

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

CHRISTIAN RADIO BROADCASTING IN ETHIOPIAN
CHANGING POLITICAL CONTEXT: CASE STUDY OF
YEMISIRACH DIMTS RADIO

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SCHOOL OF JOURNALISM AND COMMUNICATION
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YEMISIRACH DIMTS RADIO

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List of acronyms

ARM	Africa Radio Ministry
CMF	Christian Missionary Fellowship
CWM	Commission on World Mission
EBA	Ethiopian Broadcasting Authority
EBP	Ethiopian Broadcasting Proclamation
EECMY	Ethiopian Evangelical Church Mekane Yesus
ELWA	Eternal Love Winning Africa
EMD	Electro Media Division
ENA	Ethiopian News Agency
EOC	Ethiopian Orthodox Church
EPLF	Eritrean People Liberation Front
EPRDF	Ethiopian People's Revolutionary Democratic Front
FCRC	Fellowship of Christian radio Communicators
FEBA	Far East Broadcasting Agency
FEBC	Far East Broadcasting Corporation
GBS	Gospel Broadcasting Services
HCJB	Heralding Christ Jesus' Blessings
HOH	Herald of Hope
IBTE	Imperial Board of Telecommunication
ITM	In Touch Ministry
LW	Lutheran World
LWF	Lutheran World Federation
LWF/DWM	Lutheran World Federation/ Department of World Mission
LWFBS	Lutheran World Federation Broadcasting Services
MOI	Ministry of Information
MW	Middle Wave
NECC	Near East Christian Council
OAU	Organization of African Unity
RVOG	Radio Voice of Gospel
RVRE	Radio Voice of Revolutionary Ethiopia
SIM	Sudan Interior Mission
SW	Short Wave
TPLF	Tigray People Liberation Front
TTB	Through the Bible
TWR	Trans World Radio
UN	United Nations
U.S.	United States
USA	United States of America
USD	United States Dollar
YD	Yemisirach Dimts
YDCS	Yemisirach Dimts Communication Services

Abstract

This thesis presents a historical overview of one of the religious radio programs to Ethiopia, Yemisirach Dimts (YD) Radio. It also examines a history of a major religious station, Radio Voice of the Gospel (RVOG), a station which had provided YD with technical and transmission facilities. The development that led to the founding of RVOG station and YD Radio program is overviewed. After placing the YD Radio and RVOG operations in the historical setting of Ethiopian media history, political aspects of the Ethiopian three regimes included.

The study seeks to illuminate the activities and challenges of the YD Radio in changing political context. In this thesis problems of operating the radio program for last 45 years is overviewed. Governments' policies and their bearing on programming is examined. It also explores the present situation and challenges of the YD Radio. In particular, the thesis shows the present Broadcasting Proclamation as one of the major challenges for the operation of the YD Radio.

The research is purely the historical approach of the qualitative method; it depends on analyzing facts put forth by the historical documents, interviews and personal observation. Thus data for the study was acquired from documents and personal interviews with former and present employee of the YD Radio. In addition my own observation as a full time YD Radio program producer for more than six years (2001-2007) is one benefit of studying it from a historical perspective.

Chapter One: Introduction

1.1 Background of the Study

Christian radio broadcasting in Ethiopia goes back to the establishment of Radio Voice of the Gospel (RVOG) in 1963. RVOG, a complex international operation, crossed national boundaries established and operated by the Lutheran World Federation (LWF). It involved missionaries and professional broadcasters of many nationalities. The broadcasting station had modern and well established facilities in Addis Ababa, helping to make it the biggest broadcasting institution in Africa. A network of program production studios spread over Southeast Asia, the Middle East and Africa, it beamed its message for more than 120 hours in fourteen languages to millions of listeners in Asia and Africa (Lundgren, 1983).

The Ethiopian Evangelical Church Mekane Yesus (EECMY) is a Lutheran church in Ethiopia. The EECMY became a member of LWF beginning in 1958. The EECMY taking an advantage of being a “host” church for the RVOG was the first African Church to join the missionary project from its beginning. Then the already existing Literature program of the EECMY was integrated into the RVOG. When RVOG was established it was decided that the literature program should be expanded into a multi-media center with the name “Yemisirach Dimts (YD)” meaning the “voice of good tiding” to include: Yemisirach Dimts Literature Program, Ethiopia RVOG studio (Yemisirach Dimts Radio), Literacy Campaign Program and Audio Visual Services (Lundgren, 1983:75). The Yemisirach Dimts (YD) started its broadcast when the RVOG was officially inaugurated on February 26, 1963.

The downfall of RVOG followed the collapse of the ages-old empire of Ethiopia by Socialist Revolution. Then after a brief time of operation (from 1974-1977), this broadcasting institution ended suddenly on March 12, 1977, when Derg military government troops took over the station. The Derg nationalized it by renaming it “Radio Voice of Revolutionary Ethiopia”. After a few year of silence, some individuals in Nordic countries committed themselves to save the YD Radio program in exile and looked after its operation from Kenya. After the fall of the Derg in 1991, the present

government, the Ethiopian People Revolutionary Democratic Front (EPRDF) renamed it “Radio Ethiopia”. Now it is a state-owned and the dominant radio player in the country.

Following the fall of the Marxist regime, the YD Radio was reinstated in 1992 and reestablished as Yemisirach Dimts Communication Services (YDCS). Now YDCS is a joint program functioning within the structure of the EECMY.

Although Ethiopian Constitution grants freedom of speech and freedom of the press, the press laws do not allow religious organizations and political parties to run their own radio station (EBP No 533/2007). But the production of religious programs in the country is not prohibited. Currently YD Radio broadcasts social and spiritual programs from abroad in six Ethiopian languages. All programs are produced in Ethiopia and transmitted from South Africa, Trans World Radio station.

1.2 Statement of the Problem

YD Radio exists in the midst of a violently changing political situation of Ethiopia. The purpose of this study is to examine the YD Radio in its historical setting of Ethiopia. The study seeks to illuminate the activities and challenges of the YD Radio in changing political situations of Ethiopia. Indeed, after the confiscation of RVOG station and the YD Radio studios by the Revolutionary military government 30 years ago, YD Radio has never owned a station in Ethiopia because of the prohibitions by all of the Ethiopian governments. After the RVOG station was nationalized, the YD Radio was silenced for a brief time. Then until 1998, its programs were produced and transmitted from abroad. After the fall of the military government in 1991, the EECMY reinstated the radio programs and they are produced in Addis Ababa since 1998.

There are a lot of literatures on the Ethiopian different media, but the history and activities of religious media are not researched. This research attempts to fill this gap by providing the functions and challenges of YD Radio in relation to the changing political situation of the country. Relations and policies of these changing governments are in focus. This study critically examines the implications of the present Ethiopian Broadcasting Proclamation for the operation of Christian broadcasting in Ethiopia.

1.3 Objective of the Study

1.3.1 General Objective

The general objective of the study is to explore the development and challenges of the YD Radio in a changing political context.

1.3.2 Specific Objectives

The specific objectives of the study are:

- 1) To overview the development that led to the establishment of RVOG and YD Radio.
- 2) To identify the problems of operating the YD Radio in a changing political context of Ethiopia and challenges for its independent operation.
- 3) To analyze critically the present government policies on religious broadcasting against the Ethiopian Constitution and international agreements on freedom of expression.
- 4) This research may also help to throw more light on the Christian broadcasting and to legitimize religious broadcasting station in the building of a democratic Ethiopia.

1.4 Research Questions

The research questions that guide the thesis are as follows:

1. In what political and social situations was the YD Radio program and RVOG station introduced?
2. Who founded the initiative?
3. What are impacts of the overall political changes in Ethiopian on YD Radio?
4. What are its program policies and the theological position of YD Radio?
5. What are the present legal barriers for the liberalization of Christian radio in Ethiopia?

1.5 Scope of the Study

Before the confiscation of its station, the RVOG had more than fourteen studios in Africa and Asia. But this study concentrated only on Ethiopian studio, YD Radio. But first, in order to gain perspective, a background look at the history of radio in Ethiopia is taken. In addition to YD Radio currently there are other Christian denominations which transmit their radio programs from stations abroad: Adventist, Catholic and other Protestant radios. The study does not include them, the subject which still awaits a full-scale study. I have chosen the YD Radio because, first, it is the oldest of all religious broadcasting in Ethiopia and secondly, although it was most successful radio program during the imperial time, there is no research about its history and its contribution to the Ethiopian media history.

The Ethiopian broadcasting policies which are evaluated in this research are only those endorsed during the period of the Ethiopian People Revolutionary Democratic Front (EPRDF), which is the governing party from 1991. The Imperial government had no broadcasting policies except written protocol of agreement with the only non-governmental religious radio (RVOG). The agreements will be dealt with in chapter four. Similarly, after the Revolution of 1974 the Derg military government seemed tolerant towards RVOG for a brief time until it nationalized the station in 1977. Then the Derg prohibited all independent media. Therefore, it had no broadcasting policies towards private media. However, the thesis will examine how the Derg silenced the YD Radio inside the country.

1.6 Significance of the Study

One benefit of studying YD Radio is to throw more light on the alternative non-commercial and non-political broadcasting in Ethiopia. This study will contribute to better understanding of the Christian radio in the midst of political changes. It describes the reason why religious broadcasting stations are not in Ethiopia. It also serves as a background document for the study of Christian broadcasting in Ethiopia.

1.7 Limitations of the Study

The thesis has three particular limitations: the time constraint and the scope of the study do not permit the analysis and comparison of other Christian radio programs in Ethiopia and religious broadcasting in other African countries. Secondly, although regular studies were made on the service of RVOG and YD Radio, almost all research and analysis after 1971 were not available since their entire archive was confiscated in March 1977 and was not found now. Moreover, there are only few international literatures available on religious media in Ethiopia.

The study is not a comprehensive analysis of the content and audience relations rather it is a historical analysis of the YD radio and its former RVOG station. In addition, it does not focus on financial, personnel and technical things of the YD Radio. The limited time frame does not allow us to investigate audience reception and opinion. Although there are few researches on RVOG by non-Ethiopians (Lundgren, 1983 and Deusen, 1968), during the operation year of RVOG, and (Palo, 1994) after its end, no research was made on the YD Radio after that time is another limitation that should be mentioned.

1.8 Thesis Organization

The content of this thesis is divided into five chapters. The first chapter presents a general background to the study, statement of the problem, objectives of the study, research questions, significance, scope and limitations of the study.

Chapter two provides reviews of literature on the effectiveness of radio as means of communication, rise of worldwide Christian broadcasting, theological and conceptual background of Christian broadcasting, overview of Ethiopian radio history, and finally the chapter gives a highlight on the present Ethiopian broadcast media.

Chapter three deals with the methods, procedures and techniques used in this thesis. The chapter explains and justifies the preference of the historical approach of the qualitative research as ways of data collection for the study. It also gives a justification for the selection of historical documents, in-depth interviews, and participatory observation as data

collection tools. In this chapter I will then explain the limitations of the historical approach.

Chapter four provides the history of YD Radio since its establishment. YD Radio was a part of Radio Voice of the Gospel (RVOG) before it was confiscated in 1977. Therefore, in its first part history of the establishment of RVOG overviewed. The history of YD Radio situated within the context of the changing political situation of Ethiopia. Thus, the chapter comprises a comprehensive history and challenges of YD Radio in a changing political situation. The chapter also gives a highlight on the present legal framework of Ethiopian broadcasting media policy and discusses related challenges on establishing religious broadcast media. Finally, other challenges of the radio will also be examined in this chapter.

Finally, Chapter five provides conclusion and recommendations with particular reference to the research questions of the study.

Chapter Two: Review of Related Literature

2.1 Introduction

The Christian church, like the rest of the world, is influenced by the rapidly changed information technology. After the invention of the electronic media (radio and television) the principal communication tool for connecting people with their world has radically shifted from the printed text to the electronic media. Incorporation of the forms and structures of this media revolution has helped the churches to accomplish their main purposes, mainly evangelism and social concern. Evangelism is the proclamation of salvation in Christ to those who do not believe in him (Bosch, D., 1991: 10).

Particularly, after the invention of radio, the Christian church was not slow to recognize the potential of radio broadcasting for spreading the Christian message. The church and Christian organization recognized that radio is the most effective medium especially for the Third World people: first, radio reaches a much larger part of population than does print media. Second, radio does not require literacy. Thirdly, relative to television, both radio's capital cost and its running expenses are small (McLeish, 2005). Thus, in the third world, it is self-evident that radio is the most influential medium for the broader population. So it is not surprising that the Christian church and its organizations assimilated the new medium to their missionary purposes.

Consequently, missionaries from western countries began to use radio from its early time to reach Africa and other Third World countries. However, in many occasions political changes have affected missionary broadcasters especially in the third world. Media have a great power to guide societies. Thus "many governments do not really care about expanding democracy and many even be anxious to limit it for security, financial and political reasons" (Merrill, 2004: 27).

Radio Voice of the Gospel (RVOG), which was established in Addis Ababa, was one of the major missionary radio stations in Africa. After few years of its operation, the political change of Ethiopia affected it and finally the RVOG station was nationalized by former military government in 1977. Its Amharic program for the Ethiopian audiences, Yemisirach Dimts (YD) Radio, is a focus of this study. YD Radio although affected by the political changes of Ethiopia, except a brief time of its silence, it is still operating. Its programs are produced in Ethiopia but transmitted from abroad.

After the overthrow of the military government in 1991, Ethiopian media began a new chapter, mainly because the Ethiopians' Constitution has granted basic civil freedoms to the people, including freedom of speech and of the press. Particularly after the proclamation of the Press Freedom in 1992 many private newspapers, such as commercial and religious newspapers and magazines began to appear. But the low literacy rate and the relatively high cost of print media prevent them from reaching most people, especially in rural areas, where newspapers cannot even be distributed. In spite of the Constitutional right, the broadcast could not enjoy such a freedom. Because of the continued government control of the radio and television and because of restrictive press laws by the Ethiopian government, the non-government media have been limited to print.

There are discrepancies between the supreme law of the country and the broadcasting proclamations that govern the broadcasting media. In one hand, Ethiopia's Constitution grants basic civil liberties to its citizens, including freedom of speech and freedom of the press. But on the other hand, the broadcasting laws governing the press are hindrances to the development of a free press in Ethiopia. In addition to many punitive elements in the present Broadcasting Proclamation, the new proclamation does not allow religious organizations and political parties to run their own radio station. Such prohibitions are regarded by some as a breach of freedom of expression (Netsanet, 2007).

In this chapter we overview why radio is the most effective medium, particularly in Ethiopia, the rise of worldwide Christian broadcasting, theological and conceptual background of Christian broadcasting, and finally brief history of radio in Ethiopia.

2.2 Radio - effective medium

From its first tentative experiments and the early days of wireless, radio has expanded into an almost universal medium of communication. It leaps around the world on short waves linking the continents in a fraction of a second. It jumps to high satellites to put its footprint across a quarter of the globe. It brings that world to those who cannot read and helps maintain a contact for those who cannot see (McLeish, 2005:1).

The roots of radio lie in science and technology. The search for wireless telephony and wireless telegraph led to advances by James Maxwell, Heinrich Hertz, Edouard Branly, and Oliver Lodge, culminating in Guglielmo Marconi's success around 1896. The "Father of Radio," Guglielmo Marconi, from Italy successfully transmitted across the English Channel in 1899 and across the Atlantic in 1901. Wireless was now a reality. Marconi's wireless was in turn improved by Reginald Fessenden and Lee DeForest. At about the same time, sound recording was also being perfected. Broadcasting becoming firmly established into U.S. homes at the end of World War I (Baran, 1999:180-82; Matelski, 2005).

By the early 1930s the possibilities offered by the long – distance propagational qualities of short wave were understood. International broadcasting began in this frequency range (Browne, 1982: 48; Matelski, 2005:11). Since the 1930s radio broadcasts on short wave frequencies have been one of the most efficient means of reaching large masses of people all over the world.

The European colonial powers started beaming short wave services to their colonies. The Netherlands took the lead in 1927 and France and Britain followed suit. The Soviet Union, Germany, Italy and Japan quickly began proclaiming their totalitarian ideologies on short wave in many languages. In 1939, at the beginning of World War II, over 25 countries were broadcasting programs for foreign audiences. The war increased the number of countries operating external broadcasting services to more than 55 (Baran, 1999: 190).

In the 1950s radio was challenged by the new medium of television in industrialized countries. At the same time radio listening began shifting from medium, long and short

wave to the newly introduced FM frequency band which offered better reception and sound quality. Like television, FM radio broadcasting spread at first mainly to the industrialized countries which had the resources and know-how to adapt the new technology. (Browne, 1982: 16; Baran, 1999: 192-193). Nowadays, the distribution of radio content by satellite has aided the rebirth of the radio networks. Music and other forms of radio content can be distributed quite inexpensively to thousands of stations. As a result, one “network” can provide very different services to its very different affiliates.

Marilyn Matelski describes how radio has become part of American people’s daily life:

[R]adio is so omnipotent that it is easy to take for granted. There are 11,338 radio stations in this country and 560 million radio sets in use – 5.6 radios for every U.S. household. Some 95 percent of U.S. adults listen for at least three hours every day; in the process, they enter a vast network linking all of America and the rest of the global village as well. People throughout the world wake up with radio, go to work or school with radio, talk with radio, jog with radio, date with radio, work with radio and drive with radio... Despite the domination of television in the last half-century, radio still ranks high as an immediate, informative credible medium (Matelski, 1993: 4-5).

Radio is also the cheapest and most assessable medium in Africa with a 93% penetration rate (Tleane & Duncans, 2003 cited in Bosch, T., 2008: 86). Let’s see how radio is more effective medium than other media, particularly in the third world: first, radio is particularly well suited to meet the needs of the poor and disadvantaged. Relative to other media, both its capital cost and its running expenses are small. As Robert McLeish points out “broadcasters around the world have discovered, the main difficulty in setting up a station is often not financial but lies in obtaining a transmission frequency (2005: 7, 8). It also does not require the education level of literacy.

Secondly, radio is effective because it has no boundaries.

Books and magazines can be stopped at national frontiers but radio is no respecter of territorial limits. Its signals clear mountain barriers and cross deep oceans. Radio can bring together those separated by geography or nationality – it can help to close other distances of culture, learning or status. The programs of political propagandists or of Christian missionaries can be sent in one country and heard in another. ... Crossing political boundaries, radio can bring freedoms to the oppressed and enlightenment to those in darkness (McLeish, 2005: 3, 4)

Thirdly, radio is mobile and personal. The mobility of radio accounts in large part for its personal nature. We can listen to the radio alone, anywhere and at any time. We listen as

an adjunct to other personal activities: we listen at work, while exercising, while sitting in the sun. It travels with us in the car, and we take it along in our Walkman. (Baran, 1999: 180; McLeish, 2005: 3).

Radio has also some limitations as well: first, radio is easily interruptible. We can do other things at the same time. Unlike radio, print media and television take our whole attention. Secondly, radio's effect might be small, "[Radio's] potential for communication is very great," said Robert McLeish, "but the actual effect may be quite small. The difference between potential and actual will depend on... program relevance, editorial excellence and creativity, qualities of 'likeability' and persuasiveness, operational competence, technical reliability, and consistency of the received signal" (2005:2).

2.3 Rise of worldwide Christian Radio Broadcasting

New communication technologies often open new opportunities for communication of the Christian church. The most influential invention of the printing machine by Johannes Gutenberg prior to the twentieth century was used by clergymen from its early stage. One of the first books to be printed was the Bible. Martin Luther, who started Reformation and Protestant religion, understood the impact of the printed word and he devoted much of his time to using it for this purpose. Thus the printing of the Bible (the power of the printed word) had challenged the power of the church hierarchy and brought a religious revolution (Reformation) (Sarno, 1987). Similarly, when radio was introduced the church immediately saw that it was an effective medium for spreading the Christian message. Since the attempt to study worldwide Christian broadcasting is too wide, this section presents only an overview of major events of rise of Christian broadcasting in the world and in Africa.

The first successful radio transmission was a religious service, broadcast in the United States on December 24, 1906 (Hadden, 1999 cited in Bosch, T., 2008: 86). The first church service is reported to have been broadcast over radio in 1921 from Calvary Episcopal Church in Pittsburg, USA. (Voskuil, 1990: 71; Lundgren, 1984: 27). The

success of this radio was quickly emulated, and radio transmitters soon filled the airways across America. In 1922 there were already 382 stations in operation in USA alone; by 1927 the number had mushroomed to 732. During the same five years, the number of receiving sets jumped from sixty thousand to 6.5 million (Voskuil, 1990: 71). In USA of the six hundred stations operating in 1925, more than sixty were licensed to religious organization. But most of the early stations operated in on low power and reached audiences within only a few miles (Voskuil, 1990: 72). The use of local government and commercial radio networks for broadcasting of Christian programs was already common in the second part of the 1920s and the following decade in countries where Christianity was the official religion. Arthur Gook, a British Protestant missionary, founded a small radio station in Iceland in 1927. The local broadcasts were heard all the way in California. However, the station closed already in 1929, when authorities refused to give Gook permission. This was probably the first time a missionary broadcaster encountered the suspicious of local authorities (Cook, 1981: 33-34).

Following the station of Arthur Gook, two important Christian broadcasting institutions were established in 1931. The Roman Catholics were first with their Radio Vaticana. Guglielmo Marconi, the man often considered “inventor of radio,” designed and built the first transmitting facilities of Vatican Radio. Thus the Pope had at his disposal a technically advanced radio station through which his voice could be heard in all the world. In 1939 Vatican Radio was already broadcasting in ten languages (Browne, 1982: 306). The other station, which was built in 1931, was the Evangelical “Voice of the Andes” (HCJB) in Ecuador. Both of these stations have now been in operation more than seventy years and have expanded into powerful broadcasting institutions which cover large areas of the globe. Until the end of the Second World War the Catholic Church was ahead of the Protestants in short wave broadcasting. UNDA, the international Catholic radio (and later television added) organization, was founded already in 1928.

From the middle of the century, radio broadcasting in general shows a sharp increase and religious broadcasting – both Christian and Muslim – show a similar development. There is no recent survey made on the number of Christian radio broadcasting. But even in 1979 Allan Franzen suggested that there are well over 1000, of which only about 20 have

a transmitting power of 50 KW or more (Franzen, 1979: 95 cited in Lundgren, 1984: 28). At the time when RVOG was established in Addis Ababa there was only one Christian broadcasting institution in Africa and only three in Asia (Lundgren, 1983: 28). Now there are no exact figures of how many Christian radio stations there are in the world, but we can estimate their tremendous growth with the help of new technological advancement.

Protestant international broadcasting had a modest start HCJB (“Heralding Christ Jesus’ Blessings” or in Spanish “Hoy Cristo Fesus Bendice” (Cook, 1981: 43-45)), the American missionary station in Ecuador, began with a weak half-hour transmission. At the same time there were only six receivers in the reception area of Quito. But since 1937 HCJB has increased its reach by raising transmitter power. (Cook, 1981. 75-76). American Protestant missions also started radio stations in China in 1930s.

After the World War II the world population explosion has increased the number of people to be reached. 1948 was the year when Christian Church began to realize the usefulness of radio in its evangelism outreach. It was this year that the Far East Broadcasting Corporation (FEBC) began transmissions from its new station in Manila on the Philippines. It was also this year the planning of what should be known as Trans World Radio (TWR) started (Lundgren, 1984).

In Africa Christian Broadcasting began with two large international missionary stations. Eternal Love Winning Africa (ELWA) an evangelical radio station founded by the Sudan Interior Mission in 1954 near Monrovia the Capital city of Liberia and the RVOG founded in 1963 by the LWF in Addis Ababa, Ethiopia. ELWA radio gives domestic services for Liberia in English and local languages and external services aimed at west, central and north Africa and the Middle East (Head, 1974: 208). The later, the RVOG, had extremely wide and highly organized base in Africa and outside the continent with a programming policy which give high priority to what might be called “Electronically mediated good works” as well as evangelism – preaching Christian values through works of social betterment – (Robertson, 1974: 209).

2.4 Theological and Conceptual Background of Christian Broadcasting

The main driving motive for churches use of mass media is “reaching other people” or in other words missionary purpose. Christianity is a missionary religion. The “Great Commission” by Jesus Christ which is recorded in Matthew (the first Gospel of the New Testament Bible) chapter 28 verses 16-20 has traditionally been utilized in providing a biblical basis for mission: “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.”

The Christians are sent by the founder of their faith, Jesus Christ; therefore mission is the very character (nature) of the Christian church. The entire Christian existence is characterized as a missionary existence. Mission includes evangelism as one of its essential dimensions. “Evangelism is the proclamation of salvation in Christ’s earthly community and to begin a life of service to others in the power of the Holy Spirit.” (Bosch, D., 1991: 10).

Based on this fact, the Christian Church has seen a duty to use the new media technologies available to them to preach the Gospel to the world. With the advent of the printing press in the 1400s, we saw an explosion of missionary work and reformation of doctrine and culture. It became the duty of the Christian to learn to read so that the Gospel could be studied and understood without a mediator. After the invention of radio Christians have seen that radio reach a much larger part of the population than does print media. Particularly, Evangelicals regarded radio broadcasting as one of the best tools for mass evangelism (Voskuil, 1990: 72).

2.5 Overview of Ethiopian Radio History

Ethiopia had a long tradition of oral communication, which is still a major means of communication in most remote villages. Even though Ethiopia began to use the written word as early as the 4th century, with Geez fedel, it was largely the province of Ethiopian Orthodox clerics (Getachew, 2003: 562). In pre-modern mass media in Ethiopia, the

primary medium of mass communications is considered to be the ‘negarit’ (drum) booming, which was followed up by “awaj negari” a man shouting on the tower to tell the latest news decrees and proclamations. This usually took place on a market day when a large number of people were gathered. The crowd will be gathered around the tower where the drum was boomed (Getachew, 2003: 563; Ministry of Information, 1964: 2).

Although the written word is used by the Ethiopian Orthodox Clergies for centuries, modern printing has not appeared until the early 20th century. There is an indication that some missionaries started small press work in Ethiopia in the second half of the 19th century. The Swedish Missionaries who worked in Eritrean region had started a small printing work at Monculle in 1885 and a Franciscan missionaries began publishing on a Roneograph machine a sort of weekly news paper “La Semaine d’ Ethiopie” in Amharic and French languages in 1890 (Getachew, 2003: 564). The first Amharic handwritten newspaper by a Greek businessman Andras E. Kavadi began to circulate in Addis Ababa. It was called *Aemero* (which means intelligence) was four-page weekly newspaper. Only 24 copies of these first editions were produced and distributed until Kavdia later obtained a polygraph machine and increased his circulation to 200 (Ministry of Information, 1966:6). *Aemero* was followed by the first Tigrigna newspaper, *Melekete Selam* (Peace Proclamation) that was published between 1912 and 1915 by the Swedish Evangelical Mission in Mitsiwa (Getachew, 2003: 564). This was followed by the establishment of Birhanena Selam Printing Press in 1921 where the Amharic newspapers, Birhanena Selam (a new one), and *Aemero* (formerly handwritten) began to be published (Getachew, 2003: 564; Ministry of Information, 1966:3).

Then after the coronation of Emperor Haile Sellasie I in 1930, the mass media in Ethiopia underwent an impressive development. Newspapers like *Ye Zareyitu Ethiopia* started in 1952 and *Ye Ethiopia Dimts* and *Menen* started in 1955 as illustrated magazines. The presently popular two dailies, *Addis Zemen* and *Ethiopian Herald*, originally founded in 1941 and 1943 respectively (Makuria, 2005:4).

Radio broadcasting in Ethiopia came into being during the restoration of Emperor Haile Sellasie I in 1941. However radio was introduced to Ethiopia in 1935 with a very limited

transmission capacity. In the era of Italian aggression the station was wrecked by Ethiopian patriots to prevent its use by the fascist troops, nearing to arrive at Addis Ababa (Getachew, 2003: 564; Head, 1974: 40).

Soon after the Italian troops were driven out of Ethiopia the Press and Information Department of the Ministry of the Pen repaired the old transmitting station. This transmitter was reinforced after a decade by a new installation of a 2.5 Kilowatt short-wave. Then beginning from early 1950s new radio equipment was installed at the premises of the Ministry of Information in Addis Ababa. Public address systems were also installed in the central squares of the provincial towns, including: Asmara, Gonder, Dessie, Debre Marikos, Dire Dawa, Harar, Jimma, Lekemt Assela, Yirgalem and Mekele (Ministry of information, 1966: 18).

The modernization and expansion of Ethiopian broadcasting began in 1959 when the Ministry of Information was first formally budgeted. In 1960 two 10 KW short-wave transmitters were installed. The first Medium wave facility of the Ethiopian government, a 1 KW transmitter was installed in 1961, followed by its first high power radio facility in 1964. Meanwhile Radio Voice of the Gospel (RVOG) was established by the Lutheran World Federation (LWF) in 1963. It was one of the two modern and well established international missionary stations at that time. Yemisirach Dimts Radio was one of RVOG's radio programs for Ethiopian listeners. But following the 1974 Revolution, Derg confiscated Radio Voice of the Gospel station in 1977 and changed its name to *Voice of the Revolutionary Ethiopia*. After the fall of the Derg in 1991, the present government has given it the name *Radio Ethiopia* (Getachew, 2003: 566-67; Lundgren, 1983; Makuria, 2005: 10). It is now the dominant state radio station in Ethiopia.

In the subsequent years, Radio Ethiopia has undergone through different phases of development. These were gradually seen as hopeful signs of making radio the medium of the mass. Consequently, the capacity of the station was enhanced.

Television was first introduced in Ethiopia in 1963, on the occasion of the founding meeting of the Organization of African Union (OAU). But the regular television

broadcasting was inaugurated in Ethiopia on November 2, 1964, on the Emperor Haile Sellasie I's 33rd anniversary of his coronation (Ministry of Information, 1966: 25). Then the introduction of educational television in 1965 brought the most significant program change (Ministry of Information, 1966). There was only black and white transmission until the introduction of color television late in 1984 during the celebration of 10th anniversary of the Derg regime (Strategic Plan for Government Mass Media 2003-2005: 16). As the socialist government Derg did not open any door to promote private ownership or liberalizing media from government control. Therefore, all media survived as Derg's party mouthpiece under firm government control.

The change of government in 1991 is a new chapter for the Ethiopian media since the Ethiopian government (EPRDF) tolerates freedom of speech to a certain point. The EPRDF transitional government ratified a proclamation of the press freedom in 1992 that freed the print media from any censorship. After that many private newspapers and magazines began to appear. In addition to the 1992 Press Proclamation Article 19 of the 1995 Ethiopians' Constitution allows for private ownership of media. But practically the broadcast media could not have any guarantee of freedom until 2005, when the Ethiopian Broadcasting Agency (EBA) awarded two FM licenses to private commercial operators: *Zami Public Connections*, and *Adey Promotions and Entertainment*. (Gebremedhin, 2006). However, the issuance of this application has taken more than five years after the submission of the applications. (Netsanet, 2007). There is no sign of giving out a television channel to private hands. Between 2000 and 2006, five regional radio stations were established by regional and federal governments. Except the two FM private radios and other two community radio stations in Dire Dawa and Yirgalem all about 22 radio stations linked to federal or regional government. (Gebremedhin, 2006: 17)

Compared to other African countries the Ethiopian private-sector involvement in the broadcast sector has been so sluggish. For example Uganda had only one, which was government-owned television station in 1995. By the end of 2003, however, there were more than 20 private stations. FM radio has the highest penetration, with 125 private broadcasting stations in 2003 providing almost total national coverage in the local languages (Tusubira, 2005:80). Religious broadcastings are also granted permission in

other African democratic countries. In post-apartheid South Africa for example, religious broadcasting is seen as a subset of community radio and its airwaves are liberalized. Tanja Bosch shows that in South Africa community of interest (religious) stations serve the same purposes as other community stations. They deal with various issues relevant to their target community development except that they do so through the religious viewpoints (Bosch, T., 2008).

Many agree that the main obstacles for the privatization of radio and television are media laws, policies and proclamations that are set out by the present government. The Broadcasting Proclamation No. 178 of 1999 and the newly endorsed Broadcasting Proclamation No. 533 of 2007 have many articles that are punitive and freedom taking provisions (Andargachew, lecture note, 2007; Article XIX Briefing Note, 2004; Netsanet Yilma, MA Thesis, 2007; see detail discussion below, pages 52-59 and Appendix I).

Chapter Three: Research Methodology and Data Analysis

3.1 Introduction

This chapter presents the methodology used to carry out this study. The aim of this research is mainly to examine the YD Radio in its historical setting of Ethiopia. Thus the study primarily focuses on the activities and challenges of this religious radio since its inception. The YD Radio is seen in changing political situation of Ethiopia's three regimes.

The study follows a qualitative methodology and document analysis. Specifically historical data, in-depth interviews, and my participatory observation are used to answer the research questions. Data were gathered from primary and secondary sources. The primary sources are interviews with former and present staff of YD Radio and secondary sources are historical documents, previous researches, agreements and reports.

This chapter attempts to explain about the historical approach of the qualitative research and justify the methods used to collect data. This study is not limited to the past history of the YD Radio but it also describes its present perspective. As James W. Cary (1989: 358) describes “qualitative studies differ from historical work in one critical way. They are concerned not only with the explanation of past events but with contemporary phenomena as well. Qualitative studies emulate historical explanation as method, not history as subject.”

This chapter comprises, first, historical approach of qualitative research and it explains why this methodology is used, secondly, it explains the procedures of data gathering, then it discusses how and which historical and other documents are used as sources, then how the individual in-depth interviews are conducted and benefits of participatory observation of the study field are included. Finally the chapter concludes by presenting how data were presented and analyzed.

3.2 Historical approaches of the qualitative research

This research uses the form of historical approach which is part of the qualitative research tradition (Nord, 1989). In contrast to the quantitative researcher, the qualitative researcher's emphasis on studying human action in its natural setting and through the eyes of the actor themselves. He or she wishes to study events as they occur, rather than having to reconstruct them in retrospect. The qualitative research is conducted in the natural setting of social actors. It works to achieve contextual understandings and empathetic objectives through direct, firsthand, and intimate knowledge of a research setting (Maanen, 1983: 10). In line with this, this research mainly uses a perspective of historical approach. This means main descriptions of the YD Radio are approached from the perspectives of others, such as former and present employees and leaders, and historical documents by the people who were related with the institution from its beginning.

There are a number of historical approaches to communication studies. Michael Schudson (1991: 176) points out three of them: macro-history, history proper and institutional history. According to him, macro-history considers the relationship of the media to human evolution and asks the question: how does the history of communication illuminate human nature? The history proper of communication "considers the relationship of the media to cultural, political, economic, or social history and addresses the question: how do changes in communication influence and how are they influenced by other aspects of social change?"

The third approach of communication history, institutional history "considers the development of the media – in the sense primarily of media institution, but also the history of language [...] It asks the question: how has this (or that) institution of mass communication developed?" He further explains that this approach primarily interested in social forces outside the media institution or industry under study only as they affect that institution or industry; "any impact of the institution or industry on society is generally taken for granted, not investigated."

As David P. Nord (1989) points out, historians differ in method and approach depending upon their goal. Since the main goal of this research is to explore the birth, growth, activities and challenges of a religious media institution, the institutional history approach may be well suited to carry out the study.

In fact, history is not simply the study of the past it also requires descriptive and explanatory schemes. Although historical research is incomplete, it can be considered as an empirical study. In fact, all researches whether they are historical or scientific they have their own limitations. Thus, in line with Nord (1989: 291) I argue that “historians deal with incomplete, biased data; but so do scientists. No two experiments or surveys are ever exactly alike. Scientists also do not necessarily observe directly, but like historians they look for indicators of the unobservable”. He then refers to Murray Murphey:

Historians must solve five data problems if they hope to confirm law-like statements in the manner of the scientist: the problems of quantity, aggregations, sampling, informant bias, and measurement. Only the first two are likely to be solved, through the sophisticated use of computer analysis. Sampling from unknown or incomplete populations, informant bias of unknown direction and degree, and the general problem of measurement (constructing indexes of past social change) are all problems (Murphey, 1973).

Therefore the empirical historian must recognize that a systematic account of relationships among events or persons is only “*a history*” of communication not “*the history*” of communication (Smith 1989: 317). Moreover, the goal of social science and historians is different. William G. Roy’s (1989: 308) expression is worth mentioning: “When historians would present their work, we sociologists would inevitably respond, “That’s nice, but what does it mean?” When sociologists would present, the historians would ask, “That’s nice, but what happened?” Similarly the researcher of this thesis recognizes the limitation of data. As Smiths (Roy, 1989: 308) explains the communication historian “seeks a ‘*verisimilitude* rather than *objective* truth.’ Of the events in an era, only some are remembered, fewer are recorded, and only a small portion of those recorded ever survive to be studied systematically by researchers.” So, in this study, I have used mainly three kinds of sources to examine the historical activities and challenges of the YD Radio: Historical and other documents, in-depth interviews and my own participatory observation.

3.3 Data Gathering Procedure

The research is an attempt to highlight the history and activities of the YD radio which was the part of the RVOG in Ethiopia, through the past 45 years of its operation. It looks the overall landscape of this particular radio from historical analysis point of view. Therefore, consultation of secondary data such as the use of historical and other documents, and individual in-depth interviews has been very vital in exploring the historical side of the equation in this research.

3.3.1 Historical and other documents

As repeatedly mentioned, historical analysis is the main perspective which this research attempts to answer the research questions. To this end, the use of secondary data relevant to the history of the YD Radio has been very important to carry out this study. Thus the historical review of the YD Radio has relied on historical data sources including early studies on the project of RVOG by persons involved with it, annual reports and minutes, journal articles and other related documents to get background information on the historical development and challenges of the radio. These documents have been reviewed to crosscheck the activities and developments of the YD Radio in light of the experience of others who were engaged in the interview and in the experience of my own working for six years in it. This will help the research that the information collected is valid. In addition, concepts and ideas incorporated in new Ethiopian Broadcasting Proclamation are examined in relation to the Ethiopian Constitution and international agreements on the press freedom.

Limitations of the historical data should be mentioned: As noted before, the archives of the RVOG radio station and YD studios were confiscated in 1977, when the previous Ethiopian government nationalized RVOG. Only few studies on RVOG have been written and surprisingly no study of YD Radio program was written after the confiscation of its studios in 1977 although after three years of silence the YD Radio had continued to transmit its programs from abroad. However, since the YD Radio was part of the RVOG, all studies related to RVOG (Lundgren, 1984; Shibiru, 1990; Palo, 1994) also deal with the activities of the YD Radio as well. Other related journal articles, YDCS documents, reports and minutes were gathered mainly in March and April 2008.

3.3.2 Individual in-depth interviews

Historical data should be combined with a range of data gathering from different sources using various research techniques so as to make the research complete and reliable. One of the advantages of in-depth interview is that it provides wealth and detail information (Babbie and Mcuton, 2005). In-depth interviews are very important in the field of research for their effectiveness in giving a human face to research problem. They are effective for getting people to talk about their personal feelings, opinions, and experiences. Thus the research has undergone through in-depth interviews with different people who have directly or indirectly involved in the development of the YD Radio. I also interviewed an official from the Ethiopian Broadcasting Authority (EBA) to seek his explanations about the reason for the prohibition of religious stations in Ethiopia. I talked to the informants through formal and informal interviews.

As mentioned earlier, historical analysis is the focal perspective which this research exercise attempts to answer the research questions. Therefore it is important to find people who are engaged in YD Radio project from its beginning. For this research a total of seven participants were purposively selected from former and present employees of the YD Radio. The selection of the participants was based on their experience as employees of YD Radio and their availability. Moreover, interviews with the present YDCS director and YDCS Electro Media Division (EMD) head were also made to gain insights on the past and present activities of the radio. Semi-structured interview guides appropriate for each interviewee were prepared for the in-depth interviews. The individual interviews were held at places, would be convenient and comfortable for the interviewees. Most of the interviews were held at the individual offices, except two which was held at outdoors.

I prepared different kinds of questions for each person. I conducted semi-structured interviews with the director of YDCS and the EMD head of YD Radio. Semi-structured interview are a type of interview “where the interviewer has worked out a set of questions in advance, but is free to modify based upon her perception of what seems most appropriate in the context of the ‘conversation’” (Robinson, 1993: 230). Simi-structured interviewing method helps for the in-depth interview since it requires the researcher to show minimal guidance and allows “considerable latitude for interviewees to express

themselves freely” (Bryman, 1988: 46). The language of the questions is explicit and precise. Most of the questions used for the interview were open ended. Nord points out that the historical research question should be open ended “in that it dictates the kind of facts to be observed in responding of the question without dictating the solution or the analysis to be offered in the response” (1989: 320).

I interviewed some of my informants similar questions just to compare and follow up on the historical issues raised by other respondents. This helps to reveal common knowledge related to the issues being researched. I conducted the interviews face-to-face and involved only one informant at a time. I engaged with my informants by posing questions in a natural manner, listening attentively to their responses, and asking follow-up questions and probes based on those responses. I was cautious not to lead my informants according to any preconceived notion (Deacon et al, 1999: 75). Because of some sensitive issues two program producers and one staff member of the YDCS wanted anonymity during the interview in this particular research. Therefore, I granted them full anonymity and they are referred to program producer (A) and (B) and a staff member.

3.3.3 Participatory observation

Being an employee in YD Radio for more than six year, I have used observational methods to examine particularly the present activities, development and challenges of the YD Radio. By being present in YD office, I had the advantage of gaining first-hand insight of the overall activities of YD Radio. Thus, in one way the research took the form of an ethnographic study which is part of the qualitative research tradition. Bryman (1988:61) notes that qualitative research allows the use of versatile techniques to understanding social phenomena and has an express commitment to viewing events and actions from local perspectives. So in addition to historical documents and semi-structured interviews I applied observation in data collection. Maanen also expresses, “qualitative methods represent a mixture of the rational, serendipitous, and intuitive in which the personal experiences of the organizational researcher are often key events to be understood and analyzed as data” (1983: 10).

Accordingly, my personal involvement with the YD Radio is one benefit of studying it from a historical perspective. My interaction with the field of study made easy to get data from the director and various staff members. In a qualitative research the actor's perspective (the "insider" or "emic" view) is emphasized. Morely and Silverstone argue that the ethnographer's task is to "go into the field" and, by way of observation and interview, attempts to "describe – and inevitably interpret – the practices of the subjects in that cultural context, on the basis of her/his first-observation of day-to-day activities" (1992: 153). The contextual understandings of the events and emphatic objectives "are unlikely to be achieved without direct, firsthand, and more or less intimate knowledge of a research setting" (Maanen, 1983: 10). As Deacon et al (1999: 258) point out, one of the strongest point made for observation research is being physically there, actually witnessing the events being researched. Thus, my personal involvement in the research field is very important.

3.4 Data presentation and analysis

Presentation and analysis of data is done in the fourth chapter of this research work. As the research is purely the historical approach of the qualitative method, it depends on analyzing facts put forth by the historical documents, the interviewees and participatory observation. The analysis is made after a careful study of the YD Radio in Ethiopian changing political situations. And I believe that the next chapter highlights the overall history of the YD Radio and answer the research questions asked at the outset.

CHAPTER 4: YEMISIRACH DIMTS RADIO IN ETHIOPIAN CHANGING POLITICAL CONTEXT

4.1. Introduction

This chapter concentrates on the historical development and challenges of Yemisirach Dimts (YD) Radio from its beginning. YD Radio is a part of the Radio Voice of the Gospel (RVOG) which was owned and operated by the Lutheran World Federation (LWF)¹. The RVOG was established in 1963. It was a major international missionary radio station based in Ethiopia. Before its closure by the Derg socialist government, it transmitted programs in twenty languages for Africa, the Middle East and Asia in the years 1963-1977. One of the major radio programs of the RVOG was its daily transmission to the host country in Amharic language. It is called “Yemisirach Dimts” (YD) Radio, meaning “voice of good tiding”.

This chapter deals particularly with this radio program. But, in order to gain perspective, a background look at the establishment of RVOG and how the Ethiopian Evangelical Church Mekane Yesus (EECMY) joined the RVOG project is overviewed. The development that led to the founding of RVOG and YD Radio are briefly described. The condition that led to Ethiopia’s becoming the radio project host country will be investigated. In addition, Ethiopian changing political context and the problems of operating YD and other RVOG radio programs in the last three Ethiopian regimes will be overviewed. While an overview of the radio project through its nearly 45 years is included, government relations and their bearing on programming will be examined. However, as noted above, the scope of this study does not permit a detailed analysis of other aspects such as finances, technical facilities and types of programs.

¹ The LWF is a free association of Lutheran churches. It was established in 1947 and its Headquarters is in Geneva, Switzerland.

4.2. The Establishment of Radio Voice of the Gospel and Yemisirach Dimts Studio

As noted above, the YD Radio was part of the big radio project (RVOG) in Ethiopia. Therefore its establishment and development has to be seen in the birth and development of its station. YD Radio, as a part of RVOG continued until the confiscation of the RVOG station and YD studios and facilities. After a brief time of total silence the YD Radio continued its operation in a different country. So this section deals with the history of the establishment of the RVOG and the YD Radio program.

4.2.1 The Vision

The establishment of RVOG goes back to the vision of Dr. Fidtjov Birkeli, a Norwegian and Director of the LWF Department of World Mission (DWM). When his term as director was ending in August 1957, Birkeli urged the LWF at its Third Assembly in Minneapolis to begin a radio evangelism project targeting Africa and Asia. He thought the project as a decentralized ministry using several radio stations. Cooperation with state radios, buying broadcast time and starting LWF-owned stations were in his mind, but certainly not starting a giant LWF station (Lundgren, 1983: 30; LW XIII: 1, 67).

Then in 1958 Birkeli's successors began studying the radio project seriously, having been instructed to work out a definite proposal by the LWF. The new DWM Director Arne Sovik delegated the assignment to his new Associate Director Sigurd Aske (Lundgren, 1983: 31; LW XIII: 1, 67). After visiting the Sudan Interior Mission's shortwave station EWLA in Liberia in February 1958 Aske and Sovik came to the conclusion that instead of proposing a complex plan of small projects the LWF could operate an independent station which was able to provide for freedom in program planning and scheduling and also the owned station would make available a far greater amount of broadcasting time than is obtainable over commercial or government station (Lundgren, 1983: 39; Palo, 1994: 24).

When Aske wanted the LWF radio project to take the form of a single large short wave station "somewhere in Africa" others were fearful of the risks because of the political

instability in Africa. But the Commission on World Mission (CWM)'s August 1958 meeting in Sigtuna, Sweden, supported Aske's plan and the preliminary plan was approved. The "African Radio Project" that was to become RVOG had been given a green light. The 1959 CWM meeting at Nyborg, Denmark approved budgets of 20,900 USD for the remainder of 1959 and 68,900 USD for 1960. Several preparatory activities were authorized, although the Ethiopian government still hadn't decided on the LWF's franchise application (LWFBS: RVOG, Report 1957-1963, 7-8; LW XIII: 1, 67; Lundgren, 1983: 36, 37).

4.2.2 Why Ethiopia was chosen

One of the first questions the LWF had to solve was where to locate the planned radio station. The search for a suitable location focused on Africa since it was a continent with open doors for Christian mission and with fast growing churches which wanted assistance. From Africa Ethiopia was chosen for many different reasons: First, most of Africa's large Lutheran churches are found on the east coast and the radio project also aimed to serve Asia, East Africa. Therefore, Ethiopia was a logical direction for the radio project. Secondly, in contrast to a rapidly changing continent, Ethiopia at the end of the 1950's seemed a remarkably safe and stable country.

The RVOG project began in the years when many African countries gained independence from their European colonial masters. Most of East Africa was still under colonial rule in 1958. But Except for a brief period of Italian occupation in 1936 -1941 Ethiopia had managed to preserve its independence through the colonization era. Thirdly, the country had an old Christian tradition and culture, established in the fourth century A.D. and Christianity had maintained its position as the official religion of the country through centuries (Lundgren, 1983: 38; Shibiru, 1990: 65). The LWF Broadcasting Service Radio Executive Committee reconsidered the choice of Ethiopia as RVOG's site but the committee found the risk involved in Ethiopia was still considered smaller than anywhere else in Africa (LWFBS: RVOG, Report 1957-1963, 9). Moreover, an international operation like RVOG could feel at home in Addis Ababa. In the early 1960's the Ethiopian capital had become the "Geneva of Africa" with the headquarters of both the

recently (1963) founded Organization of African Unity (OAU) and the United Nations Economic Commission for Africa being located there (Palo, 1994: 38).

4.2.3 Permission and inauguration

After having ensured that Ethiopia was more suited for the radio project, the LWF decided to request the Imperial Government to grant it the franchise to build the station in Addis Ababa. When the LWF began planning its radio project it was not aware of the fact that another Christian organization, the Near East Christian Council (NECC), had been planning a similar station in the same area. The NECC applied for a station franchise in Ethiopia in May 1958, half a year earlier than LWF. In the fall of the same year the two organizations discovered each other's plans. Then they agreed on principle of cooperation. In case the franchise should be given only to one party (which seemed likely), the other was promised a privileged partnership in broadcasting. The last RVOG Director Manfred Lundgren notes: "It was not through conscious and deliberate planning that RVOG became an ecumenical venture. It was rather through unexpected and unforeseen circumstances." (Lundgren, 1983: 76).

Emmanuel Abraham, who served the EECMY as president for over 20 years (1964-1985) had played a significant role with the representative of the LWF during the course of negotiations with the Ethiopian Government for a Franchise. Mr. Abraham, who was also a minister in the Emperor's Cabinet, advised Dr. Sigrud Aske, a Norwegian who had been charged to pursue the matter of establishing a radio station for the LWF, that the petition be directly presented to the Emperor. Since another Christian Organization (NECC) had also requested at that time permission to build a radio station in Ethiopia, the LWF sent its petition to Addis Ababa with dispatch. The leaders of the Mekane Yesus Church did all they could to ensure the success of the request (Emmanuel, 1995: 247; Lundgren, 1983: 39).

After a delay of twelve months, priority was given to the LWF's petition and a serious discussion took place at a meeting (in November 1959) chaired by the Emperor and attended by the leaders of the Church and Cabinet Ministers as to whether to grant or withhold the special right. The Orthodox Church leaders, including the patriarch, were

opposed to the establishment of the radio station in Ethiopia. The Emperor reprimanded them for their short-sighted attitude and decided that the radio station be built in Addis Ababa (Emmanuel, 1995: 247; interview with Solomon, April 2008). The LWF presented a draft agreement and after a negotiation which lasted for one year, an agreement was reached. The draft of agreement was given to the Minister of Posts, who was the Chairman of the Imperial Board of Telecommunication (IBTE). He was instructed to study the draft with the Board and sign it.

The Ethiopian Government approved the LWF application for the station's franchise on November 27, 1959. On February 15, 1961 the LWF signed the station contract with the Imperial Ethiopian Government. The contract was made for a period of thirty years and it was renewable for another twenty years on the same terms. The contract was very important to the LWF because it allowed a three-year-custom-free import of equipment and material needed for the construction and maintenance of RVOG. The LWF was also given much freedom in its programming. And a formal agreement was signed on February 15, 1961 (LWFBS: RVOG, Report 1957-1963, 13).

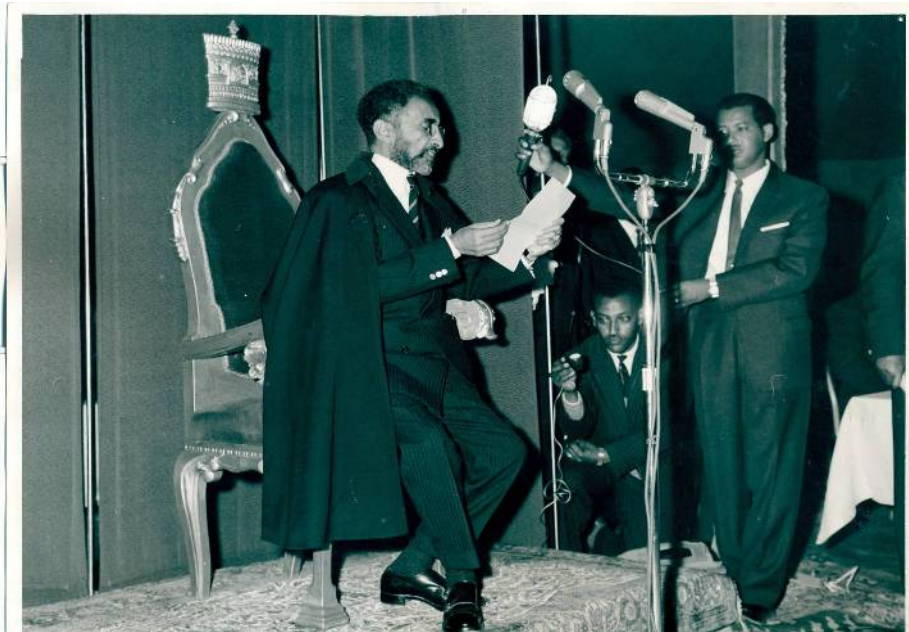


Figure 1. The Emperor Haile Sellasie delivering the RVOG inauguration address on February 26, 1963. Picture from the YDCS files.

On the agreement there was no pre-air government censorship: “The Government agrees to exempt all programming matters such as records, tapes, wire recordings scripts, etc., from censorship by the post office or Customs. Such censorship shall be the responsibility of the Federation.” (LWFBS: RVOG, Report 1957-1963, 15). Test broadcasts with an experimental one-kilowatt short wave transmitter began on 30th October 1961 and continued until mid-October 1962. Then the first 100- kilowatt transmitter began test transmissions. Two years later on February 26, 1963 the station was built and made ready for broadcasting. RVOG station was located on the border of Addis Ababa. The station had a two-story studio and administration building, eighteen residences and a transmitter building (LWFBS: RVOG, Report 1957-1963, 20-21). It was officially opened by former Emperor Haile Sellasie I. Its regular broadcasting started with RVOG’s inauguration on 26th February 1963 (Lundgren, 1983: Frame, 1974: 3; LW XIII: 1, 67; LWFBS: RVOG, Report 1957-1963, 20).

4.2.4 RVOG’s ownership and transmission languages

RVOG was to be owned and operated by the LWF. Lutheran churches and missionary societies in North America, Germany and the Nordic countries provided financial support. In 1963 a total capital investment of \$ 1.7 million has been made by Lutheran churches, missions and organizations (LWFBS: RVOG, Report 1957-1963, 6).

But cooperation was planned with several organizations, such as the All Africa Conference of Churches, the East Asia Christian Conference, the Near East Christian Council and Division of World Mission. The LWF reserved 50% of broadcast time for Lutheran churches. The remaining half was allocated to other Christian churches on cost bases. As a courtesy, the contract with the Imperial Ethiopian Government also granted thirty minutes daily of free air-time to the Ethiopian Orthodox Church. (Agreement by and between the Imperial Ethiopian Government and the LWF, 15th February 1961, Article X.)

RVOG facilities and studios were not limited in Ethiopia. A network of seventeen program production studios was located in the target countries of Africa, the Middle East and Asia (Lundgren, 1983: 89). Broadcasting languages totaled 19 in early 1966. At that

time three languages had only weekly broadcasts, while others had daily programs. The average broadcast time for a given language was 30-40 minutes. The LWF report published in 1963 mentions the first languages of transmission over the RVOG:

Daily over shortwave we broadcast in Amharic (Ethiopia), Afrikaans (Southern Africa), Arabic, English (India, Ceylon, Nigeria, Southern Africa, and newscasts to other areas). Hausa (Nigeria), Hindi (North India), Malagasy (Madagascar), Nyanja (Malawi), Persian (Iran), Sinhalese (Ceylon), Sotho (Southern Africa), Swahili (East Africa), Tamil (South India), Telegu (South India), Zulu (Southern Africa). Weekly over medium wave we broadcast in Amharic, French and English (Addis Ababa area) (LW XIII: 1, 68).

The EECMY prepared in YD studio and broadcast daily gospel messages, the daily news, and various programs on education, health and development in Amharic to the Ethiopian people (interview with Solomon, April, 23/2008).

During RVOG's fourteen years of operation some languages were dropped and others added. The major RVOG short wave programs were produced and taped by sixteen studios in the mentioned countries to be sent to the main station in Addis Ababa where the products are processed and beamed back to the producing areas and other African and Asian listeners. Basically, the area studios' role was to serve their local churches by providing a channel for their message. The churches were meant to be responsible for audience relations work (LW XIII: 1, 69, 76). The role of RVOG headquarters in Addis Ababa was to serve the area studios with assistance, training and advice. It also supervised their programming output.

In early 1963 the station staff included six different nationalities and the whole radio project more than twenty nationalities coming from as many or more churches. The administration relied on Ethiopians personnel. Ethiopians were also trained in the technical operation of the station. (LW XIII: 1, 75; LWFBS: RVOG, Report 1957-1963, 22.)

4.2.5 The involvement of the EECMY

The Ethiopian Evangelical Church Mekane Yesus (EECMY) is the world's second largest Lutheran Church in Ethiopia. It has its origins in the mission work of Lutheran

and Presbyterian Churches from Europe and North America. When RVOG was established in 1963 the EECMY had 42,884 members. At the end of 2007 its membership stood at 4,869,117 (Iteffa Gobena, president of the EECMY, report February 2008).

Before the establishment of the RVOG the EECMY had already started its communication ministry in 1960. A newspaper called Yemisirach Dimts was published prior to 1959. The Yemisirach Dimts Literature Program was established on 9 July 1959 by the LWF, EECMY and various country-wide missions (Derese, 2005: 5). To begin its own radio program the EECMY used an advantage of the RVOG station in Ethiopia and became the first African church to join the missionary radio project from its beginning.

The basic policy of the RVOG was that the local churches should be responsible for programming to their areas, negotiations were initiated with the EECMY that this church should take full responsibility for domestic programming. Related to the LWF's plan of RVOG, the question of establishing a local production studio which was taken up in early 1960 and it was accepted in February 1961 that the local program production for the RVOG should be integrated into the already existing cooperative Literature program that the EECMY was running. Subsequent in this agreement, it was decided that the literature program should be expanded into a multi-media center with the name Yemisirach Dimts" meaning (the voice of good tidings) to include: Yemisirach Dimts Literature Program, Ethiopia RVOG studio, Literacy Campaign Program and Audio Visual Services. Being an instrumental in the RVOG's establishment EECMY had access to both short wave and medium wave broadcasts for its YD Radio program (Lundgren, 1983: 75; Derese, 2005: 5).



Figure 2. The YD first Studio in 1966
Picture from the YDCS files.

Emmanuel Abraham recalls that although there was continuous opposition from the side of some of the Ethiopian Orthodox Church (EOC) leaders, thousands of Orthodox people were happy to listen to the radio and follow the daily spiritual messages and obtain information from it. The Emperor Haile Sellasie was the follower of the EOC but he himself was one of the regular listeners to YD Radio programs (Emmanuel, 1995: 248; interview with Alemayehu, May 2008). Generally RVOG enjoyed good relations with Haile Selassie's Imperial Government. The Emperor honored the station by attending the tenth anniversary on February 26th 1973.

The EOC was in agreement with the RVOG to use thirty minutes daily of free air-time. The reasons for the opposition of the EOC leaders, as Shibiru Galla points out, were that until the 1974 Ethiopian Revolution the EOC had for many centuries been integrated with the state and had shared power. And more importantly the EOC leaders thought that the establishment of the RVOG would strengthen the popularity of the protestant churches in the country, which have been minority in Ethiopia. It is therefore very likely that the flourishing of protestant religion threatened it (Shibiru, 1990: 77-78; interview with Solomon, April 23/2008).

4.3. Program Policies and Doctrine of YD Radio

RVOG programs in general and the YD Radio in particular differed considerably from other international missionary stations in their program policies. First, they did not focus on direct evangelism. In its first year of operation the main purposes of RVOG was formulated as follows: “to proclaim the Christian message, to strengthen the churches and to promote education and culture” (LWFBS: RVOG, Report 1957-1963, 5). The programs were intended to serve human’s various needs; therefore cultural, educational and news programs were given more emphasis than direct evangelism. Most of the Protestant stations, however, have made evangelistic preaching the rule of their program policy. Often other kinds of programs have been ignored or only used as “bait” for attracting converts. Taye points out that the result has been that mainly a narrow, already Christian audience has been reached. Whether this really is missionary broadcasting has been questioned (interview with Taye, April 29/2008).

In 1972, the EECMY reinforced its services with a motif “serving the whole person”, refers to as “wholistic ministry”. This is a commitment which includes all services exerted to meet spiritual and material needs of the human being. The motif is based on a very broad understanding of the Gospel as speaking to and ministering to man in all his needs but holds fast to the understanding that it is the identity of given by salvation through faith in Jesus Christ that gives meaning to all other activity in life. To comply with this motif the Church became involved in integrated community development work (Hofmann, 2001: 1). The EECMY’s theology of service the whole man guided the YD studio from its beginning. Thus, YD Radio with its variety of programs tried to show the relevance of the Christian faith to all areas of life - but without sacrificing or distorting the message of the Gospel. In addition to religion the YD radio programs included news, cultural, educational and developmental programs in their schedule. Therefore, according to Taye the RVOG and the YD Radio displayed a positive, constructive attitude towards society and culture (interview with Taye, April 29/2008). The goal of the RVOG programs was to reach a wide audience. Therefore, “the non-Christian listener is not forced to hear the spiritual preaching but is led into the areas of geography, agriculture and art, and invited to discover how all of these dimensions are given added depth and meaning in the context of God’s purpose...” (LW XIII: 1, 71)

Therefore, RVOG had the “30-70 percent” program policy. 70% of the broadcasts were to be of an informative nature while 30% of an evangelical character. The 30-70 policy was meant as a balance for the total output of a studio, not as a strict requirement for daily programs. The 30-70 formula was not intended to split programs into “secular” and “Christian”. Rather, the “infor-mational” programs were also to be produced on the basis of a Christian perspective on nature, history and current events. This was in tune with modern African theological thinking and the EECMY’s 1972 statement on the “Inter-Relation of Proclamation and Development” (LW XIII: 1, 71). After the re-establishment of the YD Radio, since 1998 the YD Radio has changed the formula and had “60-40 percent”. All programs which are produced in Ethiopia should be 60% social and 40% spiritual. Nevertheless, a producer of YD Radio points out a rather critical observation: “Theory and practice do not coincide in the current operation of YD Radio” (Interview with a program producer (A), June 9/2008).



Figure 3. One of the early YD Radio program producers, Alem Seged Herouy, in 1968.
Picture from the YDCS files.

Secondly, most RVOG programs were produced by Third World nationals in studios located in its target countries. RVOG was meant to be a culturally relevant voice from

“inside” the Third World, not a detached Western missionary project. Lundgren noted two basic principles that determined the RVOG programming from the very beginning: a) It should be a decentralized production, b) No syndicated “package programs” should be accepted.” (Lundgren, 1983: 166). Therefore, it did not import sermons produced in Europe or the U.S. Since RVOG’s funding comes largely from only a few large contributors, it is much freer than other stations to exercise program creativity. In contrary to this, at this moment many of the YD Radio programs are “package programs”- the programs which are produced in Europe and U.S. and translated to the local languages. Some of the ready-made programs lack the desired cultural relevancy due to a dominating “Western” orientation of both content and style. Out of 28 weekly radio programs fourteen are translations from English to Amharic and to Oromo.

4.4. YD Radio in Imperial Ethiopia, 1963-1974

4.4.1. Overview of media in Imperial government

When the LWF asked permission for the station in Ethiopia broadcasting was a government monopoly and no private agency had earlier been authorized to establish a radio station. Virtually all editors of newspapers and radio and television news had to submit their material to the Ministry of information (Getachew, 2003: 562). The task of the press and state radio was accordingly to “project the almighty image of the Emperor”. Virtually all domestic news originated from the official Ethiopian News Agency.

During the imperial era, the media was expressly forbidden to report on the following “taboos”:

Any writing or libelous accusation defaming the royal family and foreign head of state. Other restrictions disallowed pronouncements against the imperial government and the Constitution; a show of disrespect for government officials (ministers); any reference to unemployment, disputes between labor and management, student uprisings, religious and ethnic differences, the increase in prostitution, and the number of beggars; any comment on the government budget;

writing obscenities; any writing that undermined Ethiopia's unity or that might affect African unity; criticizing the policies of other countries; land tenure; complaints by government employees; tax increases; inflation; comparing Ethiopia's living standard with other countries; propagating the social philosophy or ideology of other countries; and finally, reporting on parliamentary debates. In addition to the above restrictions, the media had to be careful about criticizing the U.S. government, as it was an ally of Ethiopia (Getachew, 2003: 566).

The list was approved by the Emperor himself (Barton, 1979: 218.)

As noted above, the Emperor and some officials had supported the LWF radio project in spite of strong opposition from some the Orthodox Church leaders and conservative members of the Crown Council. So, negotiation of the LWF with the Emperor turned out to be lengthy and difficult.

Haile Sellasie had both political and personal reasons for favoring the LWF application. He was very conscious of his image in the West. He avoided negative news headlines by not spilling blood with crushing "white-collared" opposition. Dissidents were rather removed from their job, warned and occasionally rehabilitated in a different job. He wanted Ethiopia to have a leading role in Africa (Palo, 1994: 31).

The participation of an Ethiopian United Nations force in the Korean War from 1951 contributed to a positive image of the country in the West. Although Ethiopia was still a traditional feudal and rural society, the Emperor Haile Sellasie was generally admired by foreigners for his active interest in international diplomacy (Bahru, 2002: 186, 202-203). "The Emperor's aims were to break the power of the feudal landowners by increasing the power of the central government and civil service" (Kiros & Mazengia 1972: 137). But his dilemma has been described by others as "how to modernize his medieval kingdom without thereby losing control over it" (Oliver & Fage, 1990: 207).

4.4.2. Agreements and relations of RVOG with the Imperial government

The agreement between the LWF and the Ethiopian government allowed a three-year-custom-free import of equipment and material needed for the construction and maintenance of RVOG. The Government gave the LWF a 300-acre transmitter site in return for a nominal rent. The LWF was also given much freedom in its programming.

There was no pre-air government censorship: Such censorship shall be the responsibility of the Federation (LWFBS: RVOG, Report 1957-1963, 13-15).

But operation of the station was made “subject to the laws and regulations of the Imperial Ethiopian Government and to the exclusive jurisdiction of the courts of Ethiopia (Government agreement, Art. XIV and XXIV).

Certain limitations were put by the Imperial Ethiopian Government with regard to the content and type of programs which originated from RVOG:

“No program originating from the Federation’s radio station shall:

1. involve the station in political questions;
2. constitute an attack on the Ethiopian Orthodox Church;
3. constitute an attack upon any organized church, mission or body;
4. attack or deny the evangelical Christian faith;
5. contradict generally accepted codes of Christian morality;
6. involve in commercials advertising” (Lundgren, 1983: 139).

Although RVOG enjoyed good relations with Haile Selassie’s Imperial conditions in Ethiopia, operating RVOG and YD Radio in the feudal society of Ethiopia required much caution. RVOG claimed to be free of government censorship, but covering Ethiopian news was a sensitive issue. Its YD Amharic-language news service was under a sophisticated type of control exercised by a Ministry of Information adviser. In addition, RVOG’s news about Ethiopia and neighboring countries, news dealing with Ethiopia’s political, social or religious situation, stories originating or dealing with the Empire’s geographical neighbors and stories or events with a trend running contrary to officially known policies of the Ethiopian government was severely restricted (Lundgren, 1983: 139).

The Ethiopian domestic media were under both government ownership and censorship. In the newspapers the real control was exercised by a so-called “special adviser”, who was the Minister of Information’s personal representative (Getachew, 2003: 566). Since RVOG carefully avoided dealing with Ethiopia’s internal problems in its programs, its broadcast content was allowed to remain reasonably free of Ethiopian government control until the final years of turmoil following the military take-over of 1974. The

exception was broadcasting news about Ethiopia and neighboring countries. In addition to self-censorship, the news dealing with Ethiopia was under a sophisticated, but strict censorship exercised by the “special adviser” from the Ethiopian MOI. Especially the Amharic-language news was under government control (Lundgren, 1983: 140; interview with Alemayehu Dawit, who was RVOG studio technician, May, 2008).

As for RVOG’s relations with the Ethiopian Imperial Government, in 1966 the following statement was made: “The understanding, good will and the help we have met from people and government in Ethiopia have greatly impressed us all” (LW XIII: 1, 76).

In 1968 a second Protocol of Agreement was signed with the Ministry of Information. It restricted news about Ethiopia that might appear on the international service of RVOG. The only source of news concerning Ethiopia was to be the government-controlled Ethiopian News Agency (ENA) (Lundgren, 1983: 141).

From 1973 nothing is reported about government relations. In spite of the fact that the Emperor honored the station by attending the tenth anniversary on February 26th 1973.

4.4.3. Fall of the Imperial government

Haile Sellasie, who ascended the throne in 1930, failed to pursue the political and economic policies necessary to improve the lives of most Ethiopians. He also did not directly attack the systems of land tenure that were linked to the traditional political order. Due to economic problems rooting in the extravagant royal lifestyle, as well as due to droughts, famines and political unrest, the Emperor lost his good reputation. His failure would have amounted to a social and economic revolution that Haile Sellasie was not prepared to undertake.

In 1974, as students, workers, peasants and the army rose against him. Urban groups who were disappointed by the slow pace of economic and political reforms joined by the displeased army aroused by the impact of a devastating famine that the government failed to acknowledge or address.

From January 1974 strikes, mutinies and demonstrations began challenging the government. In the following six months political initiative was gradually taken by an armed forces committee known as the Derg. By July the government couldn't prevent the arrest of its ministers. Finally, on 12th September 1974, Haile Sellasie – whose eightieth birthday had been celebrated two years earlier – was dethroned and taken prisoner by junior military officers. The military dictatorship gradually took power and controlled the government. The emperor and several members of the Imperial Family were imprisoned but others went into exile. Finally Haile Sellasie was assassinated in August 1975. The army group of junior military officers (Derg) took full advantage and assumed power and initiated a 17-year period of military rule under the leadership of Mengistu Hailemariam. (Bahru 2002: 236-7).

4.5. YD Radio in Revolutionary Ethiopia, 1974-1991

4.5.1. YD Radio after the fall of Haile Sellasie

Its early phase of the Ethiopian Revolution had liberating effects on RVOG and all YD Radio programs. For a brief period RVOG enjoyed more freedom than ever before. Although before the ousting of Haile Sellasie there was agonizing uncertainty as to what kind of a role the station should play (LW vol.22 (1975, No. 1) 79).

The Derg established a “Provisional Military Government”. The supremacy of the Amharic language was relaxed. Political prisoners were freed. Peasants took the land and the old aristocracy lost its ruling position (interview with Alemayehu, May 2008). During this time nearly all restrictions were lifted. Until 1974 all YD Radio broadcasts for Ethiopia had been in Amharic. But in that year the Yemisirach Dimts area studio board suggested using also other languages of Ethiopia in order to reach more people and to accomplish more relevant programming. Finally on 1st August 1976 YD Radio started newscasts in Oromo. It was the Revolution which made possible YD Radio broadcast in new languages (interview with Taye, May 24/2008).

As Mengistu Hailemariam led the revolution into its radical phase, operating RVOG became increasingly difficult. Censorship on the YD News program worsened because

the Derg continued to use extreme measures against its real and perceived opponents to ensure its survival. Evangelical believers throughout the country experienced severe persecution; most church buildings were closed down in many parts of the country (Eide, 1996).

4.5.2. Confiscation of RVOG and YD facilities

The downfall of RVOG followed the collapse of the ages-old empire of Ethiopia. At first there were hopes of equality and prosperity for all Ethiopians. The press, trade unions, the radical students' movement and formerly oppressed ethnic and religious groups were given new freedom. But after a brief period of unprecedented freedom of expression, the final blow to RVOG and YD radio programs came in March 1977.

On 12th March 1977 Mengistu Haile Mariyam's military government nationalized RVOG station by sending its troops to occupy the station. The last director of the RVOG, Manfred Lundgren recalled the situation:

On Friday afternoon, the 11th of March, we were informed that all RVOG bank account had been blocked. We were also told that the Armed Forces had instructed the RVOG guards at the transmitter station not to open fire when the army unit the next morning was going to make check of the place....It was therefore no surprise when I got a telephone call at 5:15 the next morning and was told to come to the office immediately. Coming out of the house I found the campus full of soldiers. At the station the morning shift of newsmen and technicians were already under custody in the Assembly Hall. I was quietly taken to my office and at gun-point told to call all department heads and all foreign staff to the station and to give order to transmitter crew to close down all transmissions before 6 o'clock (Lundgren, 1983: 246-47).

In addition, the EECMY Yemisirach Studio and its multi-media building were confiscated. Twelve hours after the take-over of the station it resumed broadcasting under a new name, *Radio Voice of Revolutionary Ethiopia (RVRE)*, as the state broadcasting service was called then (Lundgren, 1983: 247; Getachew, 2003: 567).

Solomon, YD children's program producer, remembered the consequences:

After the take-over the expatriate staff soon departed. Most of the Ethiopian staff, numbered 180, were passed to continue working with RVRE. Some staff

members and church pastors left their job to serve in their local churches. Although it was not my interest to serve the military government, I had no option except continuing my carrier in the RVRE (interview with Solomon, April 23/2008).

4.5.3. YD Radio after the end of RVOG

4.5.3.1. Years of silence

Following RVOG's nationalization in 1977 the LWF studied the possibility of a new media operation. But to start a "new RVOG" proved not to be strong enough. However, since RVOG was a decentralized operation, everything didn't come to a halt with the government take-over of the radio station. Consequently, air-time for RVOG area studio programs was purchased on several Christian, commercial and government stations. (LW vol. 24 (1977, No. 4), 417-421). In Madagascar, for example, the Antsirabe area studio still continues its work, and broadcast daily by FEBA Radio's shortwave facilities in Seychelles.

The confiscation was the major setback for the EECMY. After the confiscation of the RVOG and the EECMY YD studio, the whole communication network of the church consequently was disintegrated. But the church did not totally ignore the communication ministry in Ethiopia. Then the church adopted a new strategy of internal communication by becoming actively engaged in the distribution of audio cassettes. Literacy and Audio-visual Services were relocated in various units of the church. However, because of the severe persecution of the Evangelical Christians in Ethiopia, in Ethiopia there was no way to think about the radio at that time (interview with Taye, May 24/2008).

4.5.3.2. New initiatives abroad

After two years, in 1979 some Ethiopians from Sweden initiated to begin the radio program to continue from abroad on other stations. In mid 1979 LWF started radio program productions in Amharic and Oromo languages in Lutherhjelpen, Uppsala, Sweden, with a title, "Christian Witness", to broadcast to Ethiopia from FEBA Radio in Seychelles. The former name "Yemisirach Dimts" was not used for fear that it would increase the persecution on the Evangelicals (Martha, 1993: 1).

The participation of the EECMY in Addis Ababa in this radio ministry was very important and the LWF's sponsorship of programs very much depended on their approval. However, the EECMY was reluctant to take part in this programming, for fear that it would increase the persecution of the local Church in Ethiopia if the government found it out. Because of this LWF was forced to withdraw from the ministry (Nov. 1979) for a time being (Martha, 1993: 2).

Upon temporary withdrawal of LWF the programs were supported by Lutherhjelpen, Sweden Evangelical Mission, Church of Sweden Mission, and Norwegian Lutheran Mission. Thereafter, the name of supplier changed to NOREA from LWF.

In March 1980, the programs were successfully broadcasted to Ethiopia on a short wave from FEBA Radio in Seychelles. Martha Namara one of its first producers in Sweden remarked, "Ethiopian Christians at home and abroad rejoiced over this opportunity. Especially those who were facing severe persecution because of their faith in God, and where the Church buildings were closed down in most parts of the country, the radio broadcasting was like a church" (Martha, 1993: 3).

In 1981 there was pressure on NOREA to temporarily discontinue the production, mainly due to the growing political tension between the local Church and the Government in Ethiopia regarding this ministry. However, NOREA was determined to continue.

Rev Haktor Thorsen who was NOREA director at that time was supervising by sitting in Norway. Several missionaries to Ethiopia as well as Ethiopian individuals at home and abroad helped in writing and producing programs in Amharic and Oromo. It started with five, fifteen-minute Amharic and four, fifteen-minute Oromo programs a week (Martha, 1993: 2).

It was decided to move the work to Nairobi as a central place for easy communication between FEBA Seychelles, Europe and Ethiopia. According to the plan, in January 1980 the production moved to Nairobi. In Nairobi Baptist studio and Nairobi Pentecostal Church studio were rented for recording. Since NOREA was not able to hire permanent people, but freelancer only, the work was carried out with very limited man-power in

Nairobi. By mid 1980, almost all the work was concentrated in Nairobi more programs and scripts began to flow.

Two other Christian organizations were also already involved in the radio ministry for Ethiopia from Nairobi. Sudan Interior Mission (SIM) started Amharic productions (four days a week) in 1978. Christian Missionary Fellowship (CMF) was producing three Oromo programs per week in the same year. When NOREA's productions moved to Nairobi, a coordinating committee was formed from the three organizations. At first NOREA started with four fifteen-minute Oromo and five fifteen-minute Amharic programs a week. The remaining days were filled by Christian Missionary Fellowship (Oromo) and SIM (Amharic). In 1982 NOREA increased Amharic program to seven fifteen-minute a week (Martha, 1993: 3-4).

In the early 1983, individual Ethiopians made an effort to establish a committee for radio communication, with the aim to strengthen and expand radio broadcasting to Ethiopia. The group requested the Eastern Mennonite Board of Missions and Charities (EMBMC) in USA to join them for financial support. The plan was to eventually bring together, all Christian organizations involved in Ethiopian radio ministry in Nairobi, and form what they called "Fellowship of Christian radio Communicators" (FCRC). To this NOREA, SIM, and CMF were invited to join. Constitution was drafted (Feb. 1984) by the group and was sent to all concerned organizations. NOREA accepted the proposal and agreed to join, but CMF and SIM preferred to continue on their own (Martha, 1993: 6).

4.5.3.3.From "Christian Witness" to "Gospel Broadcasting Services".

In November 1985, almost two years after the plan to form FCRC had failed, the Swedish Evangelical Mission, NOREA Radio, Church of Sweden Mission, and Church of Sweden Aid resolved to establish a new consortium known as GBS (Gospel Broadcasting Services). In January 1986 the resolution was effected and Christian Witness Radio Program (CWRP) took a new name, organizationally it was called "GBS", and "Yemisirach Dimts" for program title. GBS Policy and Procedure Manual was prepared, and its objectives stated in the manual as follows:

The main objective of the GBS is to produce Christian radio programs in the major Ethiopian languages for broadcasting to Ethiopia with an aim to proclaim the Gospel of Jesus Christ to the widest possible audience within these language areas, and to strengthen Christians in their Church affiliation. These programs shall be non-denominational and non-political (Martha, 1993: 9).

At that time GBS was financially supported by ten Churches and Mission Organizations.

- Swedish Evangelical Mission (SEM),
- Church of Sweden Aid (CSA),
- Church of Sweden Mission (CSM),
- NOREA Norway, and NOREA Denmark,
- Finish Evangelical Lutheran Mission (FELM),
- Evangelical Lutheran Mission of Germany (ELM),
- United Evangelical Churches of Germany (VELKD).
- Eastern Mennonite Board of Mission and Charities (EMBMC), and
- Evangelical Lutheran Free Church of Norway (ELFCN) and Danish Evangelical Mission (DEM).

The increase in financial support, made it possible to increase GBS programs. In 1987 Amharic, Oromo and Tigrinya programs were each increased to seven, half hour programs per week in 1988 with employment of an additional staff (Martha, 1993: 10).

4.5.3.4.Changes and new initiatives in Ethiopia

At the end of 1980s the collapse of communism at its birthplace resulted in the diminishing of Marxist ideology all over the world. Consequently, restrictions on spiritual material productions and freedom of worship became flexible in Ethiopia. Such trends motivated the EECMY to re-think of re-instating the YD Radio and other communication ministries (Tenth Re-institution Anniversary, 2003: 8). Using this advantage, in 1988 the EECMY took an initiative to rethink and review its communication practices. Then the church began to look at the matters of GBS and adopt it as part of the church's ministry.

The re-thinking for the re-birth of the YD Radio was shared with the Lutheran World Federation that immediately accepted the concern and provided the church with financial and human power support, which helped in the process of need assessment and planning for the re-institution and strengthening of the ministry. Both the church and the LWF

engaged in the process with conviction and commitment from 1989-1992. Although there was relative freedom in Ethiopia in late 1980s, the EECMY for the time being is likely to be reluctant to further consider broadcasting communication owing to the fear of its such venture in 1977 (Tenth Re-institution Anniversary, 2003: 8).

4.5.3.5. Fall of the Derg

In late 1980s, two nationalist movements posed the most serious threat to the Derg, the Eritrean People Liberation Front (EPLF) and the Tigray People Liberation Front (TPLF). They stepped up their military campaigns in the countryside. In the late 1980s, the TPLF, under the leadership of Meles Zenawi, and other Ethiopian ethnically based resistance groups formed the Ethiopian People's Revolutionary Democratic Front (EPRDF), and, together with the EPLF, gained the upper hand.

By May 1991, the EPLF controlled almost all of Eritrea, and the TPLF, operating as the chief member of a coalition called the Ethiopian People's Revolutionary Democratic Front (EPRDF), had overrun much of the center of the country. Faced with impending defeat, on May 21 Mengistu fled into exile in Zimbabwe; his government collapsed. In 1993 Eritrea became an independent state.

4.6. YD Radio after the fall of the Derg 1991 to date

4.6.1. New EPRDF democratic order

After the fall of the Derg, the EPRDF controlled the Ethiopian government in May 1991. The National Charter recognized the right of all of Ethiopia's nationalities to self-determination, a right that was to be exercised within the context of a federal Ethiopia, and called for creation of district and regional councils on the basis of nationality. There were also encouraging steps toward the freedom of expression and press in the early 1990s. In October 1992 came the proclamation of the Press Freedom Bill by the Ethiopian Transitional Government. The document states in Paragraph 3 that "1. Freedom of the press is recognized and respected in Ethiopia. 2. Censorship of the press and any

restriction of a similar nature are hereby prohibited." Part Three further guaranteed the right of access to information: "Any press and its agents shall, without prejudice to rights conformed by other laws, have the right to seek, obtain and report news and information from any government source of news and information" (Proclamation No. 34/92).

A new constitution of the Federal Democratic Republic of Ethiopia was ratified in 1994. The constitution grants basic civil freedoms to the people, including freedom of speech and of the press. However, in the Ethiopian legal policy there are factors that hinder the private broadcasting media from operation (former Ethiopian Broadcasting Proclamation (EBP) No 178/1999 and the new EBP No 533/2007, see below and Appendix I). Practically almost broadcasting has been only through the state owned Ethiopia Television and Radio Enterprise. Also the provision of all Telecommunication and electronic communication services are under the control of the Ethiopian government.

4.6.2. Reestablishment of the YD Radio

When the EPRDF took over the power in 1991, the YD Radio was still in exile. The government renamed the RVRE to "Radio Ethiopia" and continued to use the RVOG station. It is a dominant state-owned radio station in the country.

The EECMY leaders and the GBS sponsors agreed that the radio program had to go back where it belonged. But this didn't happen very quickly. The delay was not because of the lack of religious freedom but it was due to some conditions that need to be taken into consideration, as well as lack of office and studio facilities. The opening of new offices in Addis Ababa and Asmara in summer of 1992 proofs a significant growth of GBS. Martha, the GBS Oromo radio program producer, explains the reason: "The offices were opened because audience responses showed tremendous increase in those years; it became necessary to open these offices in order to minimize distance and make it easy for listeners to write and receive answers to their letters faster." (Martha, 1993: 13).

"Responses we get from our listeners have been very encouraging and challenging. They always write to us saying that they are learning a great deal from our daily programs and demand for more time. Many of them say they have come to the Lord just by listening to

our programs on radio. Through their letters they ask theological questions and also openly share with us their personal problems in marriage or social life in general and ask for advice and prayer” (Martha, 1993: 13).

In 1992 the existing literature, audio-visual and the new YD Radio program were re-established and reunited at the residential house at west Addis Ababa, Mekanisa. The re-instituted EECMY Communication Ministry retained its former name, “Yemisrach Dimts (YD) taking into consideration the respect and memory it has in the minds of many Ethiopians (Tenth Re-institution Anniversary, 2003: 8). Yemisirach Dimts expanded and added the words Communication Services to its name –Yemisirach Dimts Communication Services (YDCS). It was established as a joint program of the church in 1994. Although YDCS was reconstituted in 1992, it is only in 1995 since it was placed under one roof when the radio staff from Nairobi joined local staff. Program production started in Mekanisa, Addis Ababa in 1995 with the minimum of staff, program resources, equipment and expertise (Derese, 2005: 14).

4.6.3. Compensation to LWF and the return of the YD studios

When RVOG was established the nationalization of the property was not foreseen. Therefore, the LWF found the legal basis for a settlement from the Civil Code of the country and in international law. During the Derg time the efforts to reach such a settlement was not successful (Lundgren 1983: 254). After the change of the government in 1991 the LWF negotiated a settlement with the present Ethiopian government. Finally the new Ethiopian government gave 600,000 USD as compensation from the nationalization for RVOG. The director of the YDCS said that what the LWF received as the compensation is less than one tenth of its property (interview with Shibiru Galla, YDCS Director, June 8/2008). The LWF granted about 2.5 million Ethiopian Birr (about 400,000 USD) from the funds it had received from the Ethiopian government. A board was appointed and plans were made for new buildings which could also accommodate the transfer of radio production from Nairobi. Two new buildings comprising a bookstore, a print shop, two studios with adjacent control rooms, offices and workshops

were inaugurated at Mekanisa on 24 January 1998 (interview with Shibiru Galla, YDCS Director, June 8/2008; Derese, 2005: 5).



Figure 4. The YDCS new building at Mekanisa, Addis Ababa (me in front), August 2006
Picture from the YDCS files.

Now YDCS is a joint program functioning within the organizational structure of the Ethiopian Evangelical Church Mekane Yesus, In addition to the new building at Mekanisa, the present government returned the former YD studios at Addis Ababa, Jomo Kenyatta Road to the church. Transmission of programs was undertaken through TWR in Swaziland, which demanded two to three months of programs in advance.

4.6.4. Further achievements.

The YD Radio had been broadcasting only in two Ethiopian Languages Amharic and Oromo up until the end of 2001. In January 2002 three Ethiopian languages, Sidama, Hadiya and Kambata were introduced. And after two years Afar was added. Several

factors determined the priority of languages and target areas, e.g. the number of people using a given language and the convenience for the follow up of the programs (Tenth Re-institution Anniversary, 2003: 8).

From 1982 to 1995 YD operated in an ad hoc structure, collecting information, interviews and relevant music on cassette, sending them to Nairobi where they were produced and dispatched to the Seychelles for transmission. Beginning in 1995, program production in its entirety was assumed by the Radio Section of YDCS, guided by a holistic approach defined by EECMY policy: 40 percent social and 60 percent spiritual content. Eight producers are responsible for program production. The Radio Section Head, assisted by a program organizer, assigns and coordinates the production of the program staff. YD Radio is 28 times in the air with sixteen programs of 15 minutes each and 12 programs of 30 minutes each in a week time.

Time	Sunday	Monday	Tuesday	Wed.	Thursday	Friday	Sat.	Meter Band	Kilo Hertz.
Morning 6:30-6:45 A.M.	Amharic Herald of Hope	Amharic Listeners' Choice		Sidama	Sidama	Amharic (Social)		41	7215
Morning 6:45-7:00	Oromo Herald of Hope							41	7215
After Noon 4:00-4:15						Afar	Afar	22	13745
Evening 7:45-8:00 P.M.	Oromo Listeners' Choice	Oromo (Borena)	Oromo (Borena)	Kembata	Kembata	Hadiya	Hadiya	31	9930
Evening 8:00-8:30 P.M.	Amharic Children	Through the Bible Amharic					In Touch Ministry Amharic	31	9930
Evening 8:30-9:00 P.M.		Through the Bible Oromo					In Touch Ministry Oromo	31	9930

Table 1. The daily transmission schedule of YD Radio Spiritual and Social Programs
Table from the YDCS Audience Relation office.

4.7. Challenges and Prospects of YD Radio

4.7.1. YD Radio and the present Ethiopian Press Law

After the change of the Ethiopian government in 1991 a restriction on the religious freedom is no more in place legally. But one of the great challenges that the YD Radio faced now is the Ethiopian press Law. It is fair to say that while there are vital changes in Ethiopian media now, the freedom of religious broadcasting is forbidden by the present Ethiopian Broadcasting Proclamation 533/2007.

Thus this section examines the Ethiopian broadcasting policies against international standards and the Ethiopian Constitution on freedom of expression, paying particular regard to the laws that affect religious broadcasting. Thus it does not deal with all issues relating to the broadcasting policies, such as independency of the regulatory body, licensing procedures, funding or other restrictions. This section begins with the international agreements and the Constitutional rights of freedom of expression that Ethiopia accepts and then it looks the broadcasting policies since 1991 and finally it examines certain discrepancies between the broadcasting policies and these democratic rights.

Media freedom is nearly universal in most parts of the world. Most countries have included this right in their Constitutions. First, let us see some important international and Constitutional obligations of freedom of expressions that Ethiopia accepted and signed them.

- a. Article 19 of the *Universal Declaration of Human Rights* (UDHR) guarantees the freedom of expression in the following terms:

Everyone has the right to freedom of opinion and expression; this right includes the right to hold opinions without interference and to seek, receive and impart information and ideas through any media regardless of frontiers.

This article is an authoritative guide to the right to hold, seek, receive and impart information through any media outlet of people's choice. It also tells that such a right should be applicable regardless of frontiers, which shows that

there should be no limitation of any information to citizens. Ethiopia has also incorporated this declarative article into its 1995 constitution of Article 29 (see below).

- b. Article 19 of the *International Covenant on Civil and Political Rights* (ICCPR) which Ethiopia ratified in September 1993 to be abided by the provisions it entails says:

1. *Everyone shall have the right to hold opinions without interference.*
2. *Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.* (<http://www.ohchr.org/english/law/ccpr.htm>)

By incorporating the whole meaning of the ICCPR in the 1995 Ethiopian Constitution, the Ethiopian government tells that the country has fully accepted to respect freedom of expression as one basic element of a human rights principle.

- c. Article 9 of the *African Charter on Human and Peoples' Rights* (ACHPR), which Ethiopia ratified in 1998, also guarantees the freedom of expression as follows:

1. *Every individual shall have the right to receive information*
2. *Every individual shall have the right to express and disseminate his opinions within the law.* (http://www.achpr.org/english/_info/index_hrd_en.html).

Ethiopia has incorporated the above international obligations into its supreme law. Article 13(2) of the 1995 Ethiopian Constitution provides: “The fundamental rights and freedoms specified in this Chapter (Chapter 3 dealing with human rights) shall be interpreted in a manner conforming to the principles of the Universal Declaration of Human Rights, International Covenants on Human Rights and international instruments adopted by Ethiopia.” Moreover, Article 9 (4) of the Constitution states that “All

international agreements ratified by Ethiopia are an integral part of the law of the land.”

d. Article 29 of the 1995 *Ethiopian Constitution* guarantees right of thought, opinion, freedom of expression and the press in the following words:

1. *Everyone has the right to hold opinions without interference.*
2. *Everyone has the right to freedom of expression without any interference. This right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any media of his choice.*
3. *Freedom of the press and other mass media and freedom of artistic creativity is guaranteed. Freedom of the press shall specifically include the following elements:*
 - a. *Prohibition of any form of censorship.*
 - b. *Access to information of public interest.*
4. *In the interest of the free flow of information, ideas and opinions which are essential to the functioning of a democratic order, the press shall, as an institution, enjoy legal protection to ensure its operational independence and its capacity to entertain diverse opinions.*
5. *Any media financed by or under the control of the State shall be operated in a manner ensuring its capacity to entertain diversity in the expression of opinion.*
6. *These rights can be limited only through laws which are guided by the principle that freedom of expression and information cannot be limited on account of the content or effect of the point of view expressed. Legal limitations can be laid down in order to protect the well-being of the youth, and the honor and reputation of individuals. Any propaganda for war as well as the public expression of opinion intended to injure human dignity shall be prohibited by law.*
7. *Any citizen who violates any legal limitations on the exercise of these rights may be held liable under the law.*

According to these international and constitutional obligations Ethiopia must materialize the exercise of freedom of expression by liberalizing not only the print media but also the airwaves. However, press laws, particularly broadcasting policies, that govern the

Ethiopian broadcasting media are put not in a way that they can materialize the stated basic human rights. Let us see the development of press laws since 1991.

After the EPRDF assumed power 17 years ago, it issued two proclamations to govern the broadcasting media under state control. The most liberal law of EPRDF is Proclamation 34/1992 initially intended to govern both the broadcasting and print media in the private sector (Art. 2 (1) of Proc. 34/1992). However, since there was no enabling law for the creation of broadcasting media until 1999, its scope has been limited to authorizing the establishment of private newspapers and magazines and to their operation. Concerning the broadcasting media, the first governing law is Proclamation 114/1995 which created the Ethiopian Radio and Television Agency and authorized it to regulate the radio and television services. This Proclamation did not give power to the Agency to grant any broadcasting licenses. It was intended only to oversee the management of the existing state radio and television services.

Proclamation 114/1995 was replaced by Proclamation 178/1999. It changed the name of Ethiopian Radio and Television Agency to the Ethiopian Broadcasting Agency (EBA) and granted it more powers than did its predecessor. The Broadcasting Agency was authorized to grant licenses to public as well as private persons and to manage them both after they were created (Arts. 3, 17 and the following of Proc. 178/1999). Therefore until recently, the broadcasting services in Ethiopia had been administered under the Broadcasting Proclamation No. 178 of 1999. Recently, however, the new Ethiopian Proclamation of 2007 was endorsed by the Ethiopian Parliament with a little modification. The new proclamation changed the name of the regulatory body from the Ethiopian Broadcasting Agency to the Ethiopian Broadcasting Authority. A lot of issues are dealt with both proclamations. But since our main concern is on the religious broadcasting, we need to look the articles that prohibit a religious broadcasting in Ethiopia (Art. 19 of Proc. 178/1999 and Art. 23 of Proc. 533/2007).

Art. 19 of Proclamation 178/1999 prohibited three types of applicants from acquiring license under any circumstances. Such bodies that were prohibited were:

1. *applicants whose nationality is not Ethiopian*
2. *political parties*
3. *religious organizations*

However the new Broadcasting Proclamation 533/2007 is more restrictive (see Appendix I). Article 23 raises the number of prohibited bodies to eight. The following are prohibited from acquiring license in any broadcasting sector:

1. *a body that is not conferred with a legal personality;*
2. *without prejudice to the provisions of other laws regarding foreign nationals of Ethiopian origin, an organization:*
 - a. *not incorporated in Ethiopia; or*
 - b. *in which its capital of its management control is held by foreign nationals*
3. *an organization of which a political organization is a shareholder or a member of a political organization's supreme leadership is a shareholder or member of its management at any level;*
4. *religious organizations;*
5. *an organization of which its owner or any of its owners or a member of its management is convicted of a serious crime or, by decision of a court, is deprived of exercising his civil or political rights or has fully or partially lost his legal capacity;*
6. *an organization of which more than 50% of its capital is held by another organization which carries on the business of printed press or news agency or a person that owns more than 20% of the capital of such organization;*
7. *an organization applying for a television broadcasting service license while already having a license for television broadcasting service or more than one license for radio broadcasting service;*
8. *an organization applying for a radio broadcasting service license while having a license for radio broadcasting service in the same license area or two licenses in different license areas.*

From these prohibitions of the Ethiopian Broadcast Proclamations, it can be understood that broadcast laws are reinforced in a way to halt or discourage private ownership of radio and television. The new EBP 533/2007 added detail restrictions on the prohibition of political parties from acquiring a license for a broadcasting service.

Although the Proclamations do not give detail reason for the prohibition, it seems that the reason for the denial of license to these persons, particularly to religious and political parties, is the concern that they are partisan and cannot, therefore, use their radio or television outlets to broadcast objectively. It is not clear how we can reconcile this prohibition with the provisions of the Constitution that human rights (including the right of expression) are inviolable and absolute (Art. 10 (1)); that expression includes the right to transmit ideas and information through any form of communication (Art. 29 (2)); that expression is to be enjoyed without interference (Art. 29 (1) and (2)); and that expression cannot be limited in order to protect the interest of objectivity (Art. 29 (6)) (Andargachew, Lecture note, 2007).

Apparently, the new proclamation further violates people's right to participate in any religious and political organization if they want to involve in a broadcasting service. If one's right to have any belief of his choice is respected, it also should include the right to express his religious beliefs through any means without interference as Article 29 of the Ethiopian Constitution states. So the prohibitions are seen as a breach of freedom of expression. This is a clear discrepancy between the Ethiopian broadcasting policies and the international and constitutional rights of freedom of expression (Netsanet, 2007). If limitation has to be put, the Constitution accordingly states it to be done through laws.

Moreover, in many African country the broadcasting media, particularly radio, have undergone the great transformation, "with competition ushering in a new environment of choice and creativity in programming, with many new private and (to a much lesser extent) community owned radio and television stations rapidly establishing audience dominance over old state-run broadcasting systems" (Deane 2004: 73). However, Ethiopia has not undertaken the media liberalization seen in the other countries. The country has made very limited progress due to the conflict of interest resulting from the government acting both as an operator and a regulator (Lishan 2005: 62).

The absence of a free media tradition in Ethiopia has resulted in lack of adequate provisions for developing independent, private media. Therefore, after nine years of the full grant of the right to own a private broadcasting station, there are only two private FM

radio stations in Ethiopia. There is no single private television station. Netsanet Yilma's research on the history of Ethiopian Broadcasting Media Policy proves that "it is not because there was no capable body that demanded to take part of the broadcast media into private hands, but because of laws and policies that tightly worked in the country" (Netsanet 2007: 37).

According to a staff member, the take-over of the RVOG station and the prohibition of religious broadcasting in Ethiopia have become serious challenges to the operation of the YD Radio (oral interview with a staff member, May 13/2008). In the interview I conducted with the YD Radio program producers and YDCS staff, the first disadvantage of the prohibition is forced timelessness. All the YD Radio programs produced and recorded in Addis Ababa and mailed to TWR station in South Africa. All programs produced in Addis Ababa have to arrive to the station from two to three months before the transmission date. Thus, all of the YD Radio programs are not up-to-date programs. Ato Solomon commented with indignation:

It is unreasonable to prohibit religious broadcasting in a country which claims democratic. Because of this all our programs are affected and we are forced to be timeless. The former YD Radio production was far better than the present one. When we transmitted through the RVOG station, audiences used to get fresh information. So we were able to communicate with our audiences freely. We were transmitting the news to the entire Ethiopia, but now we are not able to transmit news and there is no fresh information in our radio. Our audiences are forced to wait at least three months to get reply. It seems we are going back from what we were thirty years ago (interview with Solomon, April 23/2008).

The YDCS director said that even before the 1999 Broadcasting Proclamation, which prohibited the religious broadcasting in Ethiopia, the government was approached several times to get permission stayed without a definite answer.

From the side of the Ethiopian Broadcasting Authority (EBA), Leolseged Wolde Hanna, information and communication officer was asked about the prohibition he said: "Generally the government's concern for the prohibition is a concern that the religious and political organizations cannot use their broadcasting service objectively. Moreover, the Ethiopian government has not seen any contribution of religious broadcasting for the development of the country. The present Ethiopian government is committed to its development goal but religious organizations cannot do that. Moreover, Leolseged

believes that the government has granted full freedom of expression in the country. But he admits that “the restriction of broadcasting services are excreted by the government”. Asked whether the EBA is independent from the government, Leolseged said, “As an authority EBA is independent, but its policies do not contradict the government policies.”

Solomon in the other side says:

Whether the government gives permission or no now religious programs are being broadcasted from abroad. There is no reason for the prohibition. Why we invest a lot of money in foreign stations to buy airtime while there are stations in Ethiopia. Furthermore, if religious broadcasting is allowed in the country, there are a lot of ways that the government or other independent body can control its programs rather than simply prohibiting it. The RVOG served the public interest and the permission will help to promote democratic government in the country (interview with Solomon April 23/2008).

The EMD Head said: “Renting air time and FM Broadcasting was YDCS broadcasting plan after it was reinstated. However the ban on religious broadcasting from inside the country has limited YD Radio’s potential contribution to Ethiopian media” (interview with Taye, April 29/2008).

4.7.2. Other Challenges

Base on the interviews I conducted with the YDCS staff and YD Radio producer, let me point out three other challenges that the present YD Radio is facing:

First, reliance on foreign support is one of the serious challenges that the YD Radio is facing. Almost all the YD Radio production and transmission costs are covered by various missionary organizations from USA and Europe. The dependence on the foreign fund affected the performance of the YD Radio. For example, after the 9/11 terrorist attack in USA, the support that had been available from the west is decreased. That made the YD Radio impossible to sustain indigenous programs for more than a short period, that each programs which were transmitted for 30 minutes before 2002 have been scheduled for only 15 minutes, which is considered insufficient by most audiences (Interview with YDCS staff, May 13/2008). The fifteen-minute transmission costs 50 USD for production and 98 USD for airtime. The production gap is now filled by religious programs produced by the four American religious organizations, such as

Through-The-Bible (TTB) Herald-Of-Hope (HOH), In-touch-Ministry (ITM). These programs planned and produced for use from five to three years are translated and transmitted with no local input.

“The support from donors creates a dependency syndrome,” a program producer remarks it with rather serious criticism:

Since we get money from abroad, we have limited interaction with audiences. As I view, collaboration with audiences has been neglected. That is why we are forced to accept ready-made programs rather than producing our own indigenous programs. The economic dependency implies that the YD Radio must satisfy its donors rather than the audiences, in order to function. This system affects both the relationship between the broadcaster and audience. YDCS understands well the necessity of responding to patrons’ expectations not to the audiences. Therefore, YDCS will likely have difficulty raising the funds necessary to continue operation. (Interview with program producer (B) June 9/2008).

So the YDCS office is concerned about audience response to its programming, to be sure, but its primary concern is to those who fund its activities. This patronage system also affects the choices of research strategies used to determine the success of broadcast activities.

In relation to this, audience relations work at the YD Radio is hardly given proper attention throughout the years of its operation. Pre-program researches are not existent. A program producer admits the problem:

It is hard to measure listeners’ response. Ethiopia is one of the world’s poorest countries. Most of our listeners are in the rural areas; many who listen to radio cannot read or write and cannot send letters. Moreover, Research is expensive. Because of costs, YDCS do little audience research and rely on letters from listeners to determine the impact of its broadcasts (Interview with program producer (B), June 9/2008).

Concerning audience relations Tanja Bosch’s statements are worth mentioning: “In order to become financially sustainable, stations must engender a sense of participation and ownership by audiences” (Bosch, T., 2008: 90).

Second, lack of professional staff is another challenge that the YD Radio has faced. Out of six producers and three freelancers no one is trained in communication, journalism or related fields. Some of them have participated in weekly radio production and script

writing workshop. Only four have theological trainings. One of the staff members remarked:

Producers without training lack specific creative ability for real radio work and the effect is audible in often faulty program quality. In many cases programs leave much to be desired and lack a professional radio touch. Young producers want further education in related field, but the office gives no priority for training. Nevertheless several staff members are undergoing training in various subjects, which are not related to their job, such as accounting, geography and so on, but there is no plan as to how it serves the purposes of YDCS (oral interview with a staff member, May 13/2008).

The EMD head on the other side said: “Out of the nine producers five have got formal training in radio production and script writing. We have further plan to give on-job-training for all producers.”

Thirdly, at present YD Radio production dependence on American and European sources is heavy. As noted above, out of 28 weekly radio programs fourteen are translations from English to Amharic and to Oromo. Programs such as TTB, HOH and ITM are produced in America by Americans and ethnocentrically translated their domestic programs for international audiences. “It seems very difficult to present materials appropriate to the listeners own surroundings and relevant to their own problems and interests. So YD Radio must become a voice from Ethiopia to Ethiopians.” (Interview with program producer (A), June 9/2008). The EMD Head admitted that and said the problem is caused by the financial limitations of the YD Radio. But everything is not transmitted word by word, the programs are adapted to the local context (interview with Taye, April 29/2008)..

Chapter five: Concluding Remarks

Yemisirach Dimts Radio was one of the radio programs for Ethiopian audiences of the major international Christian missionary radio station called Radio Voice of the Gospel. RVOG was established by Lutheran World Federation in Addis Ababa and transmitted programs in twenty languages for Africa, the Middle East and Asia in the years 1963-1977. The Ethiopian Evangelical Church Mekane Yesus (EECMY) has been responsible church for the production of the YD Radio programs.

Its program policy has shown that the YD Radio programs were intended to serve human's various needs; therefore, social programs are given more emphasis than direct evangelism.

This study illuminates the establishment, the activities as well as the challenges and problems of operating the YD Radio in a changing political context of Ethiopian's three regimes. During the Emperor time (1963-1974) the YD Radio enjoyed a good relationship with Haile Sellasie's imperial government. The Emperor is the one who gave permission and inaugurated the RVOG station. However, its news service was under a control exercised by a Ministry of Information Advisor.

After the 1974 Ethiopian Revolution YD Radio's position became uncertain in the first three years. But after a brief period of freedom, in March 1977 the military government took over YD Studios and all its facilities and nationalized its RVOG station. Due to the fear that it would increase the persecution on the local churches in Ethiopia, the EECMY and the LWF were reluctant to start a new YD Radio operation elsewhere. But after two years of silence some Ethiopians and missionaries from Sweden initiated to begin the radio program called Gospel Broadcasting Service (GBS) from abroad in another station. This broadcasting continued in Kenya until 1998 when its operation was transferred to Addis Ababa joining the newly reconstructed Yemisirach Dimts Communication Services (YDCS).

After the fall of the Derg, in 1991, there were encouraging steps toward the freedom of expression and press in the beginning. After that many private newspapers and magazines began to appear. But the broadcasting media had no any guarantee of freedom until 2005, when the Ethiopian Broadcasting Agency (EBA) awarded two FM licenses to private commercial operations.

The EECMY leaders and GBS sponsors agreed to take back the YD Radio operation to Ethiopia. But this didn't happen very quickly because of the lack of facilities in Ethiopia. After the return of the YD Studios by the present government the operation of the YD transferred to Addis Ababa in 1998. Currently YD Radio broadcasts various programs from abroad in six Ethiopian languages. All programs are produced in Ethiopia and transmitted from South Africa, Trans World Radio station.

The present government differs from the previous imperial and socialist governments by officially adopting the democratic principles. However, although the Ethiopian Constitution grants freedom of expression to all without interference, the new broadcasting proclamation (Art. 23 of Proc. 533/2007) prohibits religious organizations from running their own broadcasting stations. They are also prohibited from buying airtime on any station in the country. In particular, this thesis argues the prohibition is one of the challenges to the operation of the YD Radio. It makes the YD Radio program timeless and dependent on foreign income and sources. The study also shows that the prohibition contradicts with the provisions of the Constitution that human rights are inviolable and absolute, and that expression is to be enjoyed without interference and that expression cannot be limited by anyone.

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1. A program producer (A), YD Radio, anonymous, on 9th June 2008 in YDCS office, Addis Ababa
2. A program producer (B), YD Radio, anonymous, on 9th June 2008 in YDCS compound, Addis Ababa
3. A staff member, YDCS, anonymous, on 13th May 2008 in YDCS office, Addis Ababa
4. Alemayehu Dawit, RVOG technician/ now YD Radio studio technician, 12th May 2008 in YD Studio.
5. Leoulseged Wolde Hanna, EBA Information and Communication Officer, 5th June 2008 in EBA office, Addis Ababa.
6. Shibiru Galla, YDCS Director, 8th June 2008 in YDCS office, Addis Ababa.
7. Solomon Gebre Sellasie, present and former YD Radio program producer, 23rd April 2008 in YDCS office
8. Taye Abdissa (Reverend), YDCS-EMD head, 29th April 2008 and 24th May 2008, in the YDCS office and compound.

APPENDIX

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ፌዴራል ነጋሪት ጋዜጣ

FEDERAL NEGARITGAZETA

OF THE FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA

አሥራሦስተኛ ዓመት ቁጥር ፴፱
አዲስ አበባ ሐምሌ ፲፮ ቀን ፲፱፻፺፱ ዓ.ም

በኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ
የሕዝብ ተወካዮች ምክር ቤት ጠባቂነት የወጣ

13th Year No.39
ADDIS ABABA- 23 July , 2007

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ያንዱ ዋጋ
Unit Price

ነጋሪት ጋዜጣ ፖ.ሣ.ቁ ፹ ሺ ፩
Negarit G. P.O.Box 80001

ክፍል አንድ
ጠቅላላ

PART ONE
GENERAL

፩. አጭር ርዕስ

ይህ አዋጅ "የብሮድካስት አገልግሎት አዋጅ ቁጥር ፮፻፴፫/፲፱፻፺፱" ተብሎ ሊጠቀስ ይችላል።

1. Short Title

This Proclamation may be cited as the "Broadcasting Service Proclamation No. 533/2007".

፪ ትርጓሜ

የቃሉ አገባብ ሌላ ትርጉም የሚያሰጠው ካልሆነ በስተቀር በዚህ አዋጅ ውስጥ፤

2. Definitions

In this Proclamation, unless the context requires otherwise:

፩/ "የሬዲዮ ሞገድ" ማለት በዓለም የቴሌኮሙኒኬሽን ማኅበር የሬዲዮ ደንብ መሠረት ለብሮድካስት አገልግሎት የተመደበ የሬዲዮ ሞገድ ነው፤

1/ "radio wave" means a radio wave assigned to broadcasting service in accordance with the radio regulations of the International Telecommunication Union;

፪/ "የብሮድካስት አገልግሎት" ማለት ሕዝብን ለማስተማር፣ ለማሳወቅ ወይም ለማዘናናት የሚከናወን የሬዲዮ ወይም የቴሌቪዥን ሥርጭት አገልግሎት ነው፤

2/ "broadcasting service" means a radio or television transmission program conducted to educate, inform or entertain the public;

፫/ "ባለፈቃድ" ማለት በዚህ አዋጅ መሠረት ፈቃድ የተሰጠው ሰው ሲሆን ይህ አዋጅ ከመውጣቱ በፊት ጀምሮ በሕጋዊ መንገድ የብሮድካስት አገልግሎት በመስጠት ላይ ያለ ሰውንም ይጨምራል፤

3/ "licensee" means a person licensed in accordance with this Proclamation, and includes a person lawfully engaged in rendering broadcasting service before the enactment of this Proclamation;

፬/ "ፕሮግራም" ማለት በድምጽ ወይም በምስል ወይም በሁለቱ ተቀንባብሮ ለማሳወቅ፣ ለማስተማር ወይም ለማዘናናት ወይም ሁሉንም አካቶ የሚቀርብ የፕሮግራም ሥርጭት ነው፤

4/ "program" means voice or visual or audiovisual arrangement transmitted to inform, educate or entertain the public, or an all inclusive transmission program;

፭/ "ማስታወቂያ" ማለት ዕቃዎችን አገልግሎቶች እንዲታወቁና እንዲሸጡ የሚተላለፍ መልዕክት ነው፤

5/ "Advertisement" means a message transmitted to publicize and promote sales of goods and services;

፮/ "የምርጫ ውድድር ማስታወቂያ" ማለት አንድ የፖለቲካ ድርጅት ወይም ዕጩ ተወዳዳሪ እራሱንና ፍላጎቱን ለማስተዋወቅ ገንዘብ በመክፈል ወይም ለመክፈል ቃል በመግባት በሬዲዮ ወይም በቴሌቪዥን የሚያስነግረው ማስታወቂያ ነው፤

6/ "election campaign advertisement" means a radio or television message conveyed by a political organization or candidate to publicize about himself and his aspirations by paying or promising to pay for the announcement;

፯/ "በስፖንሰር የሚቀርብ ፕሮግራም" ማለት ፕሮግራሙን ለማሰራጨት ገንዘብ በቀጥታ ወይም በተዘዋዋሪ የተከፈለበት ወይም የክፍያ ቃል የተገባበት ፕሮግራም ነው፤

7/ "sponsored program" means a program the transmission cost of which is paid directly or indirectly or the payment of which is promised;

፰/ "የምርጫ ወቅት" ማለት የምርጫ ውድድር በይፋ ከተጀመረበት ቀን ጀምሮ ድምጽ መስጠት ከሚጀመርበት ቀን ፵፰ ሰዓት በፊት ድረስ ያለው ጊዜ ነው፤

8/ "election period" means the period beginning from the official opening day of a campaign until 48 hours before the starting of voting day;

- ፱/ "የመንግሥት ብሮድካስት አገልግሎት" ማለት ሕዝብን ለማስተማር፣ ለማሳወቅና ለማዘናናት በአገር አቀፍ ወይም በክልል የሚቋቋም ተጠሪነቱም ለፌዴራል የሕዝብ ተወካዮች ወይም ለክልል ምክር ቤቶች የሆነ በሙሉ ወይም በክፍል የመንግሥት በጀት የተመደበለት የሬዲዮ ወይም የቴሌቪዥን አገልግሎት ነው።
- ፲/ "የንግድ ብሮድካስት አገልግሎት" ማለት ትርፍን መሠረት ያደረገ፣ ሕዝብን ለማስተማር፣ ለማሳወቅና ለማዘናናት ሕጋዊ ሰውነት ባለው አካል የተቋቋመ የሬዲዮ ወይም የቴሌቪዥን አገልግሎት ነው።
- ፲፩/ "የማኅበረሰብ ብሮድካስት አገልግሎት" ማለት በአንድ በተወሰነ አካባቢ በሚኖሩ ወይም የጋራ ፍላጎት በሚያገናኝቸው የኅብረተሰብ ክፍሎች በፍላጎት የተቋቋመና በማኅበረሰቡ የሚተዳደር እና የሚመራ ለትርፍ ያልቆመ የሬዲዮ ወይም የቴሌቪዥን አገልግሎት ነው።
- ፲፪/ "የፖለቲካ ድርጅት" ማለት በሕጋዊ መንገድ የፖለቲካ ፕሮግራሙን የሚያራምድ ቡድን ነው።
- ፲፫/ "አመልካች" ማለት በዚህ አዋጅ አንቀጽ ፲፱(፫) የተጠቀሰውን የማመልከቻ ቅጽ ሞልቶ ለባለሥልጣኑ ያቀረበ ሰው ነው።
- ፲፬/ "ክልል" ማለት በኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ ሕገ መንግሥት አንቀጽ ፵፯(፩) የተመለከተው ማንኛውም ክልል ሲሆን የአዲስ አበባ እና የድሬዳዋ ከተሞች አስተዳደሮችን ይጨምራል።
- ፲፭/ "አገር አቀፍ ስርጭት" ማለት ከአንድ ክልል በላይ የሚሸፍን የብሮድካስት አገልግሎት ነው።
- ፲፮/ "ክልላዊ ስርጭት" ማለት ስርጭቱ በአንድ ክልል ብቻ የተወሰነ የብሮድካስት አገልግሎት ነው።
- ፲፯/ "አካባቢያዊ ስርጭት" ማለት ስርጭቱ በአንድ ወረዳ ወይም ማዘጋጃ ቤት ብቻ የተወሰነ የብሮድካስት አገልግሎት ነው።
- ፲፰/ "አገራዊ ፕሮግራም" ማለት በኢትዮጵያ ውስጥ በኢትዮጵያዊያን የተዘጋጀ ፕሮግራም ነው።
- ፲፱/ "ሚኒስቴር እና ሚኒስትር" ማለት እንደቅደምተከተሉ የማስታወቂያ ሚኒስቴር እና ሚኒስትር ነው።

- 9/ "public broadcasting service" means a radio or television transmission service established, for the purpose of educating, informing and entertaining the public, in the federal or a regional state to which government budget is allocated in full or in part and is accountable to the Federal House of Peoples Representatives or to Regional Councils;
- 10/ "commercial broadcasting service" means a radio or television transmission service established for profit by a legal entity with the purpose of informing, educating or entertaining the public;
- 11/ "community broadcasting service" means a non-profit radio or television transmission service established by the will and interest of a community and Administered and run by the community living in a specific area or who possess a common interest;
- 12/ "political organization" means a grouping legally promoting its political program;
- 13/ "applicant" means a person who fills and submits an application form to the Authority as indicated under Article 19(3) of this Proclamation;
- 14/ "regional state" means any of the regional states specified under Article 47(1) of the Constitution of the Federal Democratic Republic of Ethiopia and includes the Addis Ababa and Dire Dawa city administrations;
- 15/ "national transmission" means a broadcasting service whose transmission covers more than one regional state;
- 16/ "regional transmission" means a broadcasting service whose transmission is limited to one regional state only;
- 17/ "local transmission" means a broadcasting service whose transmission is limited to one wereda or one municipality only;
- 18/ "national program" means a program prepared in Ethiopia by Ethiopians;
- 19/ "Ministry" and "Minister" means the Ministry and Minister of Information, respectively;

፳/ "ኢንስፔክተር" ማለት ባለፈቃዶች ይህን አዋጅና በአዋጁ መሠረት የወጡ ደንቦችና መመሪያዎችን አክብረው መስራታቸውን የሚቆጣጠር በባለሥልጣኑ የሚመደብ ሠራተኛ ነው፤

20/ "inspector" means a person assigned by the Authority to supervise the proper observance, by licensees, of the provisions of this Proclamation and regulations and directives issued hereunder;

፳፩/ "ሰው" ማለት የተፈጥሮ ሰው ወይም በሕግ የሰውነት መብት የተሰጠው አካል ነው።

21/ "person" means a physical or juridical person.

፫. የተፈጻሚነት ወሰን

3. Scope of Application

ይህ አዋጅ በኢትዮጵያ ውስጥ በተቋቋሙ በመንግሥት፣ በንግድ እና በማኅበረሰብ የብርድካስት አገልግሎቶች ላይ ተፈጻሚ ይሆናል።

This Proclamation shall be applicable to government, commercial and community broadcasting services established within Ethiopia.

ክፍል ሁለት
የብርድካስት ባለሥልጣን

PART TWO
Broadcasting Authority

፬. መቋቋም

4. Establishment

፩/ የኢትዮጵያ የብርድካስት ባለሥልጣን (ከዚህ በኋላ "ባለሥልጣን" እየተባለ የሚጠራ) የሕግ ሰውነት ያለው ራሱን የቻለ የፌዴራል መስሪያ ቤት ሆኖ በዚህ አዋጅ ተቋቋሟል።

1/ The Ethiopian Broadcasting Authority (hereinafter "the Authority") is hereby established as an autonomous federal agency having its own legal personality.

፪/ ባለሥልጣኑ ተጠሪነቱ ለሚኒስቴሩ ይሆናል።

2/ The Authority shall be accountable to the Ministry.

፭. ዋና መስሪያ ቤት

5. Head Office

የባለሥልጣኑ ዋና መስሪያ ቤት በአዲስ አበባ ሆኖ እንደአስፈላጊነቱ በአገሪቱ በማናቸውም ሥፍራ ቅርንጫፍ ሊኖረው ይችላል።

The Authority shall have its head office in Addis Ababa and may establish branch offices elsewhere as may be necessary.

፮. ዓላማ

6. Objectives

የባለሥልጣኑ ዓላማ ለፖለቲካዊ፣ ለማኅበራዊና ለኢኮኖሚያዊ ዕድገት አስተዋጽኦ የሚያደርግ፣ ጥራቱ የተጠበቀ፣ ቀልጣፋና አስተማማኝ የብርድካስት አገልግሎት እንዲስፋፋ ማድረግና መቆጣጠር ይሆናል።

The objectives of the Authority shall be to ensure the expansion of a high standard, prompt and reliable broadcasting service that can contribute to political, social and economic development and to regulate same.

፯. ሥልጣንና ተግባር

7. Powers and Duties

ባለሥልጣኑ የሚከተሉት ሥልጣንና ተግባሮች ይኖሩታል፤

The Authority shall have the powers and duties to:

፩/ የብርድካስት አገልግሎት ለአገሪቱ ፖለቲካዊ፣ ኢኮኖሚያዊና ማኅበራዊ ዕድገት ተገቢውን አስተዋጽኦ ሊያበረክት በሚችል መልኩ መካሄዱን ያረጋግጣል፤

1/ ensure that the broadcasting service is conducted in such a manner that contributes to the proper social, economic, political and cultural development of the country;

- ፪/ ለብሮድካስት አገልግሎቶች ፈቃድ ይሰጣል፣ ያግዳል፣ ይሰርዛል፤
- ፫/ የብሮድካስት ጣቢያ የሚቋቋምበትን ሥፍራና የሽፋን ክልል ከሌሎች የሬዲዮ ኮሙኒኬሽን አገልግሎቶች ጋር አለመጋጨቱን አረጋግጦ ይወስናል፤
- ፬/ ለብሮድካስት አገልግሎት የሚውሉትን መሣሪያዎች ዓይነትና ደረጃ እንዲሁም የማሠራጫ መሣሪያውን ጉልበት ይወስናል፤
- ፭/ ሕገወጥ ሥርጭትን በሚመለከት ቁጥጥር ያደርጋል፤
- ፮/ ለብሮድካስት አገልግሎት በሚመለከተው አካል የተመደበውን የሬዲዮ ሞገድ ዕቅድ ያዘጋጃል፣ ይፈቅዳል፣ ይቆጣጠራል፣ ያከራያል፤
- ፯/ ስለብሮድካስት አገልግሎት ዕድገትና መሻሻል ጥናት ያደርጋል፣ አገልግሎቱን የሚመለከቱ መረጃዎችን አጠናቅሮ ይይዛል፤
- ፰/ ለተለያዩ የብሮድካስት አገልግሎቶች የቴክኒክ ደረጃዎች ያወጣል፤
- ፱/ የብሮድካስት መሣሪያዎችን ደረጃ ያወጣል፣ ለመሣሪያዎቹ አስመጪዎች የማረጋገጫ ሰርትፊኬት ይሰጣል፣ አሰራራቸውንም ይቆጣጠራል፤
- ፲/ በብሮድካስት አገልግሎት በሚነሱ ቅሬታዎች ላይ ውሳኔ ይሰጣል፤
- ፲፩/ አግባብ ያላቸው ሕጎችና የመንግሥት መመሪያዎች እንደተጠበቁ ሆነው የብሮድካስት አገልግሎትን በሚመለከት መንግሥትን በመወከል በዓለም አቀፍ ስብሰባዎች ይሳተፋል፤ የብሮድካስት አገልግሎትን በሚመለከት አገሪቱ የተቀበለቻቸውን ዓለም አቀፍ ስምምነቶች አፈጻጸም ይከታተላል፤
- ፲፪/ የብሮድካስት አገልግሎት የፈቃድ ክፍያዎችን ተመን ያወጣል፣ ይሰበስባል፤
- ፲፫/ በሚመለከተው አካል ለሚመደበው የሬዲዮ ሞገድ ተገቢውን ክፍያ ይፈጽማል፤
- ፲፬/ የንብረት ባለቤት ይሆናል፣ ውል ይዋዋላል፣ በስሙ ይከሰሳል፣ ይከሰሳል፤
- ፲፭/ ዓላማውን ተግባራዊ ለማድረግ የሚያስፈልጉ ሌሎች ተዛማጅ ተግባሮችን ያከናውናል፡፡

- 2/ issue, suspend and cancel broadcasting service licenses;
- 3/ determine the site and coverage area of a broadcasting station to avoid an overlap with any radio communication;
- 4/ determine the type and standard of equipments to be used for a broadcasting service as well as the capacity of the transmitter;
- 5/ control illegal transmissions;
- 6/ plan, permit and control the use of the radio wave allocated for broadcasting service by the concerned organ and lease same;
- 7/ conduct study with regard to the development and improvement of the broadcasting services; compile and maintain information related to the services;
- 8/ prescribe technical standards for different categories of broadcasting services;
- 9/ prescribe standards for broadcasting equipments; issue certificates of compliance to importers of the instruments and supervise their operations;
- 10/ decide on complaints arising in relation to broadcasting services;
- 11/ without prejudice to the relevant laws and Government directives participate, on behalf of the Government, in international meetings on matters related to broadcasting services; follow up the implementation of international agreements on broadcasting services to which the country is a party;
- 12/ fix and collect license fees for broadcasting services;
- 13/ pay the appropriate fee for the radio wave allocated by the concerned organ;
- 14/ own property, enter into contracts, sue and be sued in its own name;
- 15/ perform other acts as are required for the implementation of its objectives.

፩. የባለሥልጣኑ አቋም

ባለሥልጣኑ፣

- ፩/ ቦርድ፣
- ፪/ ዋና ዳይሬክተር፣
- ፫/ ምክትል ዋና ዳይሬክተር፣ እና
- ፬/ አስፈላጊ ሠራተኞች፣ ይኖሩታል።

፱. ስለቦርድ አባላት

፩/ ቦርዱ በመንግሥት የሚወሰን ቁጥር ያላቸው አባላት ይኖሩታል።

፪/ የቦርዱ አባላት ከተለያዩ ተቋማትና የኅብረተሰብ ክፍሎች የተውጣጡ ሆነው በሚኒስትሩ አቅራቢነት በመንግስት የሚመደቡ ይሆናሉ።

፫/ የባለስልጣኑ ዋና ዳይሬክተር የቦርዱ አባል እና ፀሀፊ ይሆናል።

፬/ የቦርዱ ተጠሪነት ለማስታወቂያ ሚኒስቴር ይሆናል።

፲. የቦርዱ ሥልጣንና ተግባር

ቦርዱ የሚከተሉት ሥልጣንና ተግባሮች ይኖሩታል፤

፩/ የዚህን አዋጅ አፈጻጸምና የባለሥልጣኑን ሥራዎች በበላይነት ይቆጣጠራል፤

፪/ የባለሥልጣኑን አመታዊ የሥራ ፕሮግራምና በጀት እንዲሁም የሥራ እንቅስቃሴ ሪፖርት ይገመግማል፤

፫/ ይህን አዋጅ ለማስፈፀም የሚወጡ መመሪያዎችን መርምሮ እንዲፀድቁ ለሚኒስቴሩ ያቀርባል፤

፬/ አመልካቾችና ባለፈቃዶች የሚያቀርቧቸውን አቤቱታዎች መርምሮ ይወስናል፤ ባለፈቃዶችን አስመልክቶ ከሕዝቡ በቀረቡ ቅሬታዎች በተሰጡ ውሳኔዎች ላይ የሚቀርቡ አቤቱታዎችን መርምሮ ይወስናል፤

፭/ የዚህን አዋጅ አፋጻጸም በሚመለከት በሚቀርቡ ቡሰት የፖሊሲ ጉዳዮች ላይ ይመክራል፤ እንደአግባቡ ይወስናል።

8. Organization of the Authority

The Authority shall have:

- 1/ a Board;
- 2/ a Director General;
- 3/ a Deputy Director General; and
- 4/ the necessary staff.

9. Members of the Board

1/ The number of members of the board shall be determined by the Government.

2/ Members of the Board shall be drawn from different institutions and parts of the society and shall be appointed by the Government on the recommendation of the Minister.

3/ The Director General of the Authority shall be a member and secretary of the Board.

4/ The Board shall be accountable to the Ministry.

10. Powers and Duties of the Board

The Board shall have the powers and duties to:

1/ oversee the implementation of this Proclamation and the activities of the Authority;

2/ review the annual work programs and budgets as well as the activity reports of the Authority;

3/ review and submit to the Ministry, for its approval, directives to be issued for the implementation of this Proclamation;

4/ examine and decide on complaints brought by applicants and licensees; examine and decide on appeals on decisions given against broadcasters on the basis of public complaints;

5/ deliberate and, as may be appropriate, decide on policy matters pertaining to the implementation of this Proclamation.

፲፩. የቦርዱ ስብሰባ

- ፩/ ቦርዱ በወር አንድ ጊዜ ይሰበሰባል፤ ሆኖም በሰብሳቢው ጥሪ በማናቸውም ጊዜ ሊሰበሰብ ይችላል።
- ፪/ በቦርዱ ስብሰባ ላይ ከግማሽ በላይ የሚሆኑት አባላት ከተገኙ ምልዓተ ጉባዔ ይሆናል።
- ፫/ የቦርዱ ውሳኔዎች በድምጽ ብልጫ ያልፋሉ፤ ሆኖም ድምጹ እኩል በእኩል ከተከፈለ ሰብሳቢው ወሳኝ ድምጽ ይኖረዋል።
- ፬/ የዚህ አንቀጽ ድንጋጌዎች እንደተጠበቁ ሆነው ቦርዱ የራሱን የስብሰባ ሥነ ሥርዓት ደንብ ሊያወጣ ይችላል።

፲፪. ስብሰባ ሥልጣን ዋና ዳይሬክተር

- ፩/ የባለሥልጣን ዋና ዳይሬክተር በሚኒስትሩ አቅራቢነት በመንግሥት ይሾማል።
- ፪/ ዋናው ዳይሬክተር የባለሥልጣን ዋና ሥራ አስፈጻሚ በመሆን ከቦርዱ በሚሰጠው አጠቃላይ መመሪያ መሠረት የባለሥልጣኑን ሥራዎች ይመራል፤ ያስተዳድራል።
- ፫/ የዚህ አንቀጽ ንዑስ አንቀጽ (፪) አጠቃላይ አነጋገር እንደተጠበቀ ሆኖ ዋናው ዳይሬክተር፡
 - ሀ) በዚህ አዋጅ አንቀጽ ፮ የተመለከቱትን የባለሥልጣኑን ሥልጣንና ተግባራት በሥራ ላይ ያውላል፤
 - ለ) የፌዴራል ሲቪል ሰርቪስ ሕጎችን መሠረታዊ መርሆዎች ተከትሎ በመንግሥት በሚጸድቅ መመሪያ መሠረት የባለሥልጣኑን ሠራተኞች ይቀጥራል፤ ያስተዳድራል፤
 - ሐ) የባለሥልጣኑን የሥራ ፕሮግራምና በጀት አዘጋጅቶ ለቦርዱ ያቀርባል፤ አግባብ ባለው አካል ሲፈቀድም ሥራ ላይ ያውላል፤
 - መ) ለባለሥልጣኑ በተፈቀደው የሥራ ፕሮግራምና በጀት መሠረት ገንዘብ ወጪ ያደርጋል፤

11. Meetings of the Board

- 1/ The Board shall meet once every month; provided, however, that it may convene at any time when called by the chairperson.
- 2/ There shall be a quorum where more than half of the members are present at a meeting of the Board.
- 3/ Decisions of the Board shall be passed by majority votes; in case of a tie, the chairperson shall have a casting vote.
- 4/ Without prejudice to the provisions of this Article, the board may adopt its own rules of procedure.

12. Director General of the Authority

- 1/ The Director General of the Authority shall be appointed by the Government upon recommendation by the Minister.
- 2/ The Director General shall be the chief executive of the Authority and, subject to the general directives of the Board, shall direct and administer the activities of the Authority.
- 3/ Without limiting the generality of the provisions of sub-article (2) of this Article, the Director General shall:
 - a) exercise the powers and duties of the Authority stated under Article 7 of this Proclamation;
 - b) employ and administer employees of the Authority in accordance with directives to be approved by the Government following the basic principles of the federal civil service laws;
 - c) prepare and submit to the Board the work program and budget of the Authority, and implement same when approved by the appropriate organ;
 - d) effect expenditure in accordance with the work program and budget of the Authority;

- ሠ) ከሦስተኛ ወገኖች ጋር በሚደረጉ ግንኙነቶች ሁሉ ባለሥልጣኑን ይወክላል፤
 - ረ) የባለሥልጣኑን የሥራ እንቅስቃሴና የሂሳብ ሪፖርት አዘጋጅቶ ለቦርዱ ያቀርባል፤
 - ሰ) በቦርዱ የሚሰጡትን ሌሎች ተግባሮች ያከናውናል።
- ፬/ ዋናው ዳይሬክተር ለባለሥልጣኑ ሥራ ቅልጥፍና በሚያስፈልገው መጠን ሥልጣንና ተግባርን በከፊል ለባለሥልጣኑ ሌሎች ኃላፊዎችና ሠራተኞች ሊያስተላልፍ ይችላል።

፲፫. ስለባለሥልጣኑ ምክትል ዋና ዳይሬክተር

- ፩/ ምክትል ዋና ዳይሬክተሩ በሚኒስትሩ አቅራቢነት በመንግሥት ይሾማል።
- ፪ ምክትል ዋና ዳይሬክተሩ ከዋናው ዳይሬክተር በሚሰጠው መመሪያ መሠረት፣
 - ሀ) በሥሩ የተመደበለትን የሥራ ዘርፍ ይመራል፣ ያስተባብራል፤
 - ለ) በዋና ዳይሬክተሩ የሚሰጡትን ሌሎች ተግባሮች ያከናውናል።

፲፬. በ ጀ ኑ

የባለሥልጣኑ በጀት በመንግስት የሚመደብ ይሆናል።

፲፭. ስለሂሳብ መዛግብት

- ፩/ ባለስልጣኑ የተሟላና ትክክለኛ የሆኑ የሂሳብ መዛግብት ይይዛል።
- ፪/ የባለሥልጣኑ የሂሳብ መዛግብትና ገንዘብ ነክ ሰነዶች በዋናው ኦዲተር ወይም ዋናው ኦዲተር በሚሰይመው ኦዲተር በየአመቱ ይመረመራሉ።

**ክፍል ሦስት
የብርድካስት አገልግሎት ፈቃድ**

፲፮. የብርድካስት አገልግሎት ዓይነቶች

- ፩/ የብርድካስት አገልግሎት ዓይነቶች የመንግሥት፣ የግንድና የማኅበረሰብ ይሆናሉ።

- e) represent the Authority in all its dealings with third parties;
 - f) prepare and submit to the Board the activity and financial reports of the Authority;
 - g) perform such other duties as may be assigned to him by the Board.
- 4/ The Director General may delegate part of his powers and duties to other officials and employees of the Authority to the extent necessary for the efficient performance of the activities of the Authority.

13. Deputy Director General of the Authority

- 1/ The Deputy Director General shall be appointed by the Government upon recommendation by the Minister.
- 2/ The Deputy Director General shall, subject to the directives of the Director General:
 - a) direct and co-ordinate units placed under his supervision; and
 - b) perform other activities assigned to him by the Director General.

14. Budget

The budget of the Authority shall be allocated to it by the Government.

15. Books of Accounts

- 1/ The Authority shall keep complete and accurate books of accounts.
- 2/ The accounts and financial documents of the Authority shall be audited annually by the Auditor General or an auditor assigned by him.

**PART THREE
BROADCASTING SERVICE LICENSES**

16. Categories of Broadcasting Services

- 1/ Categories of broadcasting services shall be public, commercial and community broadcasting services.

፪/ ማንኛውም የመንግስት የብሮድካስት አገልግሎት፤

- ሀ) የመንግሥት ፖሊሲዎችንና ስትራቴጅዎችን እንዲሁም የልማት፣ የዲሞክራሲና የመልካም አስተዳደር እንቅስቃሴዎችን በማቅረብ የሕዝቡን ተሳትፎ ያዳብራል፤
- ለ) ሕዝቡን የሚያሳውቁ፣ የሚያስተምሩና የሚያዘናኑ ፕሮግራሞችን ያቀርባል፤
- ሐ) በእኩልነት ላይ የተመሠረተ የሕዝቦችን አንድነት የሚያንፀባርቁ ፕሮግራሞችን ያቀርባል፤
- መ) የሕዝቡን ባህልና ጥበባዊ እሴቶች ያስተዋውቃል፣ ያጎለብታል፤
- ሠ) በአገሪቱ ሕገ መንግሥትና የምርጫ ሕግ መሠረት የሚንቀሳቀሱ የፖለቲካ ድርጅቶችን በፍትሃዊነት ያገለግላል፡፡

፫/ ማንኛውም የንግድ ብሮድካስት አገልግሎት ለትርፍ ዓላማ የተቋቋመ ቢሆንም፤

- ሀ) ፈቃድ በወሰደበት አካባቢ የሚገኘውን ኅብረተሰብ በእኩልነት ያስተናግዳል፤
- ለ) ፈቃድ ለወሰደበት አካባቢ አገልግሎቱን ያደርሳል፤
- ሐ) በፕሮግራሙ ውስጥ አካባቢያዊና አገራዊ ዜናዎችን ያካትታል፡፡
- መ) በባለስልጣኑ የተሰጠውን ፈቃድ እንደአግባብነቱ ለንግድና ኢንዱስትሪ ሚኒስቴር ወይም ለክልል ንግድና ኢንዱስትሪ ቢሮ በማቅረብ ማስመዝገብ አለበት፡፡

፬/ ማንኛውም የማኅበረሰብ ብሮድካስት አገልግሎት፤

- ሀ) የማኅበረሰቡን የልማት፣ የትምህርትና የመልካም አስተዳደር ፍላጎቶች መሠረት አድርጎ ይሰራል፤
- ለ) የማኅበረሰቡን ቋንቋ፣ ባህልና ጥበባዊ እሴቶች ያስተዋውቃል፣ ያጎለብታል፤
- ሐ) በፕሮግራሙ ዝግጅት የማኅበረሰቡን አባላት ያሳትፋል፤

2/ Any public broadcasting service shall:

- a) enhance the participation of the public through the presentation of government policies and strategies as well as activities related to development, democracy and good governance;
- b) present programs which inform, educate and entertain the public;
- c) present programs which reflect unity of peoples based on equality;
- d) promote and enhance the cultures and artistic values of the public;
- e) serve political parties operating in accordance with the Constitution and the electoral laws of the country on the basis of fair and just treatment.

3/ Notwithstanding its profit-making objective, any commercial broadcasting service shall:

- a) provide equal treatment to any community in its license area;
- b) transmission of its programs shall cover the whole area of its license;
- c) include regional and national news in its programs.
- d) Submit to register the license given by the authority to the Ministry of Trade and Industry or to the Regional Trade and Industry Bureau.

4/ Any community broadcasting service shall:

- a) carry out its activities based on the needs of the community regarding development, education and good governance;
- b) promote and develop the language, culture and artistic value of the community;
- c) allow the participation of the members of the community in the preparation of its programs;

- መ) ሌሎች የማሠራጫ አገልግሎቶች ሊያሠሩ ሌሎች ያልቻሉትን የማኅበረሰቡን የጋራ ጉዳዮች የሚመለከቱ ፕሮግራሞች ያሰራጫል፤
- ሠ) ከተለያዩ ምንጮች የሚገኙ ገቢዎችን ለማሰራጨ ጣቢያው አገልግሎት ያውላል፤
- ረ) ለማኅበረሰቡ ጠቀሜታ ያላቸውንና ማኅበረሰቡን መሠረት ያደረጉ አስፈላጊ መረጃዎችንና የመዝናኛ ፕሮግራሞችን በማዘጋጀት የማኅበረሰቡን የመረጃ ባህልና እውቀት ያዳብራል፡፡

፲፮. የብሮድካስት አገልግሎት ፈቃድ አይነቶች

- ፩/ የብሮድካስት አገልግሎት ፈቃድ አይነቶች የሚከተሉት ይሆናሉ፤
 - ሀ/ ከምድር ወደ አየር ነፃ የራዲዮ ብሮድካስት አገልግሎት፤
 - ለ/ ከምድር ወደ አየር ነፃ የቴሌቪዥን ብሮድካስት አገልግሎት፤
 - ሐ/ በሳተላይት አማካይነት የሚሰራጭ የራዲዮ ብሮድካስት አገልግሎት፤
 - መ/ በሳተላይት አማካይነት የሚሠራጭ የቴሌቪዥን ብሮድካስት አገልግሎት፤
 - ሠ/ በሳተላይት አማካይነት በክፍያ ለደንበኞች የማድረስ ብሮድካስት አገልግሎት፤
 - ረ/ የውጪ ፕሮግራሞችን በመቀበል ለደንበኞች በክፍያ የማድረስ ብሮድካስት አገልግሎት፤
 - ሰ/ በኬብል አማካይነት የቴሌቪዥን ፕሮ ግራም ለክፍያ ለደንበኞች የማድረስ ብሮድካስት አገልግሎት፤
- ሸ/ ሌሎች ባለሥልጣኑ የሚወስናቸው የፈቃድ ዓይነቶች፡፡

፲፭. የፈቃድ አስፈላጊነት

- ፩/ ማንኛውም ሰው ከባለሥልጣኑ የብሮድካስት ፈቃድ ሳይሰጠው በብሮድካስት አገልግሎት ሥራ ላይ መሠማራት አይችልም፡፡
- ፪/ አንድ ባለፈቃድ በአንድ ፈቃድ ከአንድ ማሰራጨ ጣቢያ በላይ ማቋቋም አይችልም፡፡

- d) transmit programs on issues involving the common interests of the community that could not get coverage by other broadcasting services;
- e) utilize the income derived from different sources for the operation of the broadcasting station;
- f) provide community centered informative and entertaining programs to promote the information culture and knowledge of the community.

17. Categories of Broadcasting Service Licenses

- 1. Categories of broadcasting service licenses shall be the following:
 - a/ terrestrial to air free radio broadcasting service;
 - b/ terrestrial to air freetelevision broadcasting service;
 - c/ satellite radio broadcasting service;
 - d/ satellite television broadcasting service;
 - e/ Satellite broadcasting service provided to customers for fee;
 - f/ receiving and broadcasting foreign programs to customers for fee;
 - g/ cable television broadcasting service provided to customers for fee;
 - h/ other broadcasting services to be prescribed by the Authority.

18. Requirement of License

- 1/ No person may undertake broadcasting service without obtaining a broadcasting service license from the Authority.
- 2/ A broadcasting service licensee may not operate more than one broadcasting station with one license.

፲፱. አመልካቾችን ስለመጋበዝ

- ፩/ ባለሥልጣኑ አመልካቾችን ሰፊ ስርጭት ባለው ጋዜጣ ወይም በሌሎች መገናኛ ብዙኃን በሚገለጽ ማስታወቂያ ይጋብዛል።
- ፪/ ማስታወቂያው ለመፍቀድ የታሰበውን የብሮድካስት አገልግሎት አይነት፣ አገልግሎቱ የሚሸፍነውን አካባቢ፣ ዝግጁ የሆነውን የሬዲዮ ሞገድ፣ የማመልከቻ ማቅረቢያውን ጊዜና ቦታ፣ የፈቃዱን ክፍያና ሌሎች አስፈላጊ መረጃዎችን መያዝ አለበት።
- ፫/ በብሮድካስት አገልግሎት ሥራ ላይ ለመሠማራት የሚፈልገው ሰው በዚህ አንቀጽ መሠረት በሚወጣው ማስታወቂያ በሚጠቀሰው ጊዜ ውስጥ በባለሥልጣኑ የተዘጋጀውን የፈቃድ ማመልከቻ ቅጽ ሞልቶ ማቅረብ አለበት።
- ፬/ በዚህ አንቀጽ ከንዑስ አንቀጽ (፩)-(፫) የተደነገገው ቢኖርም የመንግሥት እና የማጋበረሰብ ብሮድካስት አገልግሎት አመልካቾች በማናቸውም ጊዜ ለባለሥልጣኑ የፈቃድ ጥያቄ ሊያቀርቡ ይችላሉ።

፳ ተቀባይነት ስለሌለው ማመልከቻ

- ማንኛውም ፈቃድ እንዲሰጠው ማመልከቻ ያቀረበ ሰው፣
 - ፩/ የፋይናንስ አቅሙንና ምንጩን ለማረጋገጥ የሚያስችል ሕጋዊ ማስረጃ ካላቀረበ፣
 - ፪/ ዝርዝር የፕሮጀክት ጥናት ሰነድ ካላቀረበ፣ ወይም
 - ፫/ በአንቀጽ ፳፫ መሠረት ፈቃድ የማይሰጠው አካል ከሆነ፣
- በዝርዝር ማጣራት ሳያስፈልግ ማመልከቻው ውድቅ ይሆናል።

፳፮. የፈቃድ መስፈርት

- ፩/ ባለሥልጣኑ የአመልካቾችን ብቃት ለመመዘን የሚያስችለው ዝርዝር መስፈርት ያወጣል።
- ፪/ በባለሥልጣኑ የሚዘጋጀው መስፈርት የሚከተሉትን ያካተተ ይሆናል፤
 - ሀ) አገልግሎቱን ለመስጠት የአመልካቹ የፋይናንስ አቅም ተአማኒነትና ብቃት፤
 - ለ) በአመልካቹ ፕሮጀክት የተዘረዘሩ መሣሪያዎችና ቴክኖሎጂዎች አገልግሎቱን ለመስጠት ያላቸው ብቃት፤

19. Invitation to Applicants

- 1/ The Authority shall invite applicants by a notice published in a newspaper having a wide circulation or communicated by other mass media.
- 2/ The notice shall disclose the category of broadcasting service for which the license is intended to be issued, the license area, the radio wave available, time and place of submission of the application, the license fee and other necessary information.
- 3/ A person who intends to obtain a license for broadcasting service shall fill and submit the application form prepared by the Authority within the time specified in the notice issued in accordance with this Article.
- 4/ Notwithstanding the provisions of sub-articles (1)-(3) of this Article, an applicant for a public broadcasting and community broadcasting service license may apply at any time to the Authority.

20. Unacceptable Application

- Any application may be rejected, without going into detail screening, if the applicant:
- 1/ fails to produce legal evidence to ascertain its financial capacity and source of financing;
 - 2/ fails to produce detail project proposal; or
 - 3/ is a body that may not be entitled to a license as provided for in Article 23 of this Proclamation.

21. Criteria for Issuance of License

- 1/ The Authority shall set criteria that enable it to evaluate the capability of applicants.
- 2/ The criteria to be set by the Authority shall include the following:
 - a) the reliability and sufficiency of the applicant's financial sources to run the service;
 - b) the capability of equipments and technologies, listed in the applicant's project proposal, to render the service;

ሐ) አመልካቹ አገልግሎቱን ለመስጠት ያለው ድርጅታዊ ብቃት፣ እውቀትና የሥራ ልምድ፤

መ) በአመልካቹ የቀረበው የፕሮግራም ይዘትና በፕሮግራሙ የተካተቱ ማህበራዊ ፍላጎቶች፤

ሠ) ለአገልግሎቱ የተመደበው የስርጭት ጊዜ።

c) the applicant's organizational capacity, knowledge and experience to render the service;

d) the contents of the program submitted by the applicant and social needs covered by the program;

e) the transmission time allocated for the service.

ጳ፪. የውሳኔ አሰጣጥ

፩/ ባለሥልጣኑ በዚህ አዋጅ አንቀጽ ፲፱(፫) መሠረት የቀረበለትን ማመልከቻ በአንቀጽ ፳ እና ፳፩ መሠረት ከመረመረ በኋላ ውሳኔ ይሰጣል።

፪/ ባለሥልጣኑ ፈቃድ እንዳይሰጥ ሲወስን፣ ፈቃዱ የማይሰጥበትን ምክንያት ለአመልካቹ ማሳወቅ አለበት።

፫/ ፈቃድ የተከለከለ አመልካች ውሳኔ ከተሰጠበት ጊዜ አንስቶ በ፲፬ ቀናት ውስጥ ቅሬታውን ለቦርዱ ሊያቀርብ ይችላል። ቦርዱም አቤቱታው በደረሰው በ፳ ቀናት ውስጥ ውሳኔ መስጠት አለበት።

፬/ የፈቃድ ማመልከቻው ተቀባይነት ያገኘ አመልካች ፈቃዱ በሥራ ላይ ስለሚውልበት ሁኔታ በባለሥልጣኑ የተዘጋጀውን የፈቃድ ስምምነት በመፈረምና ተገቢውን የፈቃድ ክፍያ በመፈጸም የፈቃድ ምስክር ወረቀት ይሰጠዋል።

ጳ፫. ፈቃድ ስለማይሰጣቸው አካላት

የሚከተሉት አካላት የብሮድካስት አገልግሎት ፈቃድ አይሰጣቸውም፤

፩/ ለግለሰብ እና በሕግ የሰውነት መብት ያልተሰጠው አካል፤

፪/ በትውልድ ኢትዮጵያዊ የሆኑ የውጭ አገር ዜጎችን በተመለከተ በሌሎች ሕጎች የተደነገገው እንደተጠበቀ ሆኖ፤

ሀ) ኢትዮጵያ ውስጥ ያልተቋቋመ፣ ወይም

ለ) በካፒታሉ ወይም በአመራሩ የውጭ አገር ዜጎች ድርሻ ያለበት፣ ድርጅት፤

፫/ የፖለቲካ ድርጅት ወይም የፖለቲካ ድርጅት ባለአክሲዮን የሆነበት ወይም የፖለቲካ ድርጅት የበላይ አመራር አባል ባለአክሲዮን ወይም በማንኛውም ደረጃ የአመራር አባል የሆነበት ድርጅት፤

22. Decision Making

1/ The Authority shall, upon examining in accordance with Articles 20 and 21 of this Proclamation, decide on the application submitted to it under Article 19(3) of this Proclamation.

2/ Where the Authority decides not to issue a license, it shall communicate to the applicant the reasons thereof.

3/ Any applicant who is denied a license may appeal to the Board within 14 days from the date of the decision. The Board shall give its decision within 20 days from receipt of the appeal.

4/ An applicant whose application has been accepted shall be issued with a certificate of license upon signing a license agreement prepared by the Authority to provide for the terms and condition of the license and upon payment of the required license fee.

23. Bodies not to be issued with Licenses

The following bodies may not be issued with broadcasting service licenses:

1/ a body that is not conferred with a legal personality;

2/ without prejudice to the provisions of other laws regarding foreign nationals of Ethiopian origin, an organization:

a) not incorporated in Ethiopia; or

b) in which its capital or its management control is held by foreign nationals;

3/ an organization of a political organization or of which a political organization is a shareholder or a member of a political organization's supreme leadership is a shareholder or member of its management at any level;

፴/ የሐይማኖት ድርጅት፤

፴፩/ የድርጅቱ ባለቤት ወይም ከድርጅቱ ባለቤቶች ወይም ከአመራር አባላቱ ውስጥ በከባድ ወንጀል ተከሶ የተፈረደበት ወይም በፍርድ ቤት ውሳኔ ከሲቪል ወይም ከፖለቲካ መብቶቹ የታገደ ወይም ሙሉ በሙሉ ወይም በከፊል የሕግ ችሎታውን ያጣ ሰው ከሆነ፤

፴፪/ የካፒታሉ ፶ በመቶ በላይ የሚሆነው የህትመት ፕሬስ ወይም የዜና አገልግሎት ሥራ በሚሠራ ድርጅት ወይም በአንደዚህ ዓይነት ድርጅት ካፒታል ውስጥ ከ፩ በመቶ በላይ ድርሻ ባለው ሰው የተያዘ ድርጅት

፴፫/ የቴሌቪዥን ብሮድካስት አገልግሎት ፈቃድ ወይም ከአንድ በላይ የሬዲዮ ብሮድካስት አገልግሎት ፈቃድ ያለው ሆኖ ለቴሌቪዥን ብሮድካስት አገልግሎት ሌላ ፈቃድ የሚጠይቅ ድርጅት፤

፴፬/ በተመሳሳይ የፈቃድ ክልል የሬዲዮ ብሮድካስት አገልግሎት ፈቃድ ያለው ወይም በተለያዩ የፈቃድ ክልሎች ሁለት የሬዲዮ ብሮድካስት አገልግሎት ፈቃድ ያለው ሆኖ ለሬዲዮ ብሮድካስት አገልግሎት ሌላ ፈቃድ የሚጠይቅ ድርጅት።

፳፬. የብሮድካስት ፈቃድ ዘመን

የብሮድካስት አገልግሎት ፈቃዶች ጸንተው የሚቆዩበት ጊዜ እንደሚከተለው ይሆናል፤

፩/ በአገር አቀፍ ደረጃ የሚሠራጭ ሲሆን ለሬዲዮ ፰ ዓመት፣ ለቴሌቪዥን ፲ ዓመት፤

፪/ የሥርጭት ሽፋኑ በክልል ደረጃ የተወሰነ ሲሆን ለሬዲዮ ፲ ዓመት ለቴሌቪዥን ፲፪ ዓመት፤

፫/ የሥርጭት ሽፋኑ በአካባቢ ደረጃ የተወሰነ ሲሆን ለሬዲዮ ፲፪ ዓመት፣ ለቴሌቪዥን ፲፬ ዓመት፤

፬/ የሥርጭት ሽፋኑ በድሬዳዋ የተወሰነ ከሆነ ለሬዲዮ ፲ ዓመት፣ ለቴሌቪዥን ፲፪ ዓመት፤

፭/ የሥርጭት ሽፋኑ በአዲስ አበባና አካባቢዋ የተወሰነ ከሆነ ለሬዲዮ ፮ ዓመት፣ ለቴሌቪዥን ፰ ዓመት፤

፮/ የማኅበረሰብ ብሮድካስት አገልግሎት ከሆነ ፭ ዓመት፤

፯/ የአጭር ጊዜ የማኅበረሰብ ብሮድካስት አገልግሎት ከሆነ ከ፩ ዓመት ያልበልጠ።

4/ a religious organization;

5/ an organization of which its owner or any of its owners or a member of its management is convicted of a serious crime or, by decision of a court, is deprived of exercising his civil or political rights or has fully or partially lost his legal capacity;

6/ an organization of which more than 50% of its capital is held by another organization which carries on the business of printed press or news agency or a person that owns more than 20% of the capital of such organization;

7/ an organization applying for a television broadcasting service license while already having a license for television broadcasting service or more than one license for radio broadcasting service;

8/ an organization applying for a radio broadcasting service license while having a license for radio broadcasting service in the same license area or two licenses in different license areas.

24. Validity Period of Broadcasting Service Licenses

The validity period of broadcasting service licenses shall be as follows:

1/ where the transmission is at the national level, 8 years for radio, 10 years for television;

2/ where the transmission is limited to a regional state, 10 years for radio, 12 years for television;

3/ where the transmission is limited to local level, 12 years for radio, 14 years for television;

4/ where the transmission is limited to Dire Dawa, 10 years for radio, 12 years for television;

5/ where the transmission is limited to Addis Ababa and its surroundings, 6 years for radio and 8 years for television;

6/ for community broadcasting service 5 years;

7/ for short-term community broadcasting service not more than 1 year.

፳፮. ፈቃድ ስለማደስ

፩/ የብሮድካስት አገልግሎት ባለፈቃድ የፈቃድ ጊዜ ገደቡ ሳያልቅ ከ፩ አመት ባልበለጠና ከ፯ ወራት ባላነሰ ጊዜ ውስጥ ባለሥልጣኑ ያዘጋጀውን የፈቃድ ማደሻ ቅጽ ሞልቶ የዕድሳት ማመልከቻውን ማቅረብ አለበት።

፪/ ባለሥልጣኑ ፈቃዱን ከማደሱ በፊት የሬዲዮ ሞገዱ ለሌላ ተግባር አለመፈለጉን ማረጋገጥ አለበት።

፫/ ባለፈቃዱ በፈቃድ ዘመኑ የሰጠው አገልግሎት በተገልጋዩ ኅብረተሰብ ተቀባይነትን ያገኘና የተደጋጋሚ ቅሬታዎች ሪከርድ የሌለበት መሆኑን ባለሥልጣኑ ማረጋገጥ አለበት።

፬/ የታደሰ የብሮድካስት አገልግሎት ፈቃድ ጸንቶ የሚቆይበት ጊዜ በባለሥልጣኑ ይወሰናል።

፳፯. የማስፋፊያ ፈቃድ

፩/ የብሮድካስት አገልግሎት ባለፈቃድ ተጨማሪ ስርጭትን ለማካሄድ፣ የጣቢያውን አቅም ለማሳደግ ወይም የቴክኖሎጂ ለውጥ ለማድረግ የማሠራጫ መሳሪያውን አቅም ለማሳደግ ከፈለገ ከባለሥልጣኑ የማስፋፊያ ፈቃድ ማግኘት አለበት።

፪/ የብሮድካስት አገልግሎት ባለፈቃድ አገልግሎት ከሚሰጥበት አካባቢ ውጭ ሌሎች አካባቢዎችን ለማዳረስ አዲስ የሬዲዮ ሞገድ ሲጠይቅ፣ ባለሥልጣኑ የማስፋፊያ ፈቃድ ከመስጠቱ በፊት፣

ሀ) ፈቃድ የተጠየቀበት ተጨማሪ የሬዲዮ ሞገድ በሌላ የብሮድካስት አገልግሎት አለመያዙን፣ እና

ለ) ፈቃድ የተጠየቀበትን አካባቢ የሕብረ ተሰብ ፍላጎት፣ ማረጋገጥ አለበት።

፫/ የብሮድካስት አገልግሎት ባለፈቃድ ቀደም ብሎ ፈቃድ በወሰደበት የሬዲዮ ሞገድ የቴክኖሎጂ ማስፋፊያ ፈቃድ ሲጠይቅ፣ የብሮድካስት አገልግሎቱን ለማስፋፋት የቀረቡት መሣሪያዎች ከታቀደው የአገልግሎት ማስፋፊያ ዕቅድ ጋር መጣጣማቸውን ባለሥልጣኑ ማረጋገጥ አለበት።

፳፰. የፈቃድና አመታዊ ክፍያ

፩/ ማንኛውም የብሮድካስት አገልግሎት ባለፈቃድ ባለሥልጣኑ በየጊዜው እያጠና በሚወ ስነው መሠረት የፈቃድ ክፍያ፣ ዓመታዊ ክፍያና የፈቃድ ማደሻ ክፍያ መክፈል አለበት።

25. Renewal of License

1/ The broadcasting service licensee shall fill and submit the license renewal form prepared by the Authority not earlier than 1 year and not later than 6 months before the expiry of the validity period of the license.

2/ Before renewing the license, the Authority shall ascertain that the radio wave is not required for another purpose.

3/ The Authority shall ascertain that the service rendered by the licensee during the validity period of license was acceptable to the community and it had no records of repeated complaints brought against it.

4/ The validity period of a renewed broadcasting service license shall be determined by the Authority.

26. Expansion License

1/ Any broadcasting service licensee shall obtain an expansion license from the Authority when it intends to provide additional broadcasting service, upgrade the capacity of the station or to make technological changes and upgrade the capacity of the transmitter.

2/ When a broadcasting service licensee requests a new radio wave to cover other areas outside of its license area, the Authority shall, before granting the expansion license, ascertain:

a) that the requested additional wave is not held by another broadcasting service; and

b) the need of the community of the area which the license is requested.

3/ When a broadcasting service licensee requests a technological expansion license for the radio wave licensed earlier, the Authority shall ascertain that the equipments proposed are compatible with the expansion plan of the service.

27. License and Annual Fee

1/ Any broadcasting service licensee shall pay license fee, annual fee and license renewal fee, as reviewed and determined from time to time by the Authority.

፪/ አመታዊ ክፍያው የመንግሥት የበጀት ዓመት በተጠናቀቀ በ፳ ቀናት ውስጥ ካልተከፈለ ለዘገየበት ለዎንዳንዱ ወር ፭ በመቶ መቀጫ እየታከለበት ይከፈላል። ሆኖም የመቀጫው ጠቅላላ ድምር ከዋናው ክፍያ ፶ በመቶ ሊበልጥ አይችልም።

፳፰. ፈቃድን ስለማገድ

፩/ የዚህ አዋጅ አንቀጽ ፳፱ እንደተጠበቀ ሆኖ ማናቸውም የብሮድካስት አገልግሎት ባለፈቃድ በዚህ አዋጅ የተመለከቱትን ድንጋጌዎች ከጣስ ባለሥልጣኑ ፈቃዱን ሊያግደው ይችላል።

፪/ በዚህ አንቀጽ ንዑስ አንቀጽ (፩) መሠረት የሚደረግ እገዳ በጽሑፍ ሆኖ እገዳው የተደረገበት ምክንያትና ተፈጻሚ የሚሆንበት ቀን ተገልጾ ለባለፈቃዱ እንዲደርሰው መደረግ አለበት።

፫/ በተጣለበት እገዳ ቅር የተሰኘ የብሮድካስት አገልግሎት ባለፈቃድ የእግዱ ትዕዛዝ በደረሰው በ፲፬ ቀናት ውስጥ ቅሬታውን ለቦርዱ ሊያቀርብ ይችላል። ቦርዱ አቤቱታው በደረሰው በ፱ ቀናት ውስጥ ውሳኔ መስጠት አለበት።

፳፱. የብሮድካስት ፈቃድን ስለመሠረዝ

፩/ የብሮድካስት አገልግሎት ፈቃድ ከሚከተሉት ምክንያቶች በአንዱ በባለሥልጣኑ ሊሠረዝ ይችላል፤

- ሀ) ባለፈቃዱ ፈቃድ ካወጣበት ቀን ጀምሮ በአንድ ዓመት ጊዜ ውስጥ ሥርጭቱን ያልጀመረ መሆኑ ሲረጋገጥ፤
- ለ) ባለፈቃዱ ፈቃዱን ያገኘው በተጭበረበረ መንገድ መሆኑ ሲረጋገጥ፤
- ሐ) የሥርጭት ጣቢያው ያለበቂ ምክንያት ሥርጭቱን ከአንድ ወር በላይ ሲያቋርጥ፤
- መ) ጣቢያው በፍርድ ቤት ትዕዛዝ እንዲዘጋ ሲወሰን፤
- ሠ) ባለፈቃዱ በራሱ አነሳሽነት ሥራውን ሲያቆም፤
- ረ) በዚህ አዋጅ አንቀጽ ፵(፬) የተመለከቱት ድንጋጌዎች ተጥሰው ሲገኙ፤
- ሰ) ባለፈቃዱ በዚህ አዋጅ አንቀጽ ፳፯ የተጣለበትን ግዴታ ያልተወጣ እንደሆነ።

2/ Where the broadcasting service annual fee is not paid within 60 days after the end of the Government fiscal year, a penalty of 5% shall be added for each month of delay; provided, however, that the total amount of penalty shall not exceed 50% of the license fee.

28. Suspension of License

1/ Without prejudice to Article 29 of this Proclamation, the Authority may suspend a broadcasting service license where the licensee violates the provisions of this Proclamation.

2/ The decision of suspension made in accordance with sub-article (1) of this Article shall be served to the licensee stating, in writing, the reasons thereto and the effective date of the suspension.

3/ The licensee may, where it is aggrieved by the suspension, submit its grievance to the Board within 14 days from the date of receipt of the suspension order. The Board shall give its decision within 30 days from the date of receipt of the grievance.

29. Revocation of License

1/ A broadcasting service license may be revoked by the Authority on any one of the following grounds:

- a) where it is confirmed that the licensee has failed to commence transmission within one year from the date of obtaining the license;
- b) where it is confirmed that the license is obtained by fraudulent means;
- c) where the broadcasting station suspends its transmission for more than one month without good cause;
- d) where a court orders the closure of the station;
- e) where the licensee, by its own initiative, stops the service;
- f) where the provisions of Article 30(4) of this Proclamation are violated;
- g) where the licensee fails to discharge its obligations under Article 27 of this Proclamation.

፪/ በባለሥልጣኑ ውሳኔ ቅር የተሰኘ የብሮድ ካስት አገልግሎት ባለፈቃድ ውሳኔው በደረ ሰው በ፲፬ ቀናት ውስጥ አቤቱታውን ለቦርዱ ሊያቀርብ ይችላል። ቦርዱም አቤቱታ በቀረበ ለት በ፴ ቀናት ውስጥ ውሳኔ መስጠት አለበት።

፫/ የብሮድካስት አገልግሎት ባለፈቃድ በዚህ አንቀጽ ንዑስ አንቀጽ ፩(ሀ) በተመለከተው ጊዜ ውስጥ ሥርጭቱን ለመጀመር ከአቅም በላይ የሆነ ችግር ያጋጠመው መሆኑ በባለሥ ልጣኑ ተቀባይነት ካገኘ ሥርጭቱን ለመጀ መር የሚያስችል ከስድስት ወር የማይበልጥ ተጨማሪ ጊዜ ሊፈቀድለት ይችላል።

ክፍል አራት
ብሮድካስት አገልግሎት ባለፈቃድ
ስለሚሠራጩ ፕሮግራሞች

፴. ጠቅላላ

፩/ ማንኛውም ለሥርጭት የሚቀርብ ፕሮግራም የተለያዩ አመለካከቶችን በማንጸባረቅ ሕብረተ ሰቡን በአጠቃላይ እንዲያገለግል ሚዛናዊ ሆኖ መቅረብ አለበት።

፪/ ማንኛውም ለሥርጭት የሚቀርብ ፕሮግራም ይዘቱና ምንጩ ትክክለኛ መሆኑ መረጋገጥ አለበት።

፫/ ማንኛውም ዜና ከአድልዎ የጸዳ፣ ትክክለኛና ሚዛናዊ መሆን አለበት።

፬/ ማንኛውም ለሥርጭት የሚቀርብ ፕሮግራም

- ሀ) የሰው ልጆችን ሰብዕናና ነፃነት ወይም ሥነ ምግባርን የሚባረር ወይም የሌሎችን እምነት የሚያንኳስ፤
- ለ) በመንግሥት ፀጥታ ወይም በሕገ መንግሥቱ መሠረት በተቋቋመው የመንግሥት አስተዳደር ወይም በአገር መከላከያ ኃይል ላይ የወንጀል ድርጊት የሚፈጽም፤
- ሐ) የግለሰብን፣ የብሔር ብሔረሰብን፣ የሕዝብን ወይም የድርጅትን ስም የሚያጠፋ ወይም በሕሰት የሚወነጀል፤
- መ) ብሔረሰብን ከብሔረሰብ የሚያጋጭ ወይም በሕዝቦች መካከል የእርስ በርስ ግጭት የሚያነሳ፣ ወይም
- ሠ) ጦርነት የሚቀሰቅስ፣ መሆን የለበትም።

2/ Where a broadcasting service licensee is aggrieved by the decision of the Authority, it may submit its grievance to the Board within 14 days from the date of receipt of the decision. The Board shall give its decision within 30 days from submission of the grievance.

3/ Where the Authority confirms the existence of force majeure which hindered a broadcasting service licensee from commencing transmission within the period referred to in sub-article 1(a) of this Article, It may allow additional time, not exceeding six months, for commencement of the transmission.

PART FOUR
TRANSMISSIONS OF PROGRAMS BY
BROADCASTING SERVICE LICENSEES

30. General

1/ Any program to be transmitted shall reflect different and balanced viewpoints to serve the public at large.

2/ The accuracy of the content and source of any program to be transmitted shall be ascertained.

3/ Every news shall be impartial, accurate and balanced.

4/ Any program intended for transmission may not:

- a) violate the dignity and personal liberty of mankind or the rules of good behavior or undermine the belief of others;
- b) commit a criminal offense against the security of the State, the constitutionally established government administration or the defense force of the country;
- c) maliciously accuse or defame individuals, nation/nationalities, peoples or organizations;
- d) cause dissension among nationalities or instigate dissension among peoples; or
- e) incite war.

፴፩. የልጆችን ደህንነት ስለመጠበቅ

፩/ የልጆችን አመለካከት፣ ስሜትና አስተሳሰብ ሊጎዱ የሚችሉና ወደአልተፈለገ አቅጣጫ እንዲያዘነብሱ የሚገፋፉ የሬዲዮና የቴሌቭዥን ሥርጭቶችን ልጆች ሊመለከቱና ሊያዳጁ ምጡ በሚችሉበት ሰዓት ማስተላለፍ የተከለከለ ነው።

፪/ ከምሽቱ ፮ ሰዓት እስከ ንጋቱ አስራ አንድ ሰዓት ድረስ ልጆች የሬዲዮና የቴሌቭዥን ስርጭቶችን ሊያዳጁ ምጡና ሊመለከቱ አይችሉም ብሎ መገመት ይቻላል።

፴፪. ስለአገራዊ፣ ክልላዊና አካባቢያዊ የሥርጭት ፕሮግራም

፩/ ማንኛውም አገር አቀፍ ስርጭት ከሳምንታዊ ስርጭት ጊዜው ቢያንስ ፳ በመቶ ለአገራዊ ፕሮግራሞች ማዋል አለበት።

፪/ ማንኛውም ክልላዊ ስርጭት ከሳምንታዊ የስርጭት ጊዜው ቢያንስ ፳ በመቶው ክልሉን ለሚመለከቱ ፕሮግራሞች ማዋል አለበት።

፫/ ማንኛውም አካባቢያዊ ስርጭት ከሳምንታዊ የስርጭት ጊዜው ቢያንስ ፳ በመቶው አካባቢውን ለሚመለከቱ ፕሮግራሞች ማዋል አለበት።

፴፫. ማስታወቂያ

፩/ ማስታወቂያ ከሌሎች ፕሮግራሞች የተለየ መሆኑ በግልጽ እንዲታወቅ ሆኖ መተላለፍ አለበት። በሌሎች ፕሮግራሞች ይዘት ላይ ተጽዕኖ ማድረግም የለበትም።

፪/ የንግድ ማስታወቂያ እውነተኛ፣ የማያሳስትና ሕጋዊ የንግድ እንቅስቃሴን የሚያመለክት መሆን አለበት።

፫/ የሌላውን ምርት ወይም አገልግሎት በማጥላላት ወይም በማንኳሰስ ማስታወቂያ ማስተላለፍ የተከለከለ ነው።

፬/ የሥርጭት ጊዜው ከ፳ ደቂቃ በማይበልጥ በማናቸውም ፕሮግራም ወይም በሕፃናት ፕሮግራም ጣልቃ ማስታወቂያ ማስተላለፍ የተከለከለ ነው።

፴፬. የተከለከሉ ማስታወቂያዎች

የሚከተሉት ማስታወቂያዎች በማናቸውም የብር ድካስት አገልግሎት እንዳይተላለፉ ተከልክሏል፤

31. Protecting the Well-being of Children

1/ radio or television transmission programs that may corrupt the outlook of children or harm their feelings and thinking or encourage them to undesirable behavior shall not be transmitted at hours during which children normally watch or listen to such programs.

2/ Children are presumed not to listen or watch to radio or television transmissions from 11:00 o'clock in the evenings up to 5:00 o'clock in the morning.

32. National, Regional and Local Transmission Programs

1/ Any national transmission program shall allocate at least 60% of its weekly transmissions to national programs.

2/ Any regional transmission program shall allocate at least 60% of its weekly transmissions to programs that relate to regional affairs.

3/ Any local transmission program shall allocate at least 60% of its weekly transmissions to programs that relate to the local affairs.

33. Advertisements

1/ Any advertisement shall be transmitted in a manner that clearly differentiates it from other programs. It shall not also affect the contents of other programs.

2/ Commercial advertisement shall be truthful, not misleading and publicize lawful trade activities.

3/ The transmission of malicious or undermining advertisement on the products or services of others shall be prohibited.

4/ Broadcasting advertisement by interrupting any program the transmission time of which is not more than 20 minutes or children's program shall be prohibited.

34. Prohibited Advertisements

Broadcasting the following advertisements shall be prohibited:

፩/ የሥርዓተ ሥራ እኩልነትን፣ የሴቶች ሰብአዊ መብትና ክብርን የሚያንጋሰሱና የሚጋፉ ማናቸውም ማስታወቂያዎች

፪/ የሲጋራና ሲጋራ ነክ ማስታወቂያዎች፤

፫/ የአደንዛዥነት ባህርይ ያላቸው ዕጾችን የሚመለከቱ ማስታወቂያዎች፤

፬/ የአልኮል መጠናቸው ከ፲፪ በመቶ በላይ የሆኑ መጠጦችን የሚመለከቱ ማስታወቂያዎች፤

፭/ ማናቸውም ያለ ሐኪም ትዕዛዝ ሊሰጡ የማይችሉ መድኃኒቶችን በቀጥታ ተጠቃሚ እንዲገዛ የሚገፋፋ ማስታወቂያዎች፤

፮/ ሌሎች በሕግ የሚከለክሉ ማስታወቂያዎች፡፡

፴፮. ለማስታወቂያ የሚመደብ ጊዜ

የማስታወቂያ ጣቢያ ካልሆነ በቀር በማናቸውም የሥርዓት ጣቢያ ለማስታወቂያ የሚመደበው ጊዜ ከየዕለቱ ወይም ከአንድ ከተለየ ኘርግም የሥርዓት ጊዜ ውስጥ ከ፳ በመቶ መብለጥ የለበትም፡፡

፴፯. በስፖንሰር ስለሚቀርብ ኘርግም

፩/ በስፖንሰር የሚቀርብ ኘርግም ይዘትና የጊዜ ሠሌዳ በስፖንሰሩ ተፅዕኖ ሥር መውደቅ የለበትም፡፡ በተለይም በኘርግም ይዘት ውስጥ የስፖንሰሩ ምርት ወይም አገልግሎት እንዲሸጥ ወይም እንዲከራይ መቀስቀስ የለበትም፡፡

፪/ ማስታወቂያ እንዳይነገርላቸው በሕግ የተከለከሉ ምርቶችን የሚያመርቱ ወይም የሚሸጡ ወይም አገልግሎቶችን የሚያቀርቡ ሰዎች ስፖንሰር ሊሆኑ አይችሉም፡፡

፫/ በስፖንሰሩና በጣቢያው መካከል ስምምነት ካልተደረገ በቀር ስፖንሰር በተደረጉ ኘርግ ራሞች ጣልቃ ሌሎች የንግድ ማስታወቂያዎች እንዲገቡ አይፈቀድም፡፡

፬/ በስፖንሰር በሚቀርብ ኘርግም የስፖንሰር አድራጊው ስም ቢያንስ በኘርግም መጀመሪያና መጨረሻ ላይ መገለጽ አለበት፡፡

1/ Any advertisement that violetes gender equality and that disregards the dignity and human rights of women

2/ cigarette and cigarette related advertisements;

3/ advertisements related to narcotic drugs;

4/ advertisements of liquors with more than 12% alcoholic contents;

5/ advertisements that encourage users to buy medicine that cannot be administered without medical prescription;

6/ other advertisements prohibited by law.

35. Allocation of Advertisement Period

Unless it is an advertisement broadcasting station, any broadcasting station shall not allocate more than 20% of its daily transmission or in a particular programme time for advertisements.

36. Sponsored Program

1/ The content and timetable of a sponsored program shall not fall under the influence of the sponsor. In particular, a sponsored program shall not agitate the sale or hire of the sponsor's products or services.

2/ Persons who produce or sell goods or render services whose advertisement is prohibited by law shall not be sponsors.

3/ Unless otherwise agreed between the sponsor and the station, other commercial advertisements may not be transmitted by interrupting sponsored programs.

4/ The name of the sponsor shall be announced at least at the beginning and end of every sponsored program.

ክፍል አምስት
የባለፈቃድ ግዴታዎች

፴፮. ተጠሪን ስለማሳወቅ

፩/ የብሮድካስት አገልግሎት ባለፈቃድ ለሚያሰራጨው ፕሮግራም ኃላፊ አድርጎ የሚመደበውን ሰው ለባለሥልጣኑ ማስታወቅ አለበት። በኃላፊነት የተመደቡት ሰዎች ከአንድ በላይ ከሆኑ የእያንዳንዱ ሰው የኃላፊነት ድርሻ በግልጽ ተለይቶ መታወቅ አለበት።

፪/ የዚህ አንቀጽ ንዑስ አንቀጽ (፩) ድንጋጌ የባለፈቃዱን ኃላፊነት አያስቀረውም።

፴፰. ፕሮግራም ቀርጾ ስለመያዝ

፩/ የብሮድካስት አገልግሎት ባለፈቃድ ዜናን ጨምሮ ያሰራጨውን ፕሮግራም ለ፵ ቀናት ቀርጾ ማስቀመጥ አለበት። በፕሮግራሙ ውስጥ ቀደም ሲል የተቀረጸ ፕሮግራም ወይም ፊልም ተካትቶ ከሆነ አብሮ መቀመጥና በተፈለገ ጊዜ ሊገኝ መቻሉ መረጋገጥ አለበት።

፪/ በዚህ አንቀጽ ንዑስ አንቀጽ (፩) የተመለከተው የጊዜ ገደብ ከማለቁ በፊት በተላለፈው ፕሮግራም ላይ ቅሬታ ከቀረበ ቅሬታው አግባብ ባለው ሕግ ውሳኔ እስከሚያገኝ ድረስ ሪከርዱ ተይዞ ይቆያል።

፫/ ለቁጥጥር ወይም የቀረበ ቅሬታን ለመመርመር አስፈላጊ ሆኖ ሲገኝ ባለፈቃዱ የያዘውን ፕሮግራም ቅጅ በራሱ ወጭ ለባለሥልጣኑ ወይም በሕግ መሠረት ጉዳዩን ለሚመለከተው አካል የማቅረብ ግዴታ አለበት።

፴፱. መረጃ ስለመስጠት

ማንኛውም የብሮድካስት አገልግሎት ባለፈቃድ በእያንዳንዱ ሥርጭት መጀመሪያና መጨረሻ ላይ የሥርጭት ጣቢያውን ስም መግለጽ አለበት። የፕሮግራሙ አዘጋጅም በፕሮግራሙ መጀመሪያ ወይም መጨረሻ በስም መጠቀስ አለበት።

፵. ቁጥጥር እንዲደረግ ስለመፍቀድ

ማንኛውም የብሮድካስት አገልግሎት ባለፈቃድ የማሠራጫ ጣቢያውን በዚህ አዋጅ አንቀጽ ፵፬ መሠረት ለሚደረግ ቁጥጥር ክፍት የማድረግና የሚጠየቁ ሰነዶችንም የማቅረብ ግዴታ አለበት።

PART FIVE
OBLIGATIONS OF LICENSEES

37. Notification of Responsible Person

1/ A broadcasting service licensee shall notify the Authority the person who has been assigned to be responsible for the transmission of programs. Where several persons have been assigned for such position, the responsibility of each of them shall be clearly defined.

2/ The provisions of sub-article (1) of this Article shall not relieve the licensee of its responsibilities.

38. Keeping of Program Records

1/ A broadcasting service licensee shall keep the record of every transmitted program, including news, for 30 days. Where the program contains a previously recorded program or film, such program or film shall be included in the rerecord in such a way that it is accessible when required.

2/ Where a complaint is forwarded against a program before the expiry of the time limit specified in sub-article (1) of this Article, the record shall be kept until the case is decided in accordance with the appropriate law.

3/ Where a program is needed for inspection or to investigate a complaint lodged against it, the licensee shall, at its own expense, provide a copy of the program to the Authority or to the organ authorized by law to adjudicate the case.

39. Providing Information

Any broadcasting service licensee shall announce the name of the station at the beginning and end of every transmission. The producer of the program shall also be mentioned by name at the beginning or end of the program.

40. Allowing Access for Inspection

Any broadcasting service licensee shall have the duty to give access to its broadcasting station and to furnish the required documents for inspection to be conducted pursuant to Article 44 of this Proclamation.

፵፩. አስቸኳይ መንግሥታዊ መግለጫዎችን ስለማስተላለፍ

፩/ ማንኛውም የብሮድካስት አገልግሎት ባለፈ ቃድ ሕገ መንግሥታዊ ሥርዓቱን አደጋ ላይ የሚጥል ሁኔታ በመከሰቱ፣ የተፈጥሮ አደጋ በማጋጠሙ ወይም የሕዝብን ጤንነት አደጋ ላይ የሚጥል በሽታ በመከሰቱ ምክንያት የፌዴራል መንግሥት ወይም ማንኛውም ክልል የሚሰጣቸውን አስቸኳይ መግለጫዎች ያለክፍያ ማስተላለፍ አለበት።

፪/ በዚህ አንቀጽ ንዑስ አንቀጽ (፩) የተመለከተው እንደተጠበቀ ሆኖ ሌሎች መንግሥታዊ ማስታወቂያዎች በሚተላለፉበት ጊዜ የብሮድካስት አገልግሎት ባለፈቃዱ ክፍያ የመጠየቅ መብቱ የተጠበቀ ይሆናል።

፵፪. መልስ የመስጠት መብትን ስለማስከበር

፩/ ማንኛውም የብሮድካስት አገልግሎት ባለፈቃድ ባስተላለፈው ፕሮግራም መብቱ ተክቷል ወይም በአግባቡ አልቀረበም ለሚል ሰው ስለጉዳዩ መልስ ለመስጠት ያለውን መብት ማክበር አለበት።

፪/ ባለፈቃዱ መልስ ሰጭው የሚሰጠውን መልስ በተመጣጣኝና በተመሳሳይ ጊዜ በግልጽ የማስተላለፍ ግዴታ አለበት።

፵፫. የምርጫ ጊዜ መግለጫዎችን ስለማሠራጨት

፩/ ማንኛውም የብሮድካስት አገልግሎት ባለፈ ቃድ አግባብ ባለው ሕግ መሠረት ተመዝግበው የሚንቀሳቀሱ የፖለቲካ ድርጅቶችና የምርጫ ዕጩ ተወዳዳሪዎች በምርጫ ወቅት ዓላማቸውንና ፕሮግራሞቻቸውን ለሕዝብ እንዲያስተዋውቁ ወይም መግለጫ እንዲያስተላልፉ ነፃ የአየር ጊዜ መመደብ አለበት። አፈጻጸሙ ሚኒስቴሩ በሚያወጣው መመሪያ ይወሰናል።

፪/ የዚህ አንቀጽ ንዑስ አንቀጽ (፩) ድንጋጌ እንደተጠበቀ ሆኖ ማንኛውም የፖለቲካ ድርጅት ወይም ዕጩ ተወዳዳሪ የምርጫ ውድድር ማስታወቂያ ማስተላለፍ ይችላል።

፫/ ለምርጫ ውድድር ማስታወቂያ የሚጠየቀው ክፍያ ለንግድ ማስታወቂያ ከሚጠየቀው ክፍያ ሊበልጥ አይችልም።

፬/ የምርጫ ጊዜ የተሰጠው የፖለቲካ ድርጅት ወይም ዕጩ ተወዳዳሪ ለተሠራጨው ፕሮግራም ወይም መግለጫ ሕጋዊነት ኃላፊ ይሆናል።

41. Transmission of Emergency Governmental Statements

1/ Any broadcasting service licensee shall transmit, free of charge, emergency statements given by the federal or a regional state government due to the occurrence of an incident that endangers the constitutional order of the country, a natural disaster or an epidemic that threatens public health.

2/ Without prejudice to the provisions of sub-article (1) of this Article, the right of the broadcasting service licensee to demand payment when transmitting other governmental statements shall be respected.

42. Duty to Respect the Right to Reply

1/ Any broadcasting service licensee shall respect the right of a person to give reply concerning an issue when he alleges that a transmitted program has encroached on his right or failed to be presented properly.

2/ The broadcasting service licensee shall clearly transmit the reply at a proportional and similar time.

43. Transmission of Election Period Statements

1/ Any broadcasting service licensee shall allocate free airtime for political organizations and candidates registered in accordance with the relevant law, to publicize their objectives and programs to the people or to transmit statements during election period. The implementation of this provision shall be determined by directives to be issued by the Authority.

2/ Without prejudice to sub-article (1) of this Article, any political organization or candidate may transmit election campaign advertisement.

3/ The fee to be charged for election campaign advertisement may not exceed the fee charged for commercial advertisements.

4/ The political organization or candidate provided with air time shall be responsible for the legality of the program or statement transmitted.

ክፍል ስድስት
ልዩ ልዩ ድንጋጌዎች

፵፬. ቁጥጥር የማድረግ ሥልጣን

፩/ ባለሥልጣኑ የዚህ አዋጅ ድንጋጌዎችና በዚህ አዋጅ መሠረት የሰጣቸው ውሳኔዎች መከበራቸውን ለማረጋገጥ ኢንስፔክተሮችን ለመመደብ ይችላል።

፪/ በዚህ አንቀጽ ንዑስ አንቀጽ (፩) መሠረት የተመደበ ኢንስፔክተር የብሮድካስት አገልግሎት በሚያካሂድ ድርጅት ውስጥ በሥራ ሰዓት ለመግባትና ቁጥጥር ለማድረግ ይችላል።

፫/ ኢንስፔክተሩ ቁጥጥር ሲያደርግ ማንኛውንም የብሮድካስት መሣሪያ ለመመርመር፣ አግባብ ያላቸውን ሰነዶች ለማየትና ቅጅው እንዲሰጠው ለመጠየቅ ይችላል።

፬/ ኢንስፔክተሩ ቁጥጥር ወደሚያደርግበት ሥፍራ ለመግባት የመታወቂያ ወረቀቱን ማሳየት አለበት።

፵፭. ቅጣት

በወንጀል ሕግ የበለጠ ቅጣት የሚያስቀጣ ካልሆነ በስተቀር፣

፩/ የዚህን አዋጅ አንቀጽ ፲፰ በመተላለፍ ጥፋት የፈጸመ ሰው ከብር ፶ሺ በማያንስና ከብር ፻ሺ በማይበልጥ የገንዘብ መቀጮ ይቀጣል።

፪/ የዚህን አዋጅ አንቀጽ ፴ ንዑስ አንቀጽ (፩)፣ (፪) ወይም (፫) በመተላለፍ ጥፋት የፈጸመ ባለፈቃድ ከብር ፲ሺ በማያንስና ከብር ፶ሺ በማይበልጥ የገንዘብ መቀጮ ይቀጣል።

፫/ የዚህን አዋጅ አንቀጽ ፴፩ በመተላለፍ ጥፋት የፈጸመ ባለፈቃድ ከብር ፲ሺ በማያንስና ከብር ፳፮ሺ በማይበልጥ የገንዘብ መቀጮ ይቀጣል።

፬/ የዚህን አዋጅ አንቀጽ ፴፫(፫) ወይም አንቀጽ ፴፬ በመተላለፍ ጥፋት የፈጸመ ባለፈቃድ ከብር ፳ሺ በማያንስና ከብር ፵ሺ በማይበልጥ የገንዘብ መቀጮ ይቀጣል።

፭/ የዚህን አዋጅ አንቀጽ ፴፫ ንዑስ አንቀጽ (፩)፣ (፪) ወይም (፬)፣ አንቀጽ ፴፭ ወይም ፴፮ በመተላለፍ ጥፋት የፈጸመ ባለፈቃድ ለመጀመሪያ ጊዜ ከባለሥልጣኑ የጽሑፍ ማስጠንቀቂያ ይሰጠዋል። ድጋሚ ጥፋት ከፈጸመ ከብር ፭ሺ በማያንስና ከብር ፲ሺ በማይበልጥ የገንዘብ መቀጮ ይቀጣል።

PART SIX
MISCELLANEOUS PROVISIONS

44. Power of Inspection

1/ The Authority may assign inspectors to ensure the compliance of provisions of this Proclamation and its decisions rendered in accordance with this Proclamation.

2/ An inspector assigned in accordance with sub-article (1) of this Article shall have the power to enter and inspect a broadcasting service organization during working hours.

3/ The inspector may, in the course of his inspection, examine any broadcasting instruments, refer to relevant documents and demand a copy thereof.

4/ When the inspector enters into the inspection site, he shall show his identity paper.

45. Penalty

Unless punishable with more severe penalty under the Criminal Code, any person found guilty of violating:

1/ Article 18 of this Proclamation shall be punishable with a fine not less than Birr50,000 and not exceeding Birr100,000;

2/ Sub-Article (1), (2) or (3) of Article 30 of this Proclamation shall be punishable with a fine not less than Birr10,000 and not exceeding Birr50,000;

3/ Article 31 of this Proclamation shall be punishable with a fine not less than Birr10,000 and not exceeding Birr25,000;

4/ Article 33(3) or 34 of this Proclamation shall be punishable with a fine not less than Birr20,000 and not exceeding Birr30,000;

5/ Sb-Article (1), (2) or (4) of Article 33, Article 35 or 36 of this Proclamation shall be given a warning in writing for the first violation, and be punishable with a fine not less than Birr5,000 and not exceeding Birr10,000 for the second violation;

፮/ የዚህን አዋጅ አንቀጽ ፵፯ ወይም ፵፱ በመተላለፍ ጥፋት የፈጸመ ባለፈቃድ ለመጀመሪያ ጊዜ ከባለሥልጣኑ የፅሁፍ ማስጠንቀቂያ ይሰጠዋል፤ ድጋሚ ጥፋት ከፈጸመ ከብር ፭ሺ በማያንስና ከብር ፲፮, በማይበልጥ የገንዘብ መቀጮ ይቀጣል፤

፯/ የዚህን አዋጅ አንቀጽ ፵፰ ወይም ፵፫ በመተላለፍ ጥፋት የፈጸመ ባለፈቃድ ከብር ፳ሺ በማያንስና ከብር ፶ሺ በማይበልጥ የገንዘብ መቀጮ ይቀጣል፡፡

፵፮. ስለውርስ

በዚህ አዋጅ አንቀጽ ፵(፱) የተመለከተውን ድንጋጌ በመተላለፍ አግባብ ባለው የወንጀል ሕግ ጥፋተኛ ሆኖ የተገኘ ሰው ከዋናው ቅጣት በተጨማሪ ለብርድካስት አገልግሎት ያዋለው ንብረቱ ይወረሳል፡፡

፵፯. ደንብና መመሪያ የማውጣት ሥልጣን

ይህን አዋጅ በሚገባ ሥራ ላይ ለማዋል አስፈላጊ የሆኑ ደንቦችን የሚኒስትሮች ምክር ቤት፣ መመሪያዎችን ሚኒስቴሩ ማውጣት ይችላሉ፡፡

፵፰. የተሻረ ሕግ

የብርድካስት አዋጅ ቁጥር ፩፻፳፫/፲፱፻፺፩ በዚህ አዋጅ ተሸሯል፡፡

፵፱. የሌሎች ሕጎች ተፈጻሚነት

፩/ የዚህ አዋጅ ድንጋጌዎች እንደተጠበቁ ሆነው አግባብነት ያላቸው የሀገሪቱ የፕሬስ አዋጅ ድንጋጌዎች አግባብ ያላቸው ድንጋጌዎች በብርድካስት አገልግሎት ላይ ተፈጻሚ ይሆናሉ፡፡

፪/ የዚህን አዋጅ ድንጋጌ የሚቃረን ማንኛውም ሕግ በዚህ አዋጅ ውስጥ የተመለከቱ ጉዳዮችን በሚመለከት ተፈጻሚነት አይኖረውም፡፡

፶. አዋጁ የሚፀናበት ጊዜ

ይህ አዋጅ በፌዴራል ነጋሪት ጋዜጣ ታትሞ ከወጣበት ቀን ጀምሮ የፀና ይሆናል፡፡

አዲስ አበባ ሐምሌ ፲፮ ቀን ፲፱፻፺፱ ዓ.ም.

ግርማ ወልደጊዮርጊስ
የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ
ፕሬዚዳንት

6/ Article 37 or 39 of this Proclamation shall be given a warning in writing for the first violation, and be punishable with a fine not less than Birr5,000 and not exceeding Birr15,000 for the second violation;

7/ Article 39 or 43 of this Proclamation shall be punishable with a fine not less than Birr20,000 and not exceeding Birr50,000.

46. Confiscation

The property of a person used for broadcasting shall, in addition to the principal penalty, be confiscated if that person is found, in accordance with the provisions of the relevant criminal law, guilty of violating the provision of Article 30(4) of this Proclamation.

47. Power to issue Regulations and Directives

The Council of Ministers and the Ministry may, respectively, issue regulations and directives necessary for the proper implementation of this Proclamation.

48. Repeal

The Broadcasting Proclamation No. 178/1999 is hereby repealed.

49. Applicability of Other Laws

1/ Without prejudice to the provisions of this Proclamation, the relevant provisions of the Press Proclamation No. 34/1992, with the exception of Article 7 and 13 thereof, shall be applicable to broadcasting services.

2/ No law shall, in so far as it is inconsistent with the provisions of this Proclamation, be applicable to matters provided for by this Proclamation.

50. Effective date

This Proclamation shall come in to force up on Publication in the Federal Negarit Gazeta.

Done at Addis Ababa, this 23 day of July, 2007

GIRMA WOLDEGIORGIS
PRESIDENT OF THE FEDERATED
DEMOCRATICREPUBLIC OF ETHIOPIA