

Addis Ababa University
School of Journalism and Communication



Adapted Foreign Media Shows and their Perceived
Impact on Cultural and Social Values in Ethiopia: The
Case of Ethiopikalink Radio Show

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Impact on Cultural and Social Values in Ethiopia: The
Case of Ethiopikalink Radio Show

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This is to certify that the thesis prepared by Ferezer Abebe , entitled Adapted Foreign Media Shows and their Perceived Impact on Cultural and Social Values in Ethiopia: The Case of Ethiopikalink Radio Show, submitted in partial fulfillment of the requirements for the Degree of Master of Arts complies with the regulations of the University and meets accepted standards with respect to originality and quality.

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Abstract

This study is aimed at examining audience perception towards the impacts of adopted foreign media shows on cultural values and norms, with particular reference to the show Ethiopikalink. To find out the available data, the two qualitative data instruments, in depth interview and focus group discussions were employed. Regular listeners of Ethiopikalink were targeted for the research. They were selected purposively. Thirteen individuals who are selected from diversified groups were sought after for the sake of in depth interview and other seven intended for focus group discussion. The focus group discussion lasted for a length of one hour and each in depth interview conquered thirty to forty minutes. Results obtained from focus group discussion and in depth interview confirmed that audience's perception towards Ethiopikalink was divided. Based on the finding, the majority of participants perceived segments of Ethiopikalink negatively. Those in their early and mid-20 tend to incline towards the contents of 'wist awaki', 'moment of truth', 'yefekir klinik' and 'surprise call', whereas those who are in their early and mid-30 indicated the opposite. It was also observed that audiences were divided across gender lines. Women perceived the shows more positively than men. Generally, respondents also believed that some contents had contradictory elements from the existing cultural values and norms of the society. Particularly, participants with high educational and professional background believed that the show affecting the existing cultural values and norms of the society. Media professional participants were found to believe the show continuously have violated media ethics. Depending on audience reception theory, the majority of the participants were oppositional readers, some of them were dominant and few of them were negotiated listeners of the contents of Saturday's show of Ethiopikalink.

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Chapter One : Introduction

1.1 Background of the study

The greatest asset that every country has is its people. Culture and its elements, values and norms play a significant role to shape the people. Culture gives people a sense of belonging, instructs them in how to behave, and tells them what to think in particular situations and it gives meaning to the society (Andersen & Taylor, 2005). Culture which is the total way of life, is an integral part of any society and refers to the overall identity of a particular group of people. It is reflected in the way of life of the people. It could be through religion, language, attitude, dress codes, expression of feelings, system of governance, and so on. Across societies, there are enormous agreed significance of culture and its elements values and norms. Guiding the behavior of people, creating social bonds that attaches people to society and providing a sense of belongingness and collective identity are among the significances. Therefore, in order to maintain these benefits of culture, mass media plays an important role in presenting, educating and promoting cultural values and norms to the society. On the other hand, by its own character, culture is learned. It can be learned through instructions directly or through observation and imitation indirectly (Andersen & Taylor, 2005). Media can also aggravate this characteristic of culture. Media is one of the tools to teach people. Here the media might have two dimensional effects. Primarily, through its teaching effect it would inform people about their home-grown culture, values and norms. In addition, it would also be a tool to introduce people with imported cultures.

As a result of the emergence of globalization and the fast flow of information people becomes closer into one small village. 'Globalization refers to all those processes by which the peoples of the world are incorporated into a single world society, global society' Martin & Elizabeth (1990. p.9). Mass media also facilitates this effect of globalization. "The subject of globalization and the function of mass media are so intertwined that it is impossible to imagine globalization without the presence of media" Sedigheh (2008.p.217). According to Sedigheh, there are media which are aggressive and restrictive regarding their attitude towards globalization. The aggressive ones remove spatial and temporal boundaries to eliminate boundary barriers. They provide a diverse range of information. On the contrary, the restrictive ones close their doors for

imported ideologies. Rather, they promote and disseminate their own culture and ideology through their media.

Due to media globalization, people are exposed to a high range of media programs and communication contents which in return forms their behavior, thought, belief, and actions. This can be taken as media imperialism. According to Barret (1977) media imperialism is the process in which media ownership, structure and content of the media in any one country are subject to foreign media pressure.

Mainly, in developing countries most of the media houses adopt western media as a bench mark to establish their contents. Instead of formulating their own indigenous media contents and formats, they prefer to adopt and intern promote western cultural norms and values through their programme genres and formats. For instance, television series like Idol show become popular universally including Ethiopia. But originally it was started in the United Kingdom. Big brother reality show and lip sync battle were introduced in Africa. Even the names of Bollywood and Nollywood are the results of the influence of USA and European culture. Recently, foreign adopted media shows become a common scenario in Ethiopian media. Reality shows, game shows, prank shows and other genres of talk shows can be taken as an example. Those series are dictating societies how others think like and behave. People, particularly the youngsters are the targets to be influenced by those shows. Media imperialism has the effect of homogenization of cultures. The youth would practice Western way of life as if it were theirs. They are sharing common values like wearing western cloths; fascinated in Hip-hop music; consuming fast foods and so on. This implies that there is a possibility in Ethiopian culture, values and norms to be westernized by those foreign driven cultural values and belief system.

For some people taking media imperialism as a threat seems insignificant, but for the developing countries the issue is still significant. Even the developed ones also gave especial emphasis for the importance of regulating the global media content. France, for instance, to protect their culture from the influence of Anglophone media products particularly from the United States, they took some measures like negotiations to protect their domestic audiovisual industries .They even established a system of quota on francophone music output for French radio stations. They

also established a mechanism for high quality cultural television programming James & Myung (2000).

Countries like China have a very strict regulations regarding imported foreign media contents. “China has issued severe guidelines for television programs, including those based on foreign formats and TV shows should portray Chinese culture” Vishakha (2016). As it is mentioned by the same author, only self-innovated TV programs with Chinese cultural inheritance and characteristics can better carry the Chinese Dream themes, the socialist core values, as well as patriotism and Chinese fine traditions. Singapore, Malaysia, Vietnam, South Korea and India are among the countries that imposed restrictions on western media imports that could harm their culture and identity.

In the context of Ethiopia, FM radio show on Zami FM known as “Ethiopikalink”- which is selected as a case study for this research paper have contents known as 'moment of truth', 'wustawaki', 'surprise call' and 'yefekirkelinik' on its Saturday night show, which are produced for entertainment purpose. Their website and Facebook page showed that Ethiopikalink has numerous audiences. Those shows enclose contents like hard hitting questions posed to the guest on live transmission. Question can touch Private matters which could humiliate and upset guests. Most of the time the show focus on gossip and scandals which affect the privacy of people. Practical jokes and tricks played on someone have created a lot of noise and controversy among Ethiopians. Foreign media shows such as "Moment of Truth" and "The Insider" was taken as a bench mark to form those contents.

Therefore, this particular study attempted to find out the perceived impacts of adapted foreign media shows with the existing cultural values and norms of Ethiopia with particular reference to Ethiopikalink FM radio show.

1.2 Statements of the problem

Globalization comes to be a very common phenomenon in every corner of the world and in every aspect of life. Particularly, the landscape of media is more exposed to globalization effects. Ethiopia is not immune to effects of globalization. Regarding its effect both advocates and adversaries do argue globalization has its own gains and drawbacks. Though advocates of

globalization believe that media imperialism is no longer a threat to developing countries, the adversaries recognize globalization as a threat to one's national identity, cultural values and norms. For advocates changes in media culture which are caused by globalization brought freedom and choice for the audience and it contributes for modern way of thinking. Audiences are also selective in choosing and receiving information. However, countries have their own regulatory bodies and regulation systems to limit the influence of foreign media shows. Instead adversaries argue, due to globalization and media imperialism, particularly the developing countries end up in adopting foreign driven media contents and failed to develop home grown contents. As a result there is a homogenization or uniformity of culture. This homogeneity in return affects people's way of thinking and their life style. The researcher also observed this effect of media globalization.

The current media scenario in Ethiopia also shows how the country has surrendered to foreign media contents. All most all the media houses are victims of the effects and they are losing their distinctive features regarding creativity and development of homegrown contents. As an audience, hearing and watching the same type of foreign driven contents become a common phenomenon. Especially the youth are more fascinated by those shows. Youths consider those shows as an opportunity to adopt foreign culture, way of life and modernization. Hence, many youth follow western way of life which manifests in their dressing, usage of language, behavior and so on. They are made to be aware less of their own culture and values and they give less attention to it.

For instance, as observation shows, the recently emerged Kana Television brought an effect in the society. Due to the influence of its TV shows, young girls are following the style and fashion of their favorite actresses. Children in the school are also acting and behaving the same as their beloved actors. The tailors naming their newly made attire after their favorite characters like Zara and Chandra, Elief , and so on .

All those examples imply that the effect of media imperialism is significant and if all the responsible bodies neglect to work on them, the society may lose elements makes them unique. But in the case of Ethiopia it seems nobody is going after this significant concern. Families, schools and government at large are not taking measures to shield kids and the youth from these

effects of globalization. This negligence initiates the researcher to raise the question why? If the society, the media, schools or government are not working on it, who is responsible for the future fate of Ethiopia? The new generation seems fast losing its “north star”. The media houses including the national media are not treating the issue as something vital. Rather they are broadcasting, promoting and appreciating the imported values and norms through their media contents. Most of them even don’t have alternative contents to offer to their audience. Though the effects of media or cultural imperialism are a very sensitive and researchable area, particularly in Ethiopia, it is not sufficiently researched. There is limited research and academic writing coming from scholars to assess the possible impacts. That is why this study intended to assess foreign imported media show effects in Ethiopia regarding cultural values and norms with specific reference to FM radio station contents. This research reported arguments in favor of and against the shows and provides reorganized proofs if media imperialism could be taken as a threat to cultural values and norms in the case of Ethiopian indigenous norms and values.

1.3 Objective of the study

This study aims at examining audience perceptions of the social and cultural impacts of adapted foreign media shows with particular reference to Ethiopikalink radio show.

1.3.1 Specific objectives

The following are the specific research objectives.

1. To investigate respondent’s perception towards adapted foreign media shows.
2. To investigate the perceived impacts of the shows on the existing cultural values and norms of the society
3. To assess the perceived impacts of the shows on other personal and social issues.
4. To assess contents of the show from established perspectives of media ethics as perceived by the respondents who are media professionals

1.4 Significances of the study

Completion of this study is hoped to benefit a variety of groups and individuals that have relations with this adapted foreign media shows. Journalists and hosts of media shows, media owners, researchers, the audience in large and media regulatory bodies find the results of this study important for their future endeavor. Producers and hosts of such media shows audit the cultural contents of the shows before broadcasting to the public. Based on the issues raised from different participants, the producers of those shows might get important points regarding their shows and they may get a chance to think about culture auditing. This hopefully can draw the attention of Ethiopian Broadcast Authority, which is the country's media regulatory body to protect national citizens from the impacts of adapted foreign media contents. Like other countries filtering the media contents which promote the social responsibility of media and respect the social capital and values of the society is the most expected duty of Ethiopian Broadcast Authority.

1.5 Scope of the study

Though there are many adapted version of foreign media shows in the Country, "Ethiopikalink" which is aired on Zami FM was selected as a case study. It is believed that it is copy and paste version of US media shows. Though Ethiopikalink entertains varieties of contents from Monday to Saturday, this study aimed to focus on "Saturday's show" only; which is presented under the topic of "Ethiopian Night ". It is because the Saturday's show has a tabloid format and which is adapted from the well-known foreign shows "The Insider" and "Moment of Truth". This particular show is aired at a time most convenient for its listeners. At the same time, it is very controversial in terms of its contents.

1.6 Limitations of the Study

Assembling the respondents into one place for the sake of focus group discussion would not be an easy job. Each of the respondents were engaged on their own duty and they failed to pay due attention to their participation initially. As a result, the researcher experienced challenges to set appropriate time and place for each of them. Moreover the key informants were not available in a

fixed time and the researcher couldn't get the respondents and interview each of them. After establishing rapport and being flexible on schedule, the researcher was able to conduct focus group discussion and interview with the respondents. This was possible through conducting frequent phone calls to all participants until I got confirmations.

Chapter two: Review of Related Literature and Theoretical Frameworks

This chapter focused on discussing literature dealing with concepts and debates related to the concept of values, norms, culture, globalization and the role of media. In addition the chapter presents theoretical frameworks guiding this research work. Cultural imperialism theory, which is the guiding theoretical framework for this study with direct relevance to foreign adapted media shows also provided. The historical background of the theory, definitions, perspectives and its relevance with the issue of the study are explained and defined. Audience reception theory was also included as additional theoretical frame work of the study. The theory is concerned with the meaning that audiences make sense from the media contents they consume. This chapter also deals with the concept of culture, values and norms. On this section those concepts would be defined based on different literatures. Their significance for the wellbeing of the society, from different perspectives would also be discussed. The issue of globalization comes next. Definition and description regarding the term globalization, the debates of different scholars which are related to the concepts and the role of global media as part of the process of globalization and its consequences for developing countries is then discussed. Some of commonly known media ethics principles also entertained.

2.1 The Concept of culture, values and norms

2.1.1 Culture

People use their culture to do different things, to represent themselves and to create their identity. It is difficult to see and define people without their culture. Culture is a very important element in every features of life. Different scholars define the term culture in various ways. According to Kendall, (2010.p.42), culture is the knowledge, language, values, customs, and material objects that are passed from person to person and from one generation to the next in a human group or society. As stated by the above definition the term culture denotes the over all aspects of life.

Culture is basic in determining how people are thinking and acting on their everyday life. It is through their culture people are directed about the way in which they communicate with other people. The other scholars Anderson and Taylor (2005) also define the term culture as a complex

system of meaning and behavior that defines the way of life for a given group or society. According to these scholars, it includes beliefs, values, knowledge, art, morals, laws, customs, habits, language, and dress, among other things. In general terms, culture includes our ways of thinking as well as patterns of our behavior. Through culture one can perceive things as beautiful and awful, truthful and mistaken, respectable and bad, etc. Within this general definition, there are also different concepts and definitions which would be raised in relation to culture. So that on this particular study the key concepts such as dominant culture, popular or mass culture and global culture would also be defined.

Dominant culture, for instance, as stated by Browne, (2008. P.31)

The main culture in a society, which is shared, or at least accepted without opposition, by the majority of people" Whereas popular or mass culture refers to "everyday culture – simple, undemanding, easy-to-understand entertainment, rather than something ‘set apart’ and ‘special’(p.34).

As Browne stated in popular culture products are produced for sale to the mass of ordinary people. And the products are mostly known by its short lived, fragile and no lasting value characteristics. It is also demanding little critical thought and analysis.

Mass culture is seen as a product of industrial societies manufactured by businesses for profit purpose. It is not created by the community itself. Popular culture is mainly concerned with making money for large media corporations. According to Browne

Popular culture includes mass circulation of magazines, wide-ranging coverage of celebrities, tabloid newspapers, television soaps and reality TV shows, dramas and thrillers, rock and pop music, video games, blockbuster feature films for the mass market (p.34).

Many scholars argue that popular culture makes the society passive and unchallenging and it maintains the ideological hegemony or the dominance of the powerful states. Similarly, there is also a global culture. As the name indicates “global culture” is the outcome of globalization. For instance, according to Browne (2008) global culture refers to

The way cultures in different countries of the world have become more alike, sharing increasingly similar consumer products and ways of life. This has arisen as globalization has undermined national and local cultures.(P. 36).

It is possible to elaborate the above mentioned facts by using different examples. Currently, across the world, the same cultural and consumer products are sold. Brands like coca cola, McDonald's, Nike, Sony etc. are highly associated with the life style of the people around the globe and they are highly recognized. Media is a powerful tool for this effect. People are inspired by media advertising and shared the products of popular culture. Those products become parts of the way of life of many different societies. This effect also manifests in media programmes. Selling of TV programmes and other media formats becomes a common trend. So that western media contents become popular and consumed throughout the world. Programme formats like Big Brother, Who Wants to be a Millionaire, lip sync battle, idol show and other different game and reality shows are globally known and consumed. Fox, Disney, Time Warner, news agencies such as CNN, BBC, Reuters, AP, UPI, The Times and The Sun newspapers are some of the media conglomerates which are well known by producing, selling and distributing media contents predominantly.

Promoting a global culture is obviously in return weakening local cultures. As Ritzer (2004) explains globalization has made cultures across the world increasingly similar. Nowadays due to globalization people are watching the same TV programmes and films, they are eating the same foods, wearing the same clothes and sharing many aspects of their lifestyles and identities.

Culture is fundamental and essential for the society's wellbeing and survival. Kendall, (2010), also elaborates the importance of culture. According to the same author, people rely on culture because they are not born with the information that they need to survive. Until they learn about culture through their interaction, observation and imitation, people might face difficulties to participate as a member of the group. Even they might not be aware on how to take care of themselves, how to behave, how to dress, what to eat, how to make or spend money and so on.

Obviously, societies guide their everyday activity over their culture. It is based on their culture people do things, dress, eat, think, behave, and interact and so on. They can also learn culture

through interaction, observation and imitation. Nobody is born knowing how to express feelings and how to interact with others, but there is a culture which guides all those activities. In addition culture teaches the society about civility and tolerance which helps for survival. Anderson and Taylor (2005) also states about the purpose of culture as it is important to give a meaning to society, to hold people together, to give public a sense of belonging, and instructing them on how to behave, and telling them what to think in particular situations .And it is through cultural practices and cultural representations people create their identity. No one is born with identity, but it is a socially constructed attribute. Here, according to Browne (2008) identity denotes how individuals or groups see and define themselves, and how other individuals or groups see and define them. As Browne argues identity is formed through the socialization process and the influence of social institutions like the family, the education system and the mass media. Aronson, Wilson, & Akert (2010) also define the term identity as the self-concept, which is the knowledge of who we are together with self-awareness to develop a cognitive representation of the self.). That means our "self" or "who we are" is controlled by both internal and external factors that defines who we are.

So if identity is the basic thing, it is important to raise the question, for instance, what would happen if people lose their identity? If people would not have an identity, as Browne (2008) explains,

They would lack the means of identifying with or relating to their peer group, to their neighbors, to the communities in which they lived or to the people they came across in their everyday lives"(p.39).

Identity, therefore, makes people acceptable into the society they are living with. To Browne individuals are not free to adopt any identity they like and it is due to different factors such as their social class, sex ethnic group and so on .Here cultural practices and cultural representations are very important instrumentals to create individual identity.

By its own nature culture includes so many things. Basically, scholars divide culture into material and non-material culture. Material culture usually includes tangible objects whereas nonmaterial culture consists of the abstract or intangible elements that influence people's behavior. According to Kendall (2010) language, beliefs, attitudes, values, rules of behavior,

norms, gestures that people use in daily conversation, family patterns, and political systems can be considered as nonmaterial culture. Non material culture, particularly values and norms are the focus areas of the researcher.

2.1.2 Values

Values are very essential elements for a given society. It gives a direction to lead a proper task. "Values are collective ideas about what is right or wrong, good or bad, and desirable or undesirable in a particular culture" Williams (2010.p.43). According to Williams, Values do not dictate which behaviors are appropriate and which ones are not, but they provide us with the criteria by which we evaluate people, objects, and events and we use values to justify our behavior. Values are standards used to evaluate what is right and important and they are commanding in nature. There are organizational and societal values. Like as a society organizations also set different values that would help them to function appropriately.

As Williams said Values could be culture specific and culture universal. He mentioned that Universal values are realistic and generally acknowledged. They are independent of any religious belief and specific culture. Whereas the culture specific values are dependent on a particular culture. As he said there are different kinds of values such as patriotism, hospitality, safety, responsibility, helpfulness, modesty, tolerance, trust, peace, equality, democracy, respect for human dignity, honesty, rationality, loyalty, sacrifice, politeness, fairness, and so on.

Scholars agree that values have multiple purposes. Williams also agreed that Values strengthen the stability of social order by regulating individuals thinking and behaving. According to him they provide a guide line and direct human behavior in different ways.

To bring stabilities and uniformities in a group interaction values are important. Within a culture or in a universal manner values could be shared. And because of this nature values plays an important role to bring social unity. Shared values are essential for the maintenance of societal wellbeing and of course social values have an element which is concerned about the others well-being (p.44).

2.1.3 Norms

Norms are expected behaviors. Norms are basically model practices. Norm makes life very smooth. Different literatures indicate that it is absolutely impossible to imagine a society without norms. In order to live with in a society in a very acceptable way one should respect and follow its norms. No one can exist alone. Everyone is dependent on his or her own society. Unless people are faithful for their own societal norms they can be considered as deviant. Deviant behavior in return threatens social stability. If people miss the mark to behave as expected, the society fails to function efficiently and individuals feel insecure and confused. So that in order to maintain the balance people should know the behavior that they expect from others at the same time it is better to pay attention about what others expect of them and what kind of society the future generation should be prepared to live in.

Though norms are varying with culture, age, sex, and so on, humans share some norms in common. And these shared norms are considered as universal norms. According to Kendal (2010) standards such as taboos against incest, people talk to higher-status and strange people in the respectful way, talk to lower-status people and friends in the more familiar and first name way are some examples of norms.

2.2 The concept of globalization

We live in the era of globalization. Hearing of the term globalization all over the place is a common phenomenon. For the worthy and evil which are happening people commend or denigrate globalization. Currently globalization turns out to be the most researched topic. Martin & Elizabeth (1990) discuss 'Globalization refers to all those processes by which the peoples of the world are incorporated into a single world society, global society' (p.9).

As it is stated in different literatures, the nineteenth-century globalization was mostly concerned with the economic dimension. But nowadays Sozen (as cited in Ghosh & Guven, 2006) globalization covers the whole range: from economic, political, military, to cultural globalization. Browne shows the concept of globalization as "the growing interdependence of societies across the world, with the spread of the same culture, consumer goods and economic interests across the globe (p.36)." Due to the emergence of globalization people around the world

become closer in all aspects. As Ghosh, & Guven (2006) states dynamics of "globalization seek harmonization in all areas"(p. 53).

Based on the above mentioned fact globalization is considered by many as the final solution in avoiding conflicts. Because they believe it brings harmonization. According to them in the era of globalization there is no "others" instead it is about "us". In a sense, if the world harmonizes in to one and start thinking and acting as one the problem which arises due to competition would not be exist anymore.

Globalization by itself is the most debatable concept. Both advocates and adversaries of globalization were arguing over time. As it is stated on Ghosh & Halil (2006) some believes, changes in media culture caused by globalization bring freedom and choice for the audience and is an opportunity for modern way of thinking. And the other believes media globalization diminishes the creativity of local producers to develop their home grown media contents. It also affects one's own identity through homogenization. It is also mentioned that the advocates of globalization insisted that media globalization brings the free flow of information. For them globalization promotes the free trade of information and media programs without any restrictions. On the contrary adversaries are more concerned on its nature of lacking balance. They believe there is no a balance flow of information instead there is a domination to inculcate the western ideology economic and cultural domination over the developing states.

2.2.1 Globalization and the role of media

It is known that people spending more and more time per day engaging in some form of media and interacting with those different forms of media contents. The media play an important role in our day to day life. It is affecting our lives immensely and its effect could be positive or negative. Media is a great source of communication. We start our day with news and the news informs us of what is happening in our surrounding and throughout the world. According to Brown (2008) through its different content either it could be news, entertainment or educational segment, the media play a significant role in shaping our understanding and behavior about how the world works and how we should take part.

Media has caused a lot of prejudicial thoughts to come out of people. Media also influence individuals on the way how they acts and presents themselves, on their beliefs, desires and opinion. Media convey information regarding understandings of self; who we should be, or who we should become and what we should consume or buy.(p. 47).

As Browne says media is one of the social institutions which are taken as identity creators such as family and education system.

Through bombarding different information, media influences people to consume and take the information as a guide. The information coming from the media may or may not be reliable but information is still a power it provides ideas for the people about how to act and form one's identity. Due to its persuasive role media also affects one's perceptions towards social reality, self-image, consumption and lifestyle. Regardless of age, sex, academic status and other criteria media has a power to influence. Different researchers also noted this fact. Smith-Speck and Roy (2008) also states that individuals who are illiterate can also be highly influenced by media advertising to purchase certain products, or develop certain lifestyle values. In general terms it is possible to say people who live around the globe are heavily affected by media messages which are coming from western countries.

In the current scenario of our world there is a huge expansion of media and cultural products which are available to all. People have all the choices. They are able to consume different media products such as advertising, television, film, music, and book, magazine and so on. This implies that now there is a huge range of opportunity to get media and cultural products and this is due to mass communication technology. The existence of media in general, internet, satellite, digital television, radio, printing, films and so on facilitates the global reach of such cultural products. Hence the media plays an important role for the development of popular culture.

Media is strongly interrelated to culture and globalization concepts. It is through media culture are promoted. As Singh (2010) discuss media is considered a tool of cultural change. Media also play a fundamental role in the process of globalization. As Carlson (2002) States "without the involvement of mass media and modern information technology, globalization would not be possible" (p.8).

One aspect of globalization is media globalization. According to Hamelink (2002) media globalization refers to “the worldwide expansion of media production and distribution companies that trade on the emerging global media market” (p. 36.). In this case the big media companies like Disney, Time Warner, Fox and others play a great role.

With the help of media and communication, the concept of globalization is extended to all over the world. Cultural imperialism theory itself strengthens this assumption. The theory argues that media play a central role in creating culture. Media, as an instrument facilitate the emergence of imported contents. It is through media the developed countries sale their values and ideologies and the developing countries receive and build a direct contact with western media products.

Media are becoming increasingly important in the structure and evolution of society. According to Wasco, Murdock & Sousa (2011) media have an impact on the operation of democracy and public institutions. They said media also play an important role on individuals' work and living conditions, on the construction of identity, on social participation of every citizen in his or her own community. So that to enhance the perceived quality of their message Medias should follow cultural values and norms. It is through our cultural practices and cultural representations we create our identity.

2.3 Media Ethics

According to its dictionary meaning the word ethics refers moral principles or values governing a particular culture or group. According to Thakurta (2012) ethics is

The subject that seeks to use rational and systematic principles, values and norms to determine what is good or bad, correct or incorrect, right or wrong, as far as human actions are concerned (p.2).

Alike other professions journalism also has its own ethics. These ethical norms are helpful for both journalists and audiences as well. It helps the audience to know and enjoy their right to information and to protect them from any irresponsible use of the media. Regarding media practitioners it also contributes to keep them from acting irresponsibly and contrary to accepted social values. It helps them to act based on the recognized manners. Truthfulness, objectivity,

fairness and privacy are among the basic ethical norms and principles of journalism and the basic focusing areas of the study.

There is a common saying in journalism which says "Journalism's first obligation is to the truth" It implies that truthfulness is one of the core ethical element in journalism. Journalism is a discipline which needs reliable and accurate facts. And it is a profession based on verification. Thakurta (2012) also perceives the concept of truthfulness from the points of determining the veracity of the information that may be reported and the accuracy and honesty with which sourced information is reported. Here journalists are expected to collect as much relevant information and data as possible and make sure all the information are at least justifiable based on the best available evidences.

According to scholars, truth and objectivity in journalism are intertwined. Objectivity in the media is truth and truth is objectivity. Those ethical elements of journalism were concerned about isolating itself from interpretations which could lead to taking sides.

Usually biases coming from the journalists themselves and the pressures from media owners or advertisers may affect journalists work but they might be protected by the journalistic ethics known as objectivity. The principle of objectivity helps journalists to test the accuracy of their information regardless of their personal and cultural biases. According to Thakurta, pure objectivity is unattainable. But it is possible to arrive at relative objectivity. This can happen by approaching an issue with reason through avoiding personal likes and dislikes. It can be considered as impartiality or remain unbiased and this requires minimizing personal preferences. Through "depersonalization" or limiting once own evaluation journalists can attain the principle of objectivity.

The other ethical element, fairness also admits that journalists must consider the two or more sides in a particular story and they should give equal chance to those diverse viewpoints while they are covering a story. So that the term fairness refers to exploring all sides of an issue. It also needs reporting the information accurately without falsifying it. It is more related with balancing issues. This needs presenting controversies from both sides without favoring one side. In this case journalists should even consider the language and tone they used to ensure about they were not using unfair representation of the fact.

Privacy is the other ethical element which is basically considered as a harm avoidance principle in journalism. Different literatures define the word privacy as a kind of space that a man owns with him in to everywhere and it is the right to be let alone. It would be the same when it comes to media as well. People have the right to be free from any kind of invasion by the media. Thakurta (2012) stated that, in relation to privacy, the press has a duty to ensure that the information about public person is obtained through fair means, is verified properly and reported accurately. Privacy is considered as a matter of personal autonomy. If personal information is kept private, individuals might have a power over their own life. But if the media invades this privacy, it damages the right of individuals to control what others know about them. Through privacy people could control their reputations. The privacy law also indicates media people have an ethical duty to respect privacy, unless the person has decided to abandon that privacy.

2.4 Theoretical Frameworks

2.4.1 Cultural Imperialism Theory

Early theories of media influence such as "magic bullet" or "hypodermic needle" theories argued that the mass media had dominant effects over its audiences. The debate about media influence still continues. 1970's and early 1980's was considered the pick time of the popularity of Cultural Imperialism theory. The cultural imperialism theory was led by an American media critic Herbert Schiller in the 1960s and late 70s. This theory was most prominent in Latin America. It was successful in generating supporters including Antonio Pasquali (1963), Luis Ramiro Beltran (1976), Fernandez Reyes Matta (1977) and Mario Kaplun (1973). As Schiller said Western nations dominate the media around the world and this in return has a powerful effect on third World Cultures. The western impose their culture and views on developing countries and, therefore, the developing ones are destroying their own native cultures. For the sake of the existence of cultural imperialism, it is known that, there should be the existence of a powerful, dominant culture and media, and on the other hand, there should also be the existence of less powerful, poor societies that surrender, or subjected to the ideas views and influence of the powerful. Cultural imperialism here refers to the creation of imbalanced relationships between civilizations. It is about favoring the more powerful civilization. Scholars agreed that it is the practice of promoting and imposing the culture of politically powerful nations over a less

powerful society. In other words, it is the cultural supremacy of industrialized or economically influential countries.

There are also different scholars who tried to define and elaborate cultural imperialism theory. A British scholar Boyd-Barrett is one of them. Barrett (1977) defined media imperialism as

The process whereby the ownership, structure, distribution, or content of the media in any country are singly or together subject to substantial external pressures from the media interests of any other country or countries, without proportionate reciprocation of influence by the country so affected (p. 117).

According to Allan, Florence & Stephen (2015) cultural imperialism is a general expression for the tendency of global media industry exporters to dominate the media consumption in other smaller and poor countries and in so doing, impose their own culture and other values on audiences elsewhere. As mentioned by Allan Florence & Stephen (2015) there are modes of cultural imperialism which includes market economy, transfer of ideologies and media imperialism. Mcquail (2005) also believe the main instrument of cultural imperialism is the mass media. By reshaping the media system in the developing nations, the developed nations not only supply media equipment, but also dictate the production values of the developing nations. Ike on the other hand as cited in Allan ,Florence & Stephen (2015) states cultural imperialism occurs in form of invasion of indigenous peoples' culture through the mass media by external powerful nations.

It is known that due to financial and other deficiencies developing nations are predominantly media-consumers of developed nations. For their media equipment, content and programming they are dependent on the developed nations. As a result of this dominancy, the cultural values of developing countries are highly affected. Since cultural imperialism is a deliberate attempt to dominate, invade or undermine the cultural space of others this study became relevant.

Other scholars also indicated that western civilization produces the majority of the media (film, news, comics, etc.) because they have the financial capacity and the rest of the world purchases those productions rather than produce their own. That is, why a cultural imperialism perspective

argues that American values and ideologies are imposed upon the rest of the world, through media texts. As a result of this, the “third World countries” are listening and watching media outlets which are filled with the Western world's ways of living, believing, and thinking. Cultural imperialism theory believes that there is a centralized approach to the development and distribution of media products. That means, all media products are originated from center nations with the motives of dominating the media of periphery nations. In this case the periphery countries would be challenged to produce media products of their own.

Curran & Park (2000) argue that “modernization” of developing countries purely fosters the dependency manners within a manipulative system of global economic relations. Though every country has its own home grown civilization and measurements of modernization, due to the high power and domination of western political economy, the developing countries themselves considered the western culture as a point of reference to measure their modernization and civilization. As a result, they are promoting American values and interests, and erode their local culture. Internally, they are inculcated to be self-doubting their own values and forced to endorse the western culture as a noble culture. This, as a result, forced them to lose their own identity.

However, there are also critics of cultural imperialism theory. One of the critiques said if cultural imperialism is so influential why its homogenizing effect doesn't revealed in other countries like India, Nigeria and Japan. According to the critique all those countries have blooming movie industries of their own. But for the researcher, it is still difficult to admit the above mentioned countries; especially India and Nigeria are free from the influence. Obviously, they are producing plenty of movies every week and year but here the basic question is to what extent they are promoting their home grown values. Instead watching western affiliated values and ideologies are a common phenomenon. Simply, their film industries Nollywood and Bollywood, for instance, are named after the big American film industry Hollywood.

Other critics also point out that audiences are not just passive observers and they are capable of making their own judgements and attaching their own meaning to media texts. According to Liebes & Katz (1990) the theory does not acknowledge the audience's ability to process information and interpret messages in a different way based on their individual background.

Audience reception theory which would be discussed on the next topic also elaborates this. Audience responses to globalized media are highly different depending on so many factors. Knowledge, educational status, back ground and other factors also matter to understand and interpret a given text.

Critic like Ogan (1988) said that the economic component of media or cultural imperialism may be expressed in statistics, but the cultural component is much more difficult to measure. According to this author cultural imperialism theory failed to measure it statistically. Hesmondhalgh (2002) writes that 1990s marked the critical time when a paradigm shift occurred for some writers started to go for the term 'globalization' instead of 'cultural imperialism'. According to Hesmondhalgh, globalization is originated from that of cultural imperialism and it spreads quickly more than cultural imperialism.

The study of media effect was developed during the 1920s and 1930s. During this period, the circulation of newspaper increased and reached an extensive audience. Especially, during world war first other media were also engaged on the work of propaganda .Hence, the social scientists were highly interested in understanding the effects of media on the way people thought and behaved. So that theories like hypodermic needle, uses and gratifications and social cognitive theories were developed. And then 1940's and 1960's brought other theories such as reception theory.

2.4.2. Audience Reception Theory

The study of media effect has a history that traces its origin to late 19th century. 1930's, 1940's and 1960's are the periods in which researchers categorized and studied media effects. Reception theory is concerned about the meaning audiences make sense from the media contents that they consume. Audience reception theory was first articulated by British sociologist Stuart Hall. Hall proposed a new model of communication known as encoding-decoding model. The model basically emphasized the importance of active interpretation of meanings.

Unlike hypodermic needle theory, reception analysis scholars believe that media texts are open to different interpretations depending on the audience's background and knowledge. As many scholars said audiences interpret media messages differently. It might be based on their life

experience. For instance, Wicks (2001) confirms that audience members do not simply receive media messages. Though the media might be an instrument for shaping attitudes, opinions, and beliefs, people are also active in processing and interpreting media messages based on their context and accumulated knowledge. According to Wicks "the media and people are partners in constructing social reality about the world, country, and community in which they live (p.95)." That means, reality is a result of the interaction between people life experiences and what they encounter through the media. Berger (2005) similarly argues that meaning is a negotiated process. He disagrees with the scholars who believe in the idea that all of the audience consume a media a text on the same way and make the same meaning out of it. Instead, he believes that meaning is a negotiated process between specific audiences and media texts. In addition, Williams (2003) indicates that audiences interpret media messages differently due to various factors and the factors could be individual, social and cultural.

Before discussing the Hall's encoding decoding model of communication, it is better to look at what encoding and decoding actually mean. The terms are well known especially in relation to media and communication concepts. According to Dominick (1999), the term "encoding" refers to the activities that a source goes through to translate thoughts and ideas into a form that may be perceived by the senses" (p. 6). He said that media institutions encode messages to affect their audiences and the messages are basically designed to involve audience members and inspire them to think about messages in certain ways. Similarly Dominik (1999) also defines the word "decoding". For him decoding is the process consists of activities that explain or interpret messages in to a form that has eventual meaning for a receiver.

As it is mentioned before, the encoding decoding model was first articulated by Stuart Hall. This model of communication fundamentally states that meaning is encoded by the sender and decoded by the receiver and the encoded meanings which are sent by the source may be decoded by the receiver to mean something else. In this case, the senders encode or encrypt meaning or messages based on their views and interests and those messages are decoded or interpreted by the receivers. Here they interpret the encoded message based on their own ideas and views.

According to Hall (1993) there are three different coding positions that the audiences (receivers) proceed so as to decode the media meanings. These are the dominant-hegemonic position, the negotiated position and the oppositional position.

On the dominant position the audiences accept the dominant ideology produced by the text. Audiences accept the assumptions of the encoder who compose the message. As Hall (1993) states in this position there is little misunderstanding and miscommunication between the sender and the receiver. According to Hall this position will allow the transmission of ideas to be understood the best. "In spite of certain resistances between the elites who are able to dictate the rule set and the non-elites who must adopt the elite's rules as dominant." (p.101). On this position the encoder expects the decoder to recognize and decode. Audiences take the connoted meaning full and straight and decode the message as it coded.

On the case of negotiated position people understand the preferred texts; they reject and decode meanings according to their own value and attitudes. They have the ability to negotiate somewhere between accepting and rejecting the messages of the text. According to Hall,

The negotiated position is when the audience member, or receiver, is able to decode the sender's message within the context of the dominant cultural and societal views (p.102).

The messages are largely understood, but in a different sense than the dominant-hegemonic position. It is entirely possible for the audience member to decode the message with the influence of their own biases and viewpoints.

Finally on the oppositional position, audiences can make interpretations that work against the dominant ideology. According to Hall (1993) the oppositional view occur when the audience member is capable of decoding the message in the way it was intended to be decoded, but based on their own societal beliefs, often sees another, unintended meaning within the message. On this case, it is possible for an audience to understand both the literal and connotative articulation given to an event, but there is also a possibility to decide to make sense of the message in a different way.

Though the encoding decoding model was able to reflect the more audience freedom and negotiation which is also reflected in contemporary audience theory today, there are also

limitations raised by different critics regarding this model. As it is mentioned by Hall (1974), texts are sent and received between the sender and the receiver, but the meaning of the text is dependent on the audience's background. According to Hall the audience has a full freedom to accept, reject or negotiate the meaning based on the margin of his or her understanding.

The critics believe that the encoding decoding model has older theoretical origins such as critical theory which drew to 1933. Due to its old history the model didn't recognize the changing landscape of current media. It didn't consider the current scenario of the social media revolution and the influential nature of the audience online. In this model, according to Holmes (2005) audience was defined in relation to texts rather than mediums. But the medium by itself has the power to change the way in which the audience receives the text. As stated by Hall (1974) before messages can have an effect first it must be decoded in a meaningful way." It is the decoded message has an effect, influence, entertain, instruct or persuade with ideological or behavioral consequences"(p 7)".

Due to its old history the encoding decoding model failed to include the internet and online broadcasting and new media content consumed by the audience. The model believes the dominant culture is produced through mainstream media that is, television. But, the role that the audience play online is more than what people do with the mainstream media. The model also ignores audience participation and influence. In contemporary media industry the high participation of audience leads the rising popularity of reality TV shows.

Other critics like Schramm (1954) said the model is presented as a linear or one way process. During the communication process the role of the encoder and decoder is clearly appointed. But it doesn't show the circular nature of human communication. According to Schramm the model does not deal adequately with the processing of meaning. Though the receiver's interpretation and meaning making is influenced by different factors including intention, relationship between a sender and receiver and context, the model does not discuss it sufficiently.

Since the intent of this study is to investigate the adopted foreign media shows and their impact on the society's existing norms and cultural values, the aforementioned review of literature and the theoretical framework of cultural imperialism and audience reception analysis are relevant to this study.

Chapter Three: Research Methodology

This study attempted to explore how audiences makes a sense of adapted foreign media shows and the perceived impacts on cultural and social values and norms of the society taking Ethiopikalink as a case study. The chapter discussed topics such as, the research design, description of the target show and explanation of the tool used as well as the procedure.

3.1 Research design

As it is mentioned earlier, the aim of this study was to investigate the impacts of adapted foreign media shows on the society's existing cultural norm and social values. Since this research was relied on qualitative approach, the type of its design goes to a case study. And the data was collected through qualitative research method.

Qualitative research is one of the methods to conduct a research it basically concentrates on conversations and the like in real life situations. It is concerned with analysis at the level of individual words, phrases or even sentences. It analyses broader units of text. Howitt & Cramer, (2014, p.338).

There were reasons which motivate the researcher to rely on qualitative research method. Primarily, in order to investigate the subject matter, the researcher had to see the case from the respondent's perspective. How they perceive the impacts of those shows with relation to their existing social values and norms? Are they really exposed to imported values and norms due to such media shows? How they actually feel about this subject? To answer those questions the researcher found qualitative research as the most appropriate method. The fact showed that qualitative method allowed researchers to study social matters in the people's perspective. According to Bryman (2004) "qualitative research is devoted to viewing events, actions, norms, values, etc. from the perspectives of the people who are being studied"(p.61). Similarly, Flick (2005) said "qualitative study provides detailed information of people's points of view and the meaning they attribute to their experiences"(p.7)

In this study the perceptions of the informants were investigated. In this case quantitative analysis might not be the real predicator of the feelings of people. There are views and

perceptions that cannot be quantified. To get appropriate answers for the questions such as how people make sense of media messages, the roles that the media plays in the people's daily life, how audiences consume media messages in their everyday life and so on, it is better to look qualitative method than survey. Because it helps the researcher to exist in the more natural setting. As it is discussed by Howitt & Cramer (2014) when one wishes to study the detailed process involved in conversation; there are simply no available methods for turning many of the complex process of conversation into numbers or scores (p.341). Based on their background, life style and experience people may have different views and thoughts about an issue and for this effect qualitative research gives a chance to dig out detail information through its enabling nature. Therefore, with these points in mind the researcher employed qualitative research method.

3.2 The target research radio show – Ethiopikalink

Though there are other adapted versions of foreign media shows in the country, such as 'tadias addis', which is broadcasted on Sheger FM and 'hulu addis' and 'wezwez addis' which are broadcasted on Bisrat FM, only one specific content namely “Ethiopikalink” which is aired on Zami FM was selected as a case study. The target show was selected because it is the pioneer and most of its programme contents are found in other similar shows.

"Ethiopikalink" is entertainment oriented radio programme started ten years before in 2007 following the launching of Fana FM 98.1. The announced aims of the programme are to inform and entertain audiences. It also includes edutainment elements. The programme is organized by axum pictures and currently hosted on Zami FM 90.7. The programme is aired six days a week for a total of 19 hours. The target audiences of this show are the youth. But according to the producers there are also elders who followed the show, especially the Saturday's entertainment show.

In the show, Monday to Saturday there are different shows containing different contents. Monday to Friday from 4-7 pm and Saturday evening from 8pm to 12 am different kinds of programmes are aired. Every week on Monday there is a programme called "top five" which includes top five music, books, movies and so on. This show also allowed the listeners to participate and list their own top five. On Tuesday there is another programme. Under the theme

of tourism the producers take their listeners on a domestic and international “flight”. On Wednesday different issues are discussed. Issues could range from love, sport, addiction, physical exercise, work habits, to education. On Thursday three segments are entertained. These basically contain infotainment, edutainment and showbiz news. The infotainment part usually focuses on vital and entertaining information. The edutainment one includes educative things like health and so on. And the showbiz segment contains strange news. Friday also has a “cocktail” programme. This is mashed up version of contents entertained from Monday to Thursday. Finally, on Saturday under the title “Ethiopian night” the show brings a four hour long entertainment programme containing different segments. There is "a quiz session" on which registered audiences would participate to win a prize. They received a phone call from the producers and asked some question and win the prize. There is also "a surprise call" for celebrities and special personalities. The call is made without informing them that they are on live show. "The insider" a one hour long item is another segment on which sensational and exclusive news about celebrities, well known people and unexpected events broke out. There is also another segment presented every 3 or 4 months known as “moment of truth". It is presented as a game show in which guests of the programme are forced to play “truth or dare”. The final segment is called "The love clinic”. On this segment an imaginary doctors give a treatment via phone conversation for those victims of love.

According to the producers of Ethiopikalink before they design their show they tried to investigate different local and foreign media programmes as a bench mark. The well-known foreign shows such as “The Insider" and “Moment of Truth" is the bench marks for the Ethiopikalink versions of “Moment of Truth" and "Wust Awaki".

"Moment of Truth” is a well-known American game show created by the producer and writer Howard Schultz .The show is based on the Colombian "Nada mas que la verdad" format, meaning "nothing but the truth". On this show the competitors are expected to answer a series of 21 increasingly personal and embarrassing questions and give the right answer to receive cash prizes rising from 25,000 to 500,000 US dollars. The game is administered on a polygraph. Those embarrassing questions are asked in front of relatives, families and studio audiences. Progressively the questions become more personal in nature. The competitors might face very

personal questions from their ex partners or friends. Here the option is answer the question or lose the game.

"The Insider" is another entertainment show. Aired for half an hour. Formerly it was named omg! Insider. Basically, it is intended to give an inside information to its audiences about the entertainment industry. It shares with viewers the details of celebrities' life and behind the scenes reports.

The producers, therefore, confirmed that 'Ethiopikalink ' radio show puts a new light to the situation of radio entertainment programmes in Ethiopia. Their evidences for this are; the feedbacks they have got from their audiences, the awards that they received from award giving institution and other radio shows that followed their footpaths. As said by the producers ten years ago Ethiopikalink was the only such containing the above mentioned contents. But now listeners can get similar contents on different Fm radio stations. And they claimed that this testifies to the programme acceptance and how it paved the way for other radio show producers.

Though Ethiopikalink entertains varieties of shows from Monday to Saturday, this study focuses on Saturday's show only; which is presented under the topic of "Ethiopian night". It is because the Saturday's show has a tabloid format and which is adopted from the well-known foreign shows such as "The Insider" and "Moment of Truth". Since the main focus of this particular study is adopted foreign media contents, the Saturdays night show of Ethiopikalink was more appropriate. This specific show is also convenient for most of its listeners in terms of its broadcasting time. And at the same time it is very controversial in terms of its contents. In general, Ethiopikalink has many followers and fans, but at the same time there are also people who questioned the contents. Both the fan and opponents of the show have their own arguments regarding the programme making the researcher eager to focus on the Saturday's show only.

3.3 Ppopulation and Sampling technique

Regarding sampling, non-probability sampling was employed. Frankfort and Nachmias (1996) states that in the case of non-probability sampling there is no way of specifying the probability of each unit inclusion in the sample and there is no assurance that every unit has some chance of being included. This implies that the sample size is restricted to a limited number. Here, one of

the types of non-probability sampling known as purposive sampling was applied. "Purposive sampling is recruiting specified types of people because they have characteristics of interest to the theoretical concerns of the researcher", Howitt & Cramer (2014, p. 271). Based on the above mentioned definition, for the purpose of individual in depth interview and focus group discussion, the researcher selected respondents purposively. The nature of this research method also allows the researcher to apply his or her own subjective judgments to select the samples. Frankfort and Nachmias (1996) also elaborates this fact as follows. "Researchers select sampling units subjectively in an attempt to obtain a sample that appears to be representative of the population" (p. 36). This type of sampling gives an absolute freedom for the researcher to choose subjects that are knowledgeable about the research issue. Purposive sampling allowed the researcher to get in depth and informative data from the respondents.

Though there are different kinds of purposive sampling, the researcher chose to employ maximum variation or heterogeneous purposive sampling. This type of sampling is used to provide as much insight as possible into the event or phenomenon under examination. It is a search for variation in perspectives. The basic principle behind maximum variation sampling is to gain greater insights into phenomenon by looking at it from all angles and this helps the researcher to identify common themes, Purposive sampling (2012). This technique is more appropriate to speak with many different kinds of people in order to build a strong view of the issue from the diverse public's perspective. "This sampling method is based on the "law of requisite variety," which says that any research study should represent the variety of characteristics present in the population" Gallardo (p.170). Based on this argument, the respondents were selected from diversified groups. In terms of occupation, government employees, students, journalists, psychologists, and private businesses owners were included. Regarding their ages ranged from 17 to 37, and educational status from college diploma to MA degrees were selected.

The samples were regular listeners of Ethiopikalink FM radio show. Since Ethiopikalink is a show aired 6 times a week, the word "regular listener" represents those who are attending the programme at least three times a week. The programme follows magazine type of formatting so that missing one or two programmes doesn't mean that fail to understand the overall picture of the content. Based on this justification listening the programme three times a week could define

participants as a regular listener. In order to get the right respondents and detailed information regarding the issue, the researcher purposefully selected the informants. Youths who are the members of the face book fan groups of Ethiopikalink were taken as a sample. Because they are active listeners of the show. At the same time through personal communication the researcher used to identify samples that are proposed as regular listeners. Factors such as age, gender, education and occupation that affects the way how audiences perceive a given media message were considered. Having done this, thirteen regular listeners of the show were sampled for an in-depth interview. This number doesn't include the producers and hosts of the programme. The show has four producers. Among them one producer was selected as a sample purposively for the purpose of in depth interview. Because he is one of the co founders of the show and he has all the information regarding the show. Each in-depth interview with thirteen respondents lasted from 30 to 40 minutes.

3.3.1 Sample Size

To draw the sample size the researcher considered two basic concepts, theoretical saturation and representativeness. What sample size will reach redundancy and how many samples are needed to represent varieties of people are the main questions to be considered to determine the sample size.

Qualitative research by its own nature is not to make generalization instead its aim is to get quality information and in-depth understanding regarding the subject matter which is under investigation. At this juncture, the binding rule is theoretical saturation. When the researcher stops receiving new ideas from the respondents, it is possible to say the data reaches on its saturation point. "Purposive sample sizes are often determined on the basis of theoretical saturation, when new data no longer bring additional insights to the research question" (Family Health International, 2005). According to different literature, assessing 20 to 30 people is enough to reach saturation. Concerning the concept of representativeness, the sample should represent the population, but it is not in terms of number. Gallardo (n.d) elaborated this fact as follows:

In qualitative research, you are also sampling to represent the population
However, you don't want to represent the population numerically or in a way that you can predict numbers or proportions. You want to represent

the sample behaviorally, or in a way that you can describe or understand the population, qualitative research typically involves small samples that you study in-depth (a lot of information about a few people) (p.170).

Therefore, the researcher recruited thirteen regular listeners and one participant from the producers of the show for the purpose of in-depth interview. One group contained seven members also employed for the purpose of focus group discussion.

3.4 Methods of data collection

On this study in depth interview and focus group discussions were employed as a data collection tools. As a result of collecting data through a variety of means, the researcher could strengthen the outcome of the intended study. So in order to explore the subject matter from all possible perspectives the researcher employed a triangulation technique. As Patton (1999) discuss triangulation refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena. Though there are different triangulation techniques, the researcher relied on the methodological triangulation, Casey & Murphy (2009) noted that methodological triangulation refers using more than one kind of method to study a phenomenon. And it is beneficial in providing confirmation of findings, more comprehensive data, increased validity and enhanced understanding of the studied phenomenon. In general terms, triangulation in qualitative research reduces the researcher bias and it enhances the accuracy of the information. There are two types of methodological triangulation; across methods and within method triangulation. For this particular study the researcher recruited within method triangulation. This kind of triangulation method used two or more data collection procedures. Based on this, the researcher applied in depth interview and focus group discussion as a data collection procedures.

3.4.1 In depth Interview

For this particular study in-depth interview was used as the data collection method. To Johnson (2002) "In-depth interviewing begins with common sense perceptions, explanations, and understandings of some lived cultural experience ... and aim to explore the contextual

boundaries of that experience or perception, to uncover what is usually hidden from ordinary view or reflection or to penetrate to more reflective understandings about the nature of that experience" (p.106). Due to its conversational nature the researcher was attracted to employ in depth interview.

In addition, Marvasti (2004) elaborate that in depth interview allowed suppressed feelings through the interview process. Additionally, the researcher also gains knowledge of his or her own 'hidden or conflicting emotions'. Johnson (2002) also stated that an in depth interview is not limiting respondents to a fixed set of answers instead it has the potential to reveal multiple, and sometimes conflicting attitudes about a given topic. To understand individual listener's opinion towards adopted foreign media shows based on their life experience and perceptions, applying semi structured format of in depth interview is appropriate and essential.

In depth interviews is a form of qualitative research interview in which the interviewer is expected to come up with a clear list of questions or specific topics to be addressed, which are commonly referred to as an interview guide, Bryman (2004: p 321).

In this case the researcher uses a written list of questions as a guide, but still having the freedom to deviate, investigate and explore more information and views of a person towards the subject matter. Every person gets the chance to be asked the same key questions and they might be asked in a different way or in a flexible manner.

Here, the in depth interview was conducted using open-end questions to understand interviewees' perceptions about the particular issues under study. The respondents were asked questions which examined them about their perception towards foreign adapted media shows, it could be positive or negative perception. Their perception towards the impacts of the show on Ethiopian cultural values and norms, on other personal and social issues, on the contents of the show from media ethics perspective. The questions were categorized based on the themes of the research questions. During the entire course of the interview those thirteen interviewees were encouraged to speak freely.

3.4.2 Focus group discussion

Focus group discussion is helpful to stimulate members of the group to generate ideas and debate on them. Through focus group discussion controversial issues might be discussed and this in return helps to get more detailed data about the topic. On the basis of purposive sampling technique the researcher purposefully selected participants who are active enough in making strong arguments. In order to collect data from variety of group discussions the researcher organized one focus group discussion which is made up of homogeneous group. Those members of the homogeneous group were similar in their academic status and they all were professionals. It is due to the need to gain insight into their professional perspectives.

Bryman (as cited in Abebe, 2008) define focus group discussion as :

It is a form of group interview in which there are several participants /in additional to the moderator/; there is an emphasis in the questioning on a particular fairly and tightly defined topic, and the access upon interaction within the group, and the Joint construction of meaning (p.36).

In focus group discussion, a researcher or a moderator and a number of participants meet together as a group to discuss a particular research topic and it has several advantages. Family Health International (2005) describes some of the advantages of focus group discussion as follows. Focus group discussion yields a large amount of information over a relatively short period of time. It is also effective for accessing a broad range of views on a specific topic, as opposed to achieving Group consensus (p.51).

Since different people at the same group are discussing about the subject matter, it is obvious to take long time to run the overall discussion. Family health international also found that focus group sessions are usually last from one to two hours and should include time for participants to take a break. In this case the focus group discussion organized by the researcher contained 7 members secured a length of one hour. All the members of the group are professionals in different field of studies such as journalism and communication and psychology. They were selected purposefully in order to get the insights of professionals regarding the issue. The researcher was restricted to one focus group only because she was able to collect detailed

information from the in depth interview participants. The data was reached to its saturation point so that conducting one focus group discussion would be sufficient.

3.5 Procedures in Conducting the Interview and Focus Group Discussions

The medium of conversation was Amharic which is commonly spoken and understood by all members of the group. The data was transcribed in to English. The questions which were expected to be answered by the participants were relied on the research questions. The researcher used an interview guide which helped to keep the discussion relevant to the issue under study. And to make sure that it was followed consistently through all in-depth interview and focus group discussions. (The guide is kept in the appendix)Here all the discussions remained tape recorded.

The interview guide assisted the researcher to follow the sequences of the questions for both in depth interview and focus group discussions. But it doesn't mean that the researcher was restricted to raise follow up questions. In order to get relevant information and clarifications, follow up questions which were not on the list of interview guide were raised. Before the interview get started the purpose of conducting the particular interview was mentioned for participants and the interview procedure continues. The participants determined the locations for the in depth interview. It was conducted at the places where the interviewees were living and working. Regarding the venue for the focus group discussion the researcher selected a setting which was quiet and comfortable to the participants. The place was the researcher's office. Then the discussion began thanking participants for coming, introducing each other and creating the enabling environment to speak out. As a facilitator the researcher raised questions for participants and encouraged them to give their views.

3.6 Data analysis technique

The researcher has considered the content analysis strategy to analyze the collected data. Since the data were collected through interview, and focus group discussion, to make sense of the data collected and to highlight the important messages, features or findings content analysis would be applied. According to literatures Content analysis is a procedure for the categorization of verbal or behavioral data, for purposes of classification, summarization and tabulation. Mostly it is

used to make replicable and valid inferences by interpreting and coding textual material. Content analysis is divided as formal, thematic, textual and audience analysis. The researcher relied on thematic analysis guided by Boyatzis (1998),

Thematic analysis is a method for identifying, analyzing, and reporting patterns (Themes) within data. It minimally organizes and describes your data set in rich detail. However, it also often goes further than this, and interprets various aspects of the research topic (56).

Based on the thematic analysis procedure, the collected data was coded and categorized. Then it would be analyzed in interpretative way. Here in thematic analysis there are procedures that the researcher should follow. The initial procedure in thematic analysis is about the researcher's familiarization with the collected data. This familiarization already occurred when the interview was conducted. The researcher also required to read and read again the recorded data.

“In thematic analysis the transcription is a literal transcription of the text, much as a secretary would do” Howitt & Cramer (2014, p.380). So that this word by word transcription, helped the researcher to be more familiar with the research data. After the completion of transcription the researcher worked on initial coding. In this process themes are generated. It is not a sophisticated analysis of the data, but it seems like jottings or notes which are intended to capture the essence of each sentence of the text. At this stage, the researcher followed the data led approach. That means, the coding was dominated by the characteristics of the data and it was led by what was in the data. This process was very helpful to summarize the key things.

Having done this based on the initial coding, searching for themes continue. The themes obtained by joining together several codlings in a meaning full way. Howitt puts the meaning of themes as a coding of codlings. It is a sorting or grouping process of the initial codlings. Then review of themes would be the next procedure. On this case the researcher would tried to check either the themes are refined or not. In the theme definition and labeling step, the researcher identified the essence of what each and overall theme is about. On this case the themes were categorized based on the research questions, under topics such as background of respondents, the respondents positive and negative perceptions of the show Ethiopikalink, impacts of the show on cultural values and norms, impacts of the show on other personal and social issues, and perception of

respondents on the contents of the show from media ethics perspective. The data obtained from in depth interview were coded by using the acronym II; it refers to the term in depth interview. Based on this 13 respondents were coded as II1, II2, II3, ... to II13. After all these done report writing continues. On this stage the researcher reflects on one's data and analysis was done by using extracts from the collected data. Here different literatures are used to justify why the researcher have chosen to research a particular research question. The analysis would also be related with other findings.

CHAPTER FOUR – Results and Discussion

The main objective of this study was to investigate the perception of the audience and the social and cultural impacts of adapted foreign media shows with particular reference to Ethiopikalink radio show. It was also attempted to investigate contents of the show from established perspectives of media ethics. It also tried to sort out what the programmes of Ethiopikalink mean to the target audiences as seen in light of their life experience and background. The study targeted those who are frequent listeners of Ethiopikalink radio show.

Predominantly, this section of the study presents the data at full length and discusses each of the findings of the study. In order to meet the above mentioned objectives of the study, the data obtained through focus group discussion and in-depth interview have been used together. The researcher also guided by the facts which were presented on the literature review section. Facts obtained from the two theoretical frame works, i.e. cultural imperialism and audience reception theories were used to guide the analysis. This chapter also adds to the analysis by providing an examination of comparing and contrasting the opinion of the decoders (audiences) themselves and the encoders' (the producers of Ethiopikalink) regarding how the programme affects its audiences both in desirable and undesirable aspects. In order to make comparisons, controversial and argumentative ideas raised by the producers and listeners regarding the show, would be considered. Here the acronym II refers to the term in depth interview.

The chapter analyzed the main findings of the study under the following four main themes. These were mentioned as:

1. Respondents perceptions of adapted foreign media shows
2. Respondents perceived impacts of the show on Ethiopian cultural values and norms
3. Respondents perceived impact of the show on other personal and social issues
4. Respondents perception on the contents of the show from media ethics perspectives

Audiences can have different motives for their inclination towards a given media show. Based on this fact, since they are avid listeners of the show, the researcher asked all the participants why they tune-in to Ethiopikalink. Their reasons were summarized as follows. Basically the respondents listen to the show in order to entertain themselves and to get information about the upcoming news and updates regarding celebrities. They said because of its packaging and distinctive presentation style they are more attracted towards the show. There were also respondents who said they like the show because it helped them to catch up with the latest Gossips. Other respondents were media personnel, often listening to evaluate how much of the air time is being spent on more or less useful contents and to catch up the latest national and international news feeds.

The following part of the chapter discussed the views of the participants and attempted to investigate if Ethiopikalink radio show has an impact on the existing Ethiopian cultural values and norms and on other personal and social issues as well. It also looks into the audience's perception and evaluating the contents regarding media ethics perspective. Both key informants and focus group participants were asked different questions based on the above mentioned themes and their replies were summarized as follows.

4.1 Respondents perceptions of adapted foreign media shows such as Ethiopikalink

The finding indicated that audiences have two opposing perceptions about the show 'Ethiopikalink'. Some of the respondents perceived the contents of the show positively and some others perceived it negatively. In both sides different arguments were raised. For instance, II2 is a college student and she is 22 years old. She graduated in business administration. She is an avid listener of Ethiopikalink and the fan of the producers. She even forms a fan group of Ethiopikalink on face book. According to her, due to its engaging and unique way of presentation, the programme appeals especially the youth. She said:

On the Saturday's show I am a big fan of 'wist awaki '. Though everyone has the urge to talk about celebrities the update I get from the show is reliable. The show lets you dive in to new things like insider stories in to the life of celebrities. I like to listen to such personal stories although you

might not learn anything worthy from the story it is interesting as an entertaining.

The other interviewee II3 also agreed with the idea of II2. II3, she is a 3rd year sociology student and she is 19 years old. Though she is attending her class in Mekele University, she is trying not to miss the programme and listening to it online. She said:

We youth want information to be delivered in soft and entertaining manner, that is, why I listen to Ethiopikalink. The personality and achievements of the presenters of Ethiopikalink also fascinated me to be an avid follower of the show.

She also adds in other radio shows the presenters are live continuity announcers while on this show the hosts of Ethiopikalink share their own life experience with their listeners, their way of presentation, how they engage their listeners and the way they make fun of each other is live and captivating for the youth and this makes Ethiopikalink different. Due to this reason she has nothing that she doesn't like or not fond of regarding the show.

Similarly II9 she is 27, holding a college diploma on marketing management and working as a sales person and II4 he is 23, graduate of computer science and self-employed, they both liked the show with especial inclination towards gossip stories. For them Ethiopikalink is such an alternative media show and it is a gap filler. Through its 'wust awaki' segment the show considered the interests of those people who loves Gossips.

Based on the response of the above two interviewees, it is possible to infer that the show Ethiopikalink is more liked by youths. This might be due to the fact that there is less number of productions coming from other media houses which are intended to the youth. On the other hand, irrespective of its content most of the respondents were fascinated by its presentation style. Presentation style by itself gave the show one Plus. It was also mentioned by some of the respondents that youth obviously like soft and engaging way of presentation. From this one can say other media failed to come up with such kind of presentation style. Here, the show is more liked by female respondents than male. Based on the information obtained from the website and

face book page of Ethiopikalink, most of the likes and comments coming from their female followers.

Of course, media houses might have vital media contents, but if they failed to present in a very lively manner, nobody would pay attention for them. And hence, they might be replaced by those shows which are not recognized by the society as something worthy or appropriate. Western media pays due attention for their way of presentation. They are aware of how to inculcate their beliefs, views and ideologies on the others mind and as a result they won the market throughout the world.

On the other hand, there were also respondents who absolutely oppose the above mentioned views and perceived the show negatively. For instance, III1 is from those people who perceived the show negatively. He is 37 working as a journalist, radio host and media analyst. He had also an ample experience working on foreign media houses. For him each segment of the show is a copy and paste version of western media shows and the producers don't even try to capture them to Ethiopian audience. In general the contents of the show are in complete contradiction of Ethiopian culture, values and norms. As he said:

We are poor. We live in the country that resources are scarce. I believe an air time is also one of the scarce and very expensive resources. For me, such valuable air time which should rather be spent for societal development is being spent on gossip and non-sensual contents are painful and saddling to listen.

From the international experience such show is categorized under tabloid. This has a non-existent tendency towards societal development. So according to III1 what is the importance of adopting those contents especially in such poor country having lots of agenda to be solved. He said that "May be if we have to adopt western style of shows we should adopt contents that could add some value to the listeners."

Another key informant II6, he is a journalist have got MA degree in Journalism and Communication and serving as a content editor also mentioned it is natural for people to be captivated by gossips. The mainstream media gives all the hard issues but they mostly ignore

minor issues like gossips. So that following such media shows like Ethiopikalink as an alternative would be natural. But he said it should be in one pre condition:" Offending and joking which are the unique characteristics of the show, might not work for me. I prefer if they only moderate the show and let professionals handle the rest". He further elaborated his view with specific example. He said:

'Yefekir klinik' is the segment I most dislike. Although the presenters aimed that the show is intended as an entertainment piece, it is unethical to use once pain and grief for your audience's leisure or entertainment, this kind of approach gives a sadistic color to the show.

Similarly, I18 is 33. A psychologist employed in non-governmental organization, perceived the show as something which contradict with what he already knows and the values that he has. Due to this reason, currently he is on the way to stop tuning into the show. According to I18 "Especially segments like 'yefeker clinic' degrades callers, not in accordance with any ethical standards and has no backing from professionals. The producers even consider themselves as doctors." He also added that though, the programme seems an entertainment, but it is politically affiliated. "The packaging is ethnocentric and biased towards a single group and parts of the nation. They are politically affiliated towards the ruling party. I couldn't see their neutral position". For him as an Ethiopian there are home grown ways of life style, loving and handling disputes, but these are not reflected on the show. Rather the producers are busy on dictating their audiences about how the westerns do to fix their problems. How to get a girl friend or a boyfriend, etc.

This is also supported by the focus group participants. One of whom stated that "some of their contents are absolutely nonsense for Ethiopians. I used to love their contents, but through time I noticed its shortcomings and tried to ask myself". According to him especially in the case of 'yefekir clinic', youths who are in serious love matters call to get an advice. Here the hosts tend to joking and bulling on the person who raised the question. He said that " Their might be audiences who are entertaining themselves on such incidents, but one thing we should not forget is that the thing might harm those who are in the situation".

From this one can perceived that the respondents who are in their adult age and proficient in life experience and academic status couldn't tend to listen the programme. Especially most of male respondents are against the show. They tried to perceive the show differently with diverse perspectives. They tried to predict its future consequences. This might be because they are experienced and able to accumulate knowledge through their academic life and work experience. And due to those reasons they were able to recognize the fact beyond the curtain. Particularly those respondents who are very close towards the disciplines such as psychology, journalism and communication perceived the show differently.

On the other hand II5, one of the co-founder and producer of Ethiopikalink radio show said "Our aim is to inform and entertain our listeners. We definitely believe we have achieved and continue to achieve this aim of ours. According to him the different awards they have won and studies that they have conducted showed that they are making a difference.

II5 reported that though they don't have the exact number of listeners to tune in to their show, but at one time a company called IRIS conducted a survey and stated that they were the leading show based on the number of listeners. They also measured their success based on the type of their listeners. As said by II5 however, their target listeners are youths and the show is tailored for youths, other segments of the society such as elders also tune in to the show especially on Saturday's show.

The intended goal of the producers is, of course, entertaining their audience. But as the finding shows they are not aware of the adverse effects of the show which were explained by the respondents.

Someone could perceive the show in a positive or negative way. But once you get starting to think about a new phenomenon which was not happened before and introduced as a new trend, it is important to consider the current context that the targets or audiences live in. For instance, as it was mentioned by the key informants and focus group participants, adopting content from other countries might not be problematic. Though creating once owns original work is advisable, coping the others might not be harmful, unless it could add some value to the listeners. For instance one of the focus group discussion participants mentioned the case of 'Balageru Idol'. Basically it was adopted from the American show known as 'Idol Show'. But Balageru took on

the presentation style only. The content was home grown and contributed a lot to promote Ethiopian cultural music and dance. So that contexts such as the current economic scenario of the country, the status of the media industry itself, the psychological makeup, philosophy and intelligence of the society should be considered while adopting foreign show.

As literature indicates tabloid contents are the products of mass or popular culture. Mass culture is seen as a product of industrial societies. This implies that those contents need an economy which is more developed and could carry such type of media industry. Popular culture is mainly concerned in making money for large media corporations. It is produced for fun and entertainment purpose only. The contents are easy-to-understand and well known for its effect of creating passive citizens. Many scholars argue that popular culture makes the society passive and unchallenging and it maintains the ideological hegemony or the dominance of the powerful states. In the case of Ethiopia, people are economically poor and they still fighting for their basic needs. Therefore, when someone thinks about importing those contents, regardless of culture and society, he or she primarily should ask the question, does the economy of the country allowed to promote such culture. Because in order to survive as a society, the country needs productive, hardworking and active citizens rather than passive and spent their time in nonsense matters.

4.2 Respondents Perceived Impacts of the shows on Ethiopian Cultural Values and Norms.

The ideas which were raised by participants during the course of this study showed how culture is a very essential element of the society and how it needs a due attention. As it was stated on the literature review, cultural values and norms are very important aspects of the society. It is based on their culture people do things, dress, eat, think, behave, and interact, and so on. Anderson and Taylor (2005) also states about the purpose of culture as it is important to give a meaning to society, to hold people together, to give public a sense of belonging, and instructing them on how to behave, and telling them what to think in particular situations and to create once own identity.

Regarding the perceived impacts of Ethiopikalink contents on the existing cultural values and norms, all most all participants of in-depth interview and focus group discussion, had very argumentative ideas. The participants made their argument relied on the different segments of

Saturday's night show such as 'wust awaki', 'Moment of truth', 'surprise call' and 'yefekir clinic'. The viewpoints raised by participants would be presented as follows.

According to the respondents, based on the Ethiopian context it is a taboo or unethical to make fun on somebodies problem. Rather Ethiopians are well-known on lending hands for help. One of the focus group respondents tried to elaborate this view with a particular example. He said:

Once in the segment known as 'yefeker clinic', I have heard the producers when they advised someone who is in love and not successful, about how to commit a suicide which is very un-ethical and also illegal.

The key informant II6 also supported this idea. According to him "Culturally we Ethiopians are humble to solve the problem of others. Laughing and joking on one's pain is not in our culture. Ethiopians couldn't lough on the pain of their fellow sisters and brothers."

Another FGD participant also added more points regarding 'yefeker clinic'. According to him:

It becomes a common trend to hear the producers when they are bullying the victims. Instead of focusing on solving their problems the victims are blamed and criticized by the producers for what they did to handle their problems.

On the other hand II9 argued that in Ethiopian context, for a long period of time talking about love and sexual things could be considered as taboo. For her 'yefeker clinic' turned the point. She said:

Of course they discuss the issue in a very simple way. And they are not expected to make it serious. If we make things more serious and formal, people especially the youth might face stress so that the producers came up with the new technique of counseling. They make fun out of such stories and the victim could easily get relief.

II12 is a teacher in private school. She is 30 and graduated in language and literature. II12 wants to taste some Ethiopian flavors on the show but she doesn't get it. As she stated:

People have their own way of living, loving and resolving disputes and which are culturally bounded. But the shows like 'yefeker clinic' are not able to reflect those indigenous elements. Rather they are dictating us how the western live, do things and solve their problems. How to kiss, how to flirt and dating tips etc. are delivered based on the information taken from google. Where is our philosophy of love and life in general? Is still the question for me.

Most of the respondents argued that 'yefeker clinic' is inappropriate segment. They pointed out this particular segment violates values such as responsibility, helpfulness, tolerance, respect for human dignity, rationality and politeness. On this segment an imaginary doctors give a treatment via phone conversation for those victims of love in a way that lacks the above mentioned values.

As it is stated by the participants, those segments were mainly adopted from the United States or western world and which does not contextualize the life style of the local people. Ethiopian way of life is collective in nature. If something bad happened in someone's life, it bothers the life of others they might be, families relatives, friends, even neighbors. But in the case of Americans and European the case is different. They have more of individualistic way of life so that the things happened might not affect other people. Without considering this relationship, for example, the hosts make a surprise call to their audiences and celebrities.

One of the focus group participant said: "the producers have 'a surprise call' for celebrities and their audiences. But as far as I now they are not concerned about the situation that person is in. Is he with families, with friends; is the time appropriate to talk? What if the secret they broadcast creates a mess on person's life? etc. are not considered". On this particular point, one of the key informants, II1 also added his view. He said:

I remember one phone incidence. It is a surprise call for a female audience in which she is told that she won the prize and asked to have a dinner with one of the hosts. In my opinion to call someone after 10 pm and inviting for having dinner or you can call it_" dating" is culturally inappropriate. Even do they know what kind of situation she is in to? If she is married or not?

As II1 said the show is shattering the moral foundation, way of communication, belief and philosophy of the society. The respondents thought segments like 'a surprise call' erodes values like respect for human dignity, politeness, responsibility, modesty and trust.

'Wist awaki ' is the other segment briefly discussed by the respondents as a content which threatened the cultural values and norms of Ethiopia. According to the majority of respondents the gossips presented on 'Wist awaki' violates the golden values such as responsibility, modesty, trust, respect for human dignity, honesty, rationality, politeness and fairness.

II10 is 33. He studied social work and is working in non-governmental organizations. For him what is being said in 'Wist awaki' about someone might affect somebody's life in some way. He said "In the issue of publicity I don't think everything about celebrities needs to be publicized. I remember someone whose life and business is messed up after a broadcast on 'wist awaki'. But II2 and II3 opposed this idea. II2 stated:

I don't think that Ethiopian way of living is to cover up some ones bad behavior and enabling him or her to continue with such act. For me if you expose some act of that person, someone else might learn from it and act accordingly.

This view was supported by II3. According to her celebrities are role models. So they should act accordingly. She said "What 'wist awaki' did is to hold them accountable for their action. The show advocates the message saying be the real role model as the name implies! Whether you like it or not people will talk about you. So you act accordingly!"

Regarding 'wist awaki' II9 reported different perspectives. She believes that 'wist awaki' is promoting the culture of free talk and the concept of being liberal. As it is stated by her:

Ethiopians hiding things for themselves and usually make things secrete and confidential but I think it is not good. And this show breaks this harmful tradition of us. People are promoted to talk freely, in a very relaxing manner. As a result people are exercising the sense of laughing at their own and others problems instead of feeling sad or crying.

Interviewee II9 also opposed the idea which dictates that imported contents might threaten cultural values and norms. Rather she believed that adopted shows would help us to compare and contrast our culture with that of other cultures and to correct ourselves accordingly with reference to other foreign culture. According to her Ethiopian culture is not open for modernization and any kind of transformation. The producers of the show are trying to make things flexible and help their audiences to be familiar with modern thinking. "Whose culture is modern and superior to evaluate and consider others culture as inferior and primitive?" was another argument raised by II12 against the idea of II9.

According to some respondents another segment which is known as 'moment of truth', aired in every three or four months, violates some values such as responsibility, modesty, trust, respect for human dignity, honesty, rationality, politeness and fairness. II13, he is 32, studied two disciplines, Journalism and Communication and Psychology. He is working as senior editor in state media. According to him there are matters a person doesn't want to share with others. But a game type segment known as 'moment of truth', forced the guests of the show even to expose their private stories. He further discussed his view by using a particular example. "I do remember one incident on which a lady public figure asked with how many persons she slept. It is an embarrassing moment. And it is a total taboo against our norm". According to II13, the first consequence of such information is being marginalized from the society. One can easily notice this in the social media. After that particular interview was aired the social Medias wrote so many things which degrade that lady. II13 also added this kind of information affects the social life of those people and which may have psychological effect. The society takes them as deviants who resulted in unacceptance and marginalization.

II5, the producer, regarding the perceived impacts of the show with relation to cultural norms and values of the country, he raised his own views. According to II5, though the founders of the show are inspired by foreign shows such as 'the insider' and 'moment of truth' they tried to give them cultural or Ethiopian color. He said "We try not diving into personal issues, but we try to put the person on the spot and get to the truth. We are part of the culture and we know the boundary". As it is stated by II5 there are lots of personal stories that came to their desk, but they left out due to the consequence that brings to the person. What they bring to air is stories, although related to the person, are mostly related to their work. He said "From the message we

receive we are doing something positive to the society and the culture. But the best is yet to come".

Though the producer said, Ethiopikalink is contributing something positive, one of the participants of focus group discussion argues that "even though they said they localized the content, it is not that much satisfactory as needed with regard to our culture".

In general, the data obtained from focus group discussion and in-depth interviews showed that almost all participants agreed the show has contradictory elements from the existing cultural values and norms of Ethiopia. Cultural values and norms such as responsibility, helpfulness, modesty, tolerance, trust, respect for human dignity, honesty, rationality, politeness, fairness, etc., at some level they are violated.

Most of the respondents admitted that they faced difficulties to accept the contents of the Saturday's show of Ethiopikalink. It is due to the cultural values and norms that they are live in. As they said, it contradicts. Scholars also argue that, it is through their culture people are directed about the way in which they communicate each other. It is through their culture people can perceive things as beautiful or awful, truthful and mistaken, respectable or bad. In general culture includes the way of thinking and patterns of behavior.

4.3 Respondents Perceived Impacts of the shows on other personal and social issues

Most of the respondents of the focus group agreed that the contents aired on Ethiopikalink might hurt people's personal and social life. Individuals who are being marginalized by the show might not get sponsors, job and other opportunities. It might affect their marriage, friend ship and even their reputation and acceptance among the large population.

A key informant II8 also added, for instance the segment "wist awaki " is becoming a tool for the people to target other individuals, to defame them without having concert evidence. When people are in quarrel they prefer to expose the case in Ethiopikalink it is serving as like a tool for those who want to revenge a person harming them. People are abusing the program for the sake of revenge. For III the show contributed more in creating passive and gossip enthusiast listenership. He said "No one would get benefit from listening such kind of show rather loosing once critical thinking ability". As III said, from the show someone can be learned how to be

irresponsible regarding others wellbeing. II13 on the other hand, said those foreign adopted shows also affect the creativity of journalists. Coping the others show becomes the easiest way rather than creating once own original work.

Those key informants who support the show also observed a different perspective concerning the contents impact on other personal and social issues. For example II2 believes, in terms of the presentation Ethiopikalink has brought many new things to the infotainment style of radio hosting such as prize for the listeners and birth day wishes. Those things later became the norm throughout the FM radio. She said "due to this show I have great friends who are like a family to me. For the last five years we have been communicating on Facebook". In addition II2 explained that Ethiopikalink helped her to get inspired to host such a show and to enter in to the entertainment business. She wants also to be to the place entertained on the show, places like Adwa.

II11 is a photographer. He is 29 and self-employed. According to him, positively, the show Ethiopikalink is creating a culture of transparency in the society. For instance, "surprise call", narrows the gap between the society and the big personalities like political figures. It shows as they are part of the scenario. II7 is a journalist. He is 33 and graduated in the field of language and literature also admitted the contribution of Ethiopikalink by saying that "This show has contributed in such a way that radio could be bold. It has proved that Ethiopian society can be constructively criticized". II9 on her part believes almost all media in Ethiopia are advice givers. She said:

I don't want to get any advice from media. That is why, I like Ethiopikalink they are not playing this role. They are liberal. I think they are pioneers for the emergence of modern media thinking in the country. I wish if they get more time. For me 19 hours per a week is not enough for them

II5, the producer, also reported the new things that the show brought to the sector is – presentation style. As he said previously radio used to be considered as a big deal and they tried to soften that thinking. "Insider celebrities were considered as an untouchable. But we showed their life matters to the public and disprove this fact".

Here, concerning the audiences perceived impacts of the contents on other personal and social issues, two different kinds of views were entertained. Respondents who enjoyed this particular show gave their positive reflections towards its impact on other personal and social issues. Whereas the opponents underlined on its negative impacts. The supporters of the show tried to look at the impacts from the listener's perspective only and those who are against the show tried to explore the impact both from the audience and the targets sides.

4.4 Respondents perception on the contents of the show from media ethics perspective as perceived by media professionals

Radio as a mass communication tool, influences a large number of people, often from different groups of society. So that journalism is concerned with promoting ethical behaviors. The sayings of Indian leader Gandhi, as it is quoted by Thakurta (2012) say, "...just as an unchained torrent of water submerges the whole countryside and devastates crops, even so an uncontrolled pen serves, but to destroy..." Based on its accessibility and power media can construct or destroy the wellbeing of its audiences. That is why media ethics is required. Here, truthfulness, objectivity, fairness and privacy could be considered as basic ethical norms and principles of journalism. Therefore the researcher tried to look the responses of both in-depth interview and focus group participants under those ethical guidelines. Focus group and in depth interview participants tried to evaluate the ethical grounds of the show based on its contents 'wist awaki', 'yefeker clinic', 'moment of truth' and 'surprise call'.

Most of the respondents raised ethical issues on those segments. For instance, focus group participants reported that, on 'yefeker clinic', the confidentiality of the information which is shared by the callers is not respected. Though the persons call and share their stories with their own willingness, the hosts should pay attention for those private matters. They should feel a sense of social responsibility to protect their callers. Even the way they treat and interviewing their callers doesn't follow journalistic approach. Additionally in 'yefeker clinic' most of the callers need a psychological therapy but the hosts are not psychologists and they also gave them a wrong advice. But here, a key informant II9 raised an opposing idea. For her journalists are able to discuss different subjects. They read many things and they can master their knowledge. So that in order to give a counseling service for their audience necessarily they are not expected

to be a psychology graduate or a counselor. They can simply advise him or her based on their own life experience or based on the reality. She also believes that they are not violating any ethical elements. Their show is funny and entertaining for that particular purpose. Regarding their audience everyone is get informed about the type of the show. According to her:

People make a call voluntarily no one is forced them to call. Due to this reason we don't have any ground to blame the producers. They cannot be responsible for those people who call and share their personal stories.

'Wist awaki', 'surprise call' and 'moment of truth' are other segments of the show which have seen under different ethical problems. For instance regarding 'surprise call' one of the participant of focus group said:

May be the type of the programme is 'a surprise' so that it would not allow to aware people before they get in to the air. But as far as I know it needs to get a permission of individuals to get in to air. Because they even don't know about the situation their audience is in. Therefore this show doesn't fulfil this element.

On the other hand II9 said "Of course the producers themselves make a surprise call even in the night without informing the people, so what is wrong with that? It is like a game and entertainment, why they are expected to be conscious about their audience situation? I understand it is a new media trend for us. That is why we are complaining and I think we need time to be familiar with it".

Similarly about 'wist awaki' respondents reflected their ideas. Since sensational and exclusive news about celebrities and well known people are break on 'wist awaki', II7, for example said "The show lacks is balance and ethical principles. They often neglect to include concerned bodies or try to balance their stories. This often leads even the producers to indictment". The focus group participants also agreed that in 'wist awaki' they always listened to the fact which is coming from one side. They don't even have the chance to hear what is being said by the other side. So that this particular segment failed to fulfil the basic ethical elements like 'fairness' and

'truthfulness'. The other focus group participant also remembered one incident on 'wist awaki'. He said:

The producers did a surprise call to one of the celebrity and they didn't understand each other and hanged up. After that they started defaming that personality for a long period of time. I observed such incidents many times and this implies that if they are not comfortable with someone they could defame him or her based on their own subjective judgement and they violate the other ethical element, 'objectivity'.

"As it is known, on 'wist awaki' very private matters of individuals are discussed",II1 said. And this might affect the secrecy of people and violates one of the journalistic ethics which is 'privacy'. But II9 on the other hand argues that the issue of privacy is argumentative. As she said "Respecting the privacy of one person might affect the rights of another person, especially the right to get information about what he or she wants to know."

II5, the producer of the programme also reported that they are working based on ethical principles. But he also admitted that they sometimes get in to trouble with their insider story. Pieces of their stories almost often claim defamation and complain to the radio station they are working in. According to him one of their colleagues has been to the police station too often. He also remembered one or two insider case that excavates the beating.

Here most of the respondents agreed that segments on the show such as 'wist awaki', 'yefeker clinic', 'moment of truth' and 'surprise call' violated some of the media ethics elements for instance, privacy, objectivity, truthfulness and fairness.

In general, for a given media message, media audiences may learn different meanings. As it is mentioned by audience reception theory, it is depending on their ages, occupation, gender, educational background etc. Depending on this, from the finding which was obtained through focus group discussion and in depth interview, it was possible to understand respondents might recite oppositional, dominant and negotiated meanings of media message.

It was also observed that the show is more liked by young and female participants than male and adult participants. May be it is because of the fanatic nature of youths and females concerning an entertainment issues.

Chapter Five: Summary, Conclusions and Recommendations:

5.1 Summary

This study was conducted under the title Adapted Foreign Media shows and their Perceived Impact on Ethiopian Cultural Values and Norms with particular reference to Ethiopikalink Radio Show. As the topic indicates, the purpose of this study was to investigate the audience's perceptions towards adapted foreign media shows and their impacts on the cultural values and norms of the society. In addition, the research was intended to know the perceptions of participants about other personal and social impacts of the show and examine the overall contents of the show against ethical principles of media.

Since the study was about adapted foreign media shows and their perceived impacts on society's cultural values and norms, it was important to discuss concepts such as 'culture', 'norms', 'values' and 'globalization'. Similarly it was also valid to apply cultural imperialism and audience reception theory as the theoretical framework of the research.

For this particular study qualitative research method was employed and the data were collected through two different tools, in depth interview and focus group discussions. Theoretical saturation was considered to draw the sample size. In terms of drawing sample non probability sampling was employed. Here one of the types of non-probability sampling known as purposive sampling was applied.

The respondents were selected from diversified groups. Aged from 19 to 37, and has educational background ranging from college diploma to MA degrees. The samples were regular listeners of Ethiopikalink radio show. In-depth interview involved thirteen participants and one producer from Ethiopikalink. And there were one group formed for the purpose of focus group discussion consisting of seven members. Both in-depth interview and focus group discussions were guided by lists of questions or interview guides.

Each interview lasted for 30 to 40 minutes and the focus group discussion took one hour. Amharic served as a medium of conversation for both in-depth interview and focus group

discussions. All the interview questions were relied on the research questions and remained tape recorded.

Both results obtained from focus group discussion and in depth interview confirmed that the respondents perceived the Saturday's night show both in positive and negative ways. However, the majorities of respondents perceived it negatively. respondents, who are in their early and mid-20, shown their inclination towards the contents of 'wist awaki', 'moment of truth','yefekir klinik' and 'surprise call' whereas those who are in their early and mid-30 shown the opposite. It was also observed that the show has more female fan base.

From the perspectives of audience reception theory, as the age of respondents gets closer to the maximum age, early and mid-30 , their tendency to read the dominant meaning decreases but as the age of respondents gets closer to the minimum age, early and mid-20, they tend to read the dominant meaning. Similarly, gender, academic status, life and working experiences are found to affect audiences' reception of the messages of the show Ethiopikalink.

As the findings indicates, regarding the contents of Saturday's show of Ethiopikalink, the majority of the respondents were oppositional readers, they totally disagree with the contents and they feel that it does not relate to them in any way possible. Some of them were dominant readers, they agree with the message that the show presents. Few of them were negotiated readers. They agree with the messages but they are not comfortable with the way that the producers present.

The study also indicated that most of the respondents perceived those adapted foreign contents of Ethiopikalink as incompatible with their existing cultural values and norms. Especially, respondents with more experience and professional knowledge believe that the show is affecting the existing cultural values and norms of the society than the less experienced and educated one. They also believe the contents were against media ethics.

5.2 Conclusions

On the basis of the respondents of this study, it can be concluded that, regardless of its content, youths are more fascinated by media shows which have soft, engaging, conversational and

simple presentation styles. Whereas respondents who are matured in their age, academic and life experience couldn't be inclined to the programme.

The data obtained from focus group discussion and in-depth interviews showed that almost all respondents agreed the show Ethiopikalink has contradictory elements from the existing cultural values and norms. Cultural values and norms such as responsibility, helpfulness, modesty, tolerance, trust, respect for human dignity, honesty, rationality, politeness, fairness, etc., at some level are violated.

Concerning the perceived impacts of the Show on personal and social issues two different reflections were entertained. The fans of the show perceived the impact from the listener's aspect only and located their positive reflections. On the contrary, the opponents tried to explore the impact both from the audience and victims sides and put their negative reflections. Moreover, most of the respondents agreed that segments on the show such as 'wist awaki', 'yefeker clinic', 'moment of truth' and 'surprise call' violates some of the media ethics elements for instance, privacy, objectivity, truthfulness and fairness.

In general, media audiences might learn different meanings from a given media content and it depends on their ages, belief, culture, life experience, occupation, gender, educational background etc. From the findings which were obtained through focus group discussion and in depth interview, it was possible to say audiences might recite media meanings in different ways. Based on the audience reception theory, audiences might relate media messages with oppositional, dominant and negotiated positions. According to the results found, the majority of the respondents were oppositional readers, some of them were dominant and few of them were negotiated readers of the contents of Saturday's show of Ethiopikalink.

5.3 Recommendations

Based on the findings obtained from the respondents, the possible measures and solutions that should be implemented by different stake holders such as the journalists, media houses, regulatory bodies and the government at large are stated as follows.

The finding obtained from respondents showed that there was a difference in perception regarding the contents of Ethiopikalink radio show among the informants. For instance, there was a significant variation between the viewpoints of youth and adult respondents. Adult and well educated respondents analyze the case in detail. In fact, age, life experience, academic status and professionalism matters to understand a given content. For this effect the role of media literacy is vital and the government has a duty to expand media literacy among its citizens. Different literatures define the concept media literacy as the ability to access, enjoy, interpret, analyze, produce, and evaluate messages in all kinds of media outlets. So that media literate individuals could have critical and informed understanding of media messages. These could bring individuals who are able to recognize multiple interpretations of media message. They also understand the motives of media messages and comprehend it based on their own judgement. As a producer they also able to consider their own political, social, cultural, economic, and educational influences on their media messages construction process. In general, having media literacy would protect individual citizens from any kind of influence coming from media messages. Like other countries, at state level, media literacy could be done through incorporating certain standards and skills in to the curriculum and class room instructions.

In addition, Media literacy education helps citizens to develop a sense of critical thinking. As scholars said critical thinking is related to the ability to make trustworthy judgments through evaluating arguments. Especially in the case of media it helps people from receiving messages passively. If people are thinking critically, they can think and act beyond what is given by the others. And as a result it makes people independent in thoughts and views. In the media industry every single media has its own view point and motives. However, if audiences are cultivated through media literacy, they could have a critical look out and would not be manipulated easily.

Since journalists have various audiences who are different in terms of tradition, culture, values, norms, education, etc., they should take in to account those differences while they are working and should be careful to address them efficiently. As a producer and presenter Journalists are expected to function in a responsible manner and have the duty to work for the wellbeing of their society. They have to commit themselves to professionalism and media ethics principles. They

should feel a sense of belongingness and responsibility while they are crafting and presenting their media messages.

The study has shown that the youth respondents were more fascinated towards entertainment issues. But they didn't have other home grown alternative shows which could influence them. It is therefore recommended that media houses should pay more attention to this target group in particular and work aggressively to develop home grown contents which could captivate the interests of youths. Since sensationalism and commercialism becomes the most ethical problems for media, the media houses should committed themselves to professionalism and the principles of media ethics. And they obliged to hire internal cultural auditors, who are responsible to check and balance the content with regard to cultural aspects. Here external cultural auditors also needed at country level.

In addition alike other nations, the country's media regulatory body should be concerned about media contents with regard to cultural values and norms of the country. The government should craft a clear policy concerning foreign adapted media contents. Finally In order to provide a deeper insight into the research topic other researchers could investigate the perceived impacts of adapted foreign media contents.

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Appendix

Appendix 1 - Interview guide for in depth interview

1. Do you listen to Ethiopikalink radio show?
2. How often do you listen the show?
3. For how long you attend the show?
4. What drives you to listen this show?
5. What is your reaction on Ethiopikalink radio show? Would you elaborate your reaction?
6. What were the main messages you heard in the programme?
7. Which segment of the show makes you eager to listen? Why?
8. Is there any segment that you dislike? Why?
9. What do you think about the convenience of the time of broadcasting?
10. Does the message support or oppose your culture values and norms? How?
11. Did the content provide you anything which is different from your lived experience?
12. Did the content influence your view on values like confidentiality?
13. Did the content influence your view on values like respecting others dignity?
14. Did the content influence your view on values like politeness?
15. Did the content influence your view on values like honesty?
16. If you add something new from those contents, is there any aspect that you used as a point of reference to challenge the existing societal values and norms?
17. Does the content influence your own social values and norms? How?
18. What do you think about other social and personal impacts of the show?
19. How do you relate the contents you listen to your own lived reality?
20. How do you evaluate the contents from media ethics principles such as fairness, truthfulness, privacy and objectivity?

Appendix 2- Interview guide for focus group discussions

1. Do you listen to Ethiopikalink radio show?
2. What is the theme of the message? What messages did you make from the show?
3. What is your reaction to the radio shows like Ethiopikalink?
4. Does the message compatible with your culture? How?
5. Did the content provide you anything which is different from your lived experience?
6. What do you think about the impacts of the show on other personal and social issues?
7. Did the content influence your view on values like confidentiality, respecting others dignity, politeness and honesty?
8. How do you evaluate the contents from media ethics principles?