have you lived in the Shashemene and where you from?
- b What are you doing here?
- c Do you have a plan to leave Shashemene?

2 - Local media access and use

- a. Do you have access to local media and which local media?
- b. From which sources you get information about Ethiopia?
- c- How important is local media for you and what your level is of participation?
- d. What sorts of needs do you go for when you are using local media?
- e. What factors affect your local media use?
- f. Do you keep in contact with your previous country, if so how often?
- g. Is it important to you that you maintain communication links with your previous country?
- h. Tell me, what attracts you most when you use media, is it news about your previous country or news about Ethiopia?
- i. Is there anything about your media experience in Shashemene?