



**ADDIS ABABA UNIVERSITY**

**SCHOOL OF JOURNALISM AND COMMUNICATIONS**

**A Content Analysis of Tourism Programs in Promoting Domestic  
Tourism in Ethiopia: Fana TV's *Guzo Ethiopia* in Focus**

**A Thesis Submitted to the School of Journalism and  
Communications Addis Ababa University**

**In Partial Fulfillment of the Requirements for the Degree of Master  
of Arts in Journalism and Communications**

By

Miruk Bireda

**Addis Ababa**

**July 2020**

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**School of Graduate Studies**

This is to certify that the thesis prepared by Miruk Bireda, entitled '*A Content Analysis of Tourism Programs in Promoting Domestic Tourism in Ethiopia: Fana TV's Guzo Ethiopia in Focus*' and submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Journalism and Communications complies with the regulations of the University and notes the accepted standards with respect to originality and quality.

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**Chair of Department or Graduate Coordinator**

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ያለ እርሱ ምንም ምን የሚሆን የለም። I thank the Almighty God for always making a way even when I was at my weakest. I am grateful.

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Finally, Birshe, my guardian angel, this one is for you. I hope you are smiling.

## Acronyms

DVD	Digital Versatile Disk
ELM	Elaborate Likelihood Model
GDP	Gross Domestic Product
HD	High Definition
UNWTO	United Nations World Tourism Organization
UNESCO	United Nations Educational, Scientific and Cultural Organization
WTO	World Tourism Organization

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## **ABSTRACT**

*The predominant purpose of this study was to critically analyze the strategies of the local media in promoting the domestic tourism of Ethiopia. Thus, it has tried to observe how the themes of tourism programs are framed in order to grab the attention of the local audience. It has also tried to find out the challenges encountered in promoting the various tourist sites in the country to the local audience. For this purpose, the weekly Guzo Ethiopia program of Fana TV was chosen.*

*To find available data, both qualitative and quantitative data instruments were employed. The qualitative instruments were content analysis and in-depth interview. Nine Guzo Ethiopia programs broadcasted from April 2019 to April 2020 were chosen in a stratified random method for content analysis; and four purposively chosen key informants (three program producers and a content editor) were interviewed. Quantitative questionnaires were also filled by 55 audience members. Mainly, the audience respondents and key informants were questioned in order to find out about the success of the strategies of our media in promoting domestic tourism. Then, the challenges of the Guzo Ethiopia program were discussed in order to find out what keep the program from hitting its objective.*

*Results obtained through both qualitative and quantitative methods have indicated the researcher that Fana TV's Guzo Ethiopia is promoting our hidden tourist sites to the local audience through catchy content and good production quality. Coverage of unique undiscovered sites and topics, as well as use of rich language can be noticed in most of the episodes. Different styles of presentation like stand ups, first person point of view narration, one-man interview, historical narration, and others have been put to use. While some necessary information like how to get to the places covered are seen to be missing in some of the episodes, the program as a whole can be argued to be a coherent and well-organized program. Lack of human resource and lack of budget have been found to be major obstacles. Because of the less attention given to domestic tourism, and the high production costs of tourism programs on TV, promising programs find it difficult to continuously stay on air. Based on these findings, different recommendations were made to our various flourishing media, the government and private sponsors to support programs like this to contribute to the growth of our domestic tourism, which has proven to be a base for a developed international tourism in many countries.*

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# CHAPTER ONE: INTRODUCTION

## 1.1. Background of the Study

Over the decades, tourism has experienced continued growth and deepening diversification to become one of the fastest growing economic sectors in the world. Modern tourism is closely linked to development and encompasses a growing number of new destinations. These dynamics have turned tourism into a key driver for socio-economic progress (UNWTO, 2016).

According to United Nations World Tourism Organization annual highlights magazine (UNWTO) (2016), nowadays, the business volume of tourism equals or even surpasses that of oil exports, food products or automobiles. Tourism has become one of the major players in international commerce, and presents at the same time one of the main income sources for many developing countries. This global spread of tourism in industrialized and developing states has produced economic and employment benefits in many related sectors – from construction to agriculture to telecommunications.

The vast natural, historical, and cultural treasures of Ethiopia makes it a unique destination for tourists. As Abay Feleke (2014) stated, Ethiopia is the source of the Nile, land of the Axumite civilization, the origin of mankind, one of the original centers of plant and animal domestication including coffee and teff, the medieval castles of Gondar, and home to the 8th wonder of the world, the rock hewn churches of Lalibela. It also has an astonishing variety of landscapes, from rugged mountains, the rift valley lakes and their birds, to the Danakil Depression, which contains live lava lakes and geysers. Ethiopia has registered 9 world heritage sites and 4 intangible heritages in UNESCO. That means Ethiopia has more world heritage sites than even Egypt and Tunisia.

This potential that Ethiopia has for tourism, however, has not been tapped as much as it can be although there have been significant changes over the past decade. According to an official statistics from the World Bank, international tourist flow to Ethiopia has grown from 103,000 visitors in 1995 to 770,000 in 2014. With the moves by the Ministry of Culture and Tourism to promote Ethiopian tourism sector (like the “Land of Origins” campaign started in July 2016),

this number has been expected to continue growing. But the tourism industry has been struggling after that first because of the political unrest we had and now because of COVID-19.

Tourism directly contributes about 4% to the Gross Domestic Product (GDP) of Ethiopia, and taking into consideration the induced economic activity, tourism accounts for a much higher share which makes it one of Ethiopia's top export earners (Abay, 2009). But, how about the domestic tourism? Ethiopia is estimated to have a population of around 100 million. While most are living in the countryside, the number of those living in cities and towns is growing. With the constant and increased movement of people from one place to another and with the spread of education, we now have a great potential to promote domestic tourism.

Development of technology and influential media, the flow of global economy, growth of personal income, and smooth cooperation among nations of the world are the major factors that caused tourism to grow dramatically. Countries have been aware of this trend and they thrive to develop and promote their tourism resources with a view to reap the socio-economic, cultural and environmental benefits that can be derived from tourism development. Therefore, as part of the aim to gain all that is possible from tourism, different countries have also largely expanded their domestic tourism across for various socio-economic factors.

## **1.2. Statement of the Problem**

It is obvious that the existence of media has a great role for all rounded growth of one country. The growth of tourism, as a basic income generating industry for a country, falls here too. Creating effective communication with customers is the most important aspect in tourism marketing. In fact, tourism is highly dependent on media because it is there that all potential tourists can get various and detailed information about places to visit. According to Lawson and Baud Bovy (1977), destination image is the expression of all objective knowledge, impressions, prejudice, imaginations, and emotional thoughts an individual or group might have of a particular place (Lawson and Baud Bovy, 1977 cited in Jenkins, 1999). Destination images influence a tourist's travel decision-making, cognition and behavior at a destination as well as satisfaction levels and recollection of the experience. Therefore, the coverage of media about tourist attraction sites, and the style of the coverage, is highly important for the development of the tourism sector.

Among the two broad categories of tourism (international and domestic) due emphasis is not accorded for the later by nations of the world, especially the developing ones. Moreover, Mazimhaka, J. (2007) stated that, domestic tourism is an undeveloped theme in African tourism scholarship since the planning and promotion of tourism in most African countries is biased towards international tourism. Hence, the Scenario in Ethiopia is not far from this general truth.

A study done in 2015 supported by the *Ethiopian Sustainable Tourism Development Project*, puts that domestic tourism has numerous benefits for countries. In addition to its economic advantages, it also ensures the sustainability of the overall tourism industry by creating citizens who thrive to know more about and take good care of the tourist sites that bring much more income from foreign tourists. Hence, for a certain tourism industry to be sustainable, there should be a strong domestic tourism base that supports international tourism in order to ensure a broad-based tourism development.

Tourism in Ethiopia is generally underdeveloped taking into account the varied tourist attractions that the country owns. Due to various factors, the country has not been able to ensure socio-economic benefits that could be reaped from tourism. Parallel to international tourism, the growth of domestic tourism remains stagnant too. Efforts made to promote domestic tourism were quite insignificant. This is manifested in the absence of concrete data about domestic travelers, lack of research undertakings in the sector, lack of evidence about the magnitude of domestic tourism and limited media programs that work to promote domestic tourism in Ethiopia.

This paper aims to assess a program on Fana TV that works to promote our domestic tourism addressing the local audience. It will try to find out the strategies being applied in shaping the messages on tourism. It will also try to indicate what the program in particular, and the media in general, can do in the future to contribute their part in elevating the domestic tourism industry by addressing their audience in an effective manner.

### **1.3. Objectives of the Study**

#### **1.3.1. General Objective**

The main objective of this study is to assess the strategies of framing and delivering of messages that our local media apply in promoting tourist sites in Ethiopia with special focus on TV programs.

#### **1.3.2. Specific Objectives**

The specific objectives of the research are to:

- Analyze how the programs frame and deliver tourism messages to the target audience
- Find out the strengths and weaknesses of each episode to hit its target of promoting domestic tourism
- Find out the overall opportunities and challenges of tourism programs in promoting domestic tourism in Ethiopia

### **1.4. Research Questions**

1. How are the themes of tourism programs in Ethiopia framed and delivered in order to grab the attention of the local audience, and thus promote domestic tourism?
2. What are the strengths and weaknesses of selected episodes with regards to promoting domestic tourism?
3. What are the opportunities and challenges encountered in promoting the various tourist sites in the country to the local audience?

### **1.5. Scope of the Study**

Due to the broad nature of both tourism and mass media, this study only assesses the tourism program on Fana TV (*Guzo Ethiopia*) and the strategies that the program uses.

The main inputs of the study are 9 selected episodes transmitted on Fana TV from the first time the program was on air (April 2019) up to April 2020. Program producers, a content editor, and audience members in Addis Ababa have also been involved as subjects. This study tries to find out how the program tries to promote domestic tourism through its content.

## **1.6. Significance of the Study**

There are various studies all over the world that have tried to address the role of media in promoting tourism. But fewer studies exist about Ethiopia in this topic, and fewer still about local media's role on our domestic tourism.

This study is believed to indicate effective utilization of media tools to promote our domestic tourism. It will also contribute towards generating guidelines necessary for further improvement of media programs in order to bring about desired results. It can also be a base and initial point of reference for further research in the sector.

## **1.7. Limitations of the Study**

This study is limited in that, among the various media, it only focuses on the role of television in promoting domestic tourism. The researcher chose to focus on this media as opposed to print media because of its accessibility and also its ability to grab attention through sound and image. The researcher also chose tourism programs on TV than tourism advertisements because the longer time the tourism programs have on air helps give more information to the audience, hence, promoting the various tourist sites effectively.

The study on the audience has also been done in Addis Ababa, and with just 55 respondents because of the current covid-19 situation and the restriction of contact with people. Interviews with senior officials of Fana TV could also not be included because arranging meetings has been difficult in such times.

## **1.8. Organization of the Thesis**

This research paper is divided into five chapters. Chapter one deals with problem statement and background information about the work, objectives, significance, scope and limitations of the research. Chapter two reviews literature gathered from various books, journals, research works, and relevant documents related to the issue. Chapter three discusses research methodology and design, research subjects, instruments, and sampling techniques, and data analysis techniques. Chapter four discusses the results, analysis and interpretation of the work findings. Finally, chapter five presents conclusion and recommendations based on the results of the findings.

## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

This chapter involves the review of works done by other researchers and scholars concerning media and tourism. The theoretical framework applied by this research has also been included. The various issues raised here include definitions & concepts of domestic tourism, determinants of travel & tourism, contributions of domestic tourism, media and its effects on tourism destinations, and communication theories & tourism.

### **2.1. Definitions and Concepts of Domestic Tourism**

While there are basic similarities as far as the definition of domestic tourism is concerned, the meaning given to domestic tourism varies particularly when it comes to who should be included under it. Hall and Page (2006, p.64) have stated that the ‘visits to friends and relatives, the use of forms of accommodation other than hotels (for example, second homes, camp and caravan sites) and travel by large segments of a population from towns to the countryside are not for the most part included’.

Different authors have defined the term domestic tourism at different times. For instance, Middleton and et al. (2009, p.86) have defined domestic tourism as ‘Residents visiting destinations within their own country’s boundaries and travelling for tourism purposes’. In a similar way, Horner & Swarbrooke (2005, p.45) have defined the term as ‘Tourism where the residents of a country take holidays wholly within their country of residence’. According to Vanhove (2005), Domestic tourism is defined as the tourism of residents of a country visiting destinations in their own country. Furthermore, World Tourism Organization (WTO) (1993, in Doswell, 1997, p. 69) defined the term as “Domestic tourism involves residents of the given country who travel only within this country”.

All of the above definitions including the one given by WTO have common denominators, i.e., such activities are carried out by residents of a given country and also within their own country.

According to WTO (2016), a person is considered to be a resident in a place if the person: (a) has lived for most of the past year (12 months) in that place; or (b) has lived in that place for a shorter period and intends to return within 12 months to live in that place.

For statistical purposes, WTO describes the term “domestic visitor” as “any person residing in a country, who travels to a place within the country, outside his/her usual environment for a period not exceeding 12 months and whose main purpose of visit is other than the exercise of an activity remunerated from within the place visited”. This research uses this as an operational definition of a domestic tourist.

## **2.2. Travel and Tourism Determinants**

Determinants of tourism demand represent the parameters of possibility for the individual to visit places of interest. According to Middleton and Clarke (2001), the main determinants of demand for travel and tourism are summarized as per below under eight sub headings. These factors work for both international tourism and domestic tourism.

### **2.2.1. Economic Factors**

Using the published statistics of tourism trips and of national economic trends, it is possible to trace the relationship over time between changes in real disposable income (measured in constant prices) and the volume of trips and expenditure away from home.

The relationship between incomes and expenditure on travel and tourism is known as the income elasticity of demand. For example, if there is a greater than one percent increase in expenditure on travel and tourism by residents of a country in response to a one percent increase in disposable income, the market is judged to be income elastic. If demand changes less than proportionately to income, the market is judged to be inelastic. If the other determinants remain relatively unchanged there is a very clear direct relationship between the performance of a country’s economy, especially the average disposable income of its population, and the volume of demand that it generates for holidays and leisure trips (Middleton and Clarke, 2001).

### **2.2.2. Demographic Factors**

The terms ‘demographic factors’ are used to identify the main population characteristics that influence demand for travel and tourism. Working much more slowly than rapidly changing economic variations, the main characteristics determining tourism markets are ageing

populations, social class and household income, household size and composition, divorce and remarriage, and the experience of further and higher education (Middleton and Clarke, 2001),

However, though education is one of the critical determining factors to engage in tourism activities, it should also be seen along with other variables such as availability of free time, income, household circumstances, etc. The point forwarded by Middleton and Clarke (2001) also strengthens the above idea. According to them, the influence of education as an important determinant of travel is not easily separated from associated changes in income, social class and household composition. But it is clear that for business and leisure purposes, the higher the level of education achieved, the greater the amount of travel that is taken.

### **2.2.3. Geographic Factors**

The climate and scenic attractions are undoubtedly two of the principal determinants of travel demand for leisure purposes that explain many destination choices. For example, Spain and other Mediterranean countries offer the most accessible and scenic locations for warmth and sunshine for people living in Northern Europe. For operators of all kinds, selection of geographic location for their businesses is usually the most important business decision to be made (Ibid).

### **2.2.4. Socio-Cultural Attitudes Affecting Tourism**

A much more important consideration for marketing managers, however, is the general attitudes and behavior of the potential growth market towards holidays travel compared with other leisure products claiming their interest, time and money. Attitudes towards tourism are subsets of a wider view and broad consensus on the desired quality of life and how to achieve it. They vary according to different national cultures and are fostered by the popular media (Middleton and Clarke, 2001).

### **2.2.5. Personal Mobility Factors**

The personal mobility provided by cars has become a prime determinant of the volume and types of tourism for many tourism businesses over the last two decades, especially for domestic tourism. In the USA the private car has for years been the dominant holiday transport choice. Looking ahead, however, growing traffic congestion, air pollution and government fiscal and regulatory policies are likely to force some customers to restrict the usage of cars. The use of

surface public transport has declined as car ownership increased. There remain, however, some important niche segments of the travel and tourism market that use public transport on longer journeys for economic reasons or through preference (Middleton and Clarke, 2001). This is true for Ethiopia too. Public transport can highly be used for domestic tourism making any trip less costly.

#### **2.2.6. Government/Regulatory Factors**

Government and regulatory factors are rather different in kind from the other determinants discussed above. Virtually all governments impose laws and regulations to safeguard the health and safety of their populations and to control the use of land and buildings; most impose penalties for non-compliance. Such regulations are important but typically influence all forms of industry (Ibid). But such factors are not referred to here in detail because of their broad nature.

#### **2.2.7. Mass-Media Communications**

A major influence over demand for travel and tourism is the massive exposure to color television and, more recently, the World Wide Web now common to populations in all countries with developed economies. At a lower level in terms of overall impact, the exposure of prospective travelers to books, films, newspaper, specialist magazines and radio, also contribute to awareness and attitudes. For specialist activities, digital versatile disk (DVD) and the internet are already serious rivals for television although the media are likely to be combined as noted above (Middleton and Clarke, 2001).

#### **2.2.8. Information and Communications Technology**

Based on the ever-growing power and reducing cost of microprocessors, the influences over tourism demand include:

- Increasing promotion and distribution of products on the World Wide Web by both private sector businesses and destination marketing organizations, including online sales and the use of the Internet for vital last minute sales.
- Multimedia information provision in customers' homes enhancing promotional possibilities, etc.

## **2.3. The Contributions of Domestic Tourism**

*“Within each country, domestic tourism contributes to an improved balance of the national economy through a redistribution of the national income. Domestic tourism also heightens the awareness of activities favorable to the general economy of the country... The right to holidays, the opportunity for the citizen to get to know his/her own environment, deeper awareness of this national identity that links him to his compatriots, and the sense of belonging to a culture and to a people are all, major reasons for stimulating the individual’s participation in domestic and international tourism through access to holidays and travel...”*

Above is an important extract of the Manila Declaration on World Tourism as cited in Mena, Migul M. (2004, p.17), reflecting the socio-economic significance of domestic tourism.

WTO estimates that there are almost three times as many domestic tourists as international tourists and that domestic tourism accounts for up to 70% of stays in hotels and supports 115 million direct tourism jobs worldwide (WTO, 1999, in Mena, Miguel M., 2004).

Further discussion on the socio-economic significance of domestic tourism for a given nation and its people are discussed below.

### **2.3.1. Domestic Tourism and Social Capital**

Nowadays, the role of domestic tourism in fostering brotherhood and hence building national identity has started to be recognized by national governments. According to Theobald (2005), domestic tourism can act as an integrating force strengthening national sentiment. Peoples in outlying areas are traditionally more preoccupied with local village affairs and, in consequence, sometimes prove easy prey to separatist agitators. If, by travel to other parts of the same country, such people can begin to experience pride in their national heritage, a sense of national unity may help to prevent regional fragmentation.

Encouraging participation in domestic tourism by minimizing constraints to access and enjoyment may help bridge cultural gaps and enhance respect for cultures between and within communities (Stephenson, 2004, in Moufakkir, 2010). He adds that, domestic travel can raise people’s appreciation of different cultural, linguistic and religious groups and of common

interests of the people of a country, thus helping to foster national integration. For this to be a success, various media, through various tourism programs they do, can be decisive in giving useful information.

### **2.3.2. Domestic Tourism and the Economy**

According to the International Recommendation for Tourism Statistics (2008), the awareness of the economic importance of domestic tourism has grown significantly in recent years.

With the growth of a country's economy, its citizens possess higher disposable income and therefore seek leisure to achieve satisfaction in their life. For instance, Collins, D., et al. (2007) stated that in 2004/05 tourism contributed \$33 billion in Gross Domestic Product (GDP) to the Australian economy. Over three quarters of tourism GDP was attributable to domestic tourism, with domestic households accounting for almost two thirds of tourism GDP (Australian Bureau of Statistics, 2006).

This contribution of domestic tourism is reflected in countries like China too. Gong and Kruse (2003, in Ball, Horner and Nield, 2007), have evaluated the economic impact of domestic tourism in China. The first finding they put is that there is an interregional transfer of Chinese purchasing power. This means that there is a transfer of incomes from the places in which the domestic tourists reside to the places they visit. The second is that domestic tourism and its expenditure are better for the growth of local economies than international tourism. The reasons that Gong and Kruse cite for this is that domestic tourism is by its nature less capital intensive, has more local involvement and serves a larger number of people. Third, domestic tourism provided business opportunities for small businesses. These positive socio-economic impacts of domestic tourism can also be replicated in countries like Ethiopia, which has a good potential for its development.

Another benefit of the development of a domestic tourism industry is that domestic tourists are not as often deterred from travel based on political, social or economic problems in the region as are international tourists. Rao and Suresh (2001:208, in Mazimhaka, 2006) point out that "domestic tourism is not vulnerable to bad publicity, internal security problems and poor infrastructure."

WTO noted that catering for domestic tourists often requires only simple installations and infrastructure. Thus Bowden's (2005, in Scheyvens, 2007) study in China has found out that it was the rapid growth in domestic tourism, not international tourism that was fueling support for small-scale, labor-intensive forms of tourism. Importantly, these forms of tourism which involved guesthouses, ferry services, sale of handicrafts, and small restaurants, were leading directly to poverty alleviation in some areas.

Furthermore, Scheyvens (2007) stated that, governments interested in promoting poverty-alleviation through tourism need to recognize that people from poorer communities who do not have the skills, networks or resources to cater for higher end tourists can often effectively provide goods and services to lower-end tourists, and they can do this by utilizing local resources rather than needing outside capital.

## **2.4. Media & Tourism**

Media is one of the major engines of civilization and structure in the world. Keeping the flow of information, ideas, feelings, and knowledge via different communication mediums, it has played an invaluable role in international politics, trade and in the day to day lives of us all. In this sub-topic, the decisive roles of media for tourism development, destination image formation and promotion will get due focus.

### **2.4.1. The Effects of Media on Tourism Sites**

Media can play a decisive role in shaping the image of tourism destinations, and the overall public opinion on the destination. Some of these roles have been discussed below.

Media, especially audiovisual media, can highly influence travel and tourism. According to Butler (1990), people often choose their tourist destination depending on what they have seen at popular audiovisual means, like television and cinema. The process of the influence caused by the image can be voluntary, involuntary, accidental, conscious or unconscious. He also suggests that, as recently people read less, anything appearing in films and in television penetrates easier into society. So knowing the audience perception helps greatly to pervasive impact.

According to Gartner (1993), the process of shaping a destination image is constituted by different factors. Specific weight is set on the role of autonomous factors like "the news" and

“the popular culture”. In support of this, Hyounggon and Richardson (2003), point out that in contrast to the discriminatory or edge culture, which influences small percentage of population, the popular culture strengthens and reflects models of communication and consumption for the wider general public. The movies are an important piece of the popular culture. They can transfer essential information on a destination in a short time addressing many people at once.

What people see on TV about a place stays with them usually shaping their view of the place accordingly. Regarding this, Morgan and Pritchard (1998) point out that the force of manufactured reality promotes the power of senses on the objective reality. In support of this, Urry (2002) claims that one of the basic reasons that motivate tourists to visit a location, are the expectations that these people may live different experiences from what they would live in their home location. These expectations are cultivated with tourism attraction practices like films, television, literature, magazines and videos.

Another focus of researchers has been on specific technical issues regarding advertising materials. One example is the exploration of the effectiveness of print advertising stimuli in evoking elaborate consumption visions for potential travelers. Walters, Sparks, and Herington (2007) found that the presence of more concrete pictures contributed to the extent of the quality of consumers’ consumption visions. The addition of concrete words, together with instructions to imagine, increased the elaboration and quality of the consumption vision.

Effective use of picture and text variables by a media demonstrated that combining instructions to imagine with concrete pictures is the most efficient strategy. When analyzing the perception of photographic images of different groups, Dewar, Li, and Davis (2007) realized that, different cultural groups perceive photographic images of travel products and destinations differently, which creates a challenge for tourism marketers, who need to communicate specific messages to specific groups.

#### **2.4.2. The Effects of Television Programs and the Internet**

Among the various media outlets, this section specifically discusses the effects of television programs and online tourism marketing. These two media are now interconnected since almost all mainstream media nowadays have an online presence too. This gives options for the audience in forms of easier access and selective viewing, too.

## **Television Programs & Tourism**

Television, a relatively younger medium than radio and print media, has become more and more popular. Some writers like Smith put television as the first invention that was done by the involvement and efforts of many scientists. Television is electoral transmission and reception of transient invention by committee, in the sense of resulting from the effort of hundreds of individuals widely separated in time and space, all prompted by the urge to produce a system of seeing the horizon (Smith 1998:9, cited in Jerusalem, 2018).

The role of television in shaping our imagery is discussed by Inglis (2000, p.5) as: “Television is the source of the imagery with which we do our imagining of the future, and the holiday imagery now so omnipresent on the screen - in the soaps as well as the ads in the travel programs of all sorts - is one of the best places to find our fantasies of the free and fulfilled life.”

But some tourism programs mainly focus in just raising the overall travelling habit of the audience. Hanefors and Mossberg (2002), when analyzing television travel shows with television reporters and anonymous tourists taking part in various activities, found that “the content of the shows does not reflect the destinations to any large extent, which seems to be the natural and expected situation. It rather tempts the viewer to travel in a general way. Many of the films are so general in character that they could easily be used for a number of tourist destinations around the world - showing reporters and anonymous tourists taking part in various activities” (Hanefors & Mossberg, 2002, cited in Crouch et al., 2005).

## **Online Tourism Promotion**

Promoting tourism through online media has its own advantages. It is a combination of the various traditional media and it takes different forms of those media. Promoting tourism through online media needs the strategy that integrates both online and offline activities. Any program that we transmit on TV can reach even more audience than we have targeted if put online.

Different countries use different strategies to promote tourism online. Great variations in sophistication and quality were found in the websites of destination marketing organizations (UNWTO, 1999, cited in Hudson & Lang, 2002). When the cases of tourist destination areas with great tourism potential like Singapore were analyzed, it was found that the destinations had yet to properly exploit the diverse services and capabilities of online tourism marketing.

By analyzing the use of online tourism marketing of sample tour operators from each continent, Hudson and Lang (2002, p. 164) conclude that “the Internet has emerged as an important marketing tool for operators from every part of the world, with demonstrable impact on the tourist flow, and has proved to be a cost-effective marketing option, especially when partnerships are formed.”

Other online marketing methods of tourism are travel blogs. Pan, Mac Laurin, and Crotts (2007) explored travel blogs as a manifestation of travel experience. The results demonstrated that travel blogs are an inexpensive means to gather rich, authentic, and unwanted customer feedback. The authors conclude that information technology advances tourism. Overall, the use of internet to promote tourism through programs prepared for TV or else is proven to be a successful strategy.

### **2.4.3. The Relevance of Promotion Strategies for Tourism**

Products or services need the support of well-devised systems of promotion in order to be successful on the market. This is true for the tourism industry too. According to Okaka (2007), successful use of communication techniques can remove barriers and promote places as long as the message design integrates both traditional and modern media (2007).

African countries ought to promote through the use of effectual information and communication technology, public campaigns and policy strategies for extensive adoption of sustainable tourism, peace and conflict resolution, cultural competence and mutual inter-cultural communications in the continent. The audience access to the intended information (media messages) is the main determinant of the choice of media strategy to adopt for effective tourism campaign strategy. Therefore a joint mass media and interpersonal communication approaches would achieve maximum audience exposure for an expected impact of media messages (ibid).

## **2.5. Communication Theories & Tourism**

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. It provides for a particular perspective, or lens, through which to examine a topic (McQuail, 2005).

Many theories are available in media and tourism studies. Being a multidisciplinary field, tourism communications is not dominated by any single theory. This can be because of variances in the tourism populations, cultures and contexts that are dealt with by tourism communication. In addition to this, tourism behavior change brings in notions of psychology and makes the diversity of the theories so wide. As a result, many tourism communication programs become successful by implementing combinations of theories that address the particular problem (Abay, 2014).

Persuasion is a process by which people use messages to influence others. While persuasion typically uses information, the emphasis in a persuasive message is on influencing the receiver (rather than merely providing information and letting the receiver make up his/her own mind). Persuasion attempts to change minds or get people to act. Persuaders seek change (McGaan, 2009).

Narrative paradigm is a concept in communication theory and was developed by Walter Fisher. The concept is adopted from the oldest form of communication – story telling. He stated that all meaningful communication is in the form of storytelling. Peoples past experiences influence our communication and also base our behavior. Thus narrative paradigm is very helpful in analyzing the nature of human communication (communicationtheory.org, 2014).

For the purpose of this paper, Persuasive Theory for tourism promotion is selected by the researcher together with the Narrative Paradigm. This method is believed to handle the multifaceted nature of media & tourism. This approach of the theory, Fisher, (1984) argues, addresses the socio-cultural determinants of tourism as well as the personal determinants (Abay, 2014).

The two theories and their relation with communication in tourism have been discussed in detail below.

### **2.5.1. Persuasive Communication Theory**

Persuasion is typically defined as “human communication that is designed to influence others by modifying their beliefs, values, or attitudes” Simons (1976, p. 21). O’Keefe (1990) argued that there are requirements for the sender, the means, and the recipient to consider something

persuasive. First, persuasion involves a goal and the intent to achieve that goal on the part of the message sender. Second, communication is the means to achieve that goal. Third, the message recipient must have free will (i.e., threatening physical harm if the recipient doesn't comply is usually considered force, not persuasion). Accordingly, persuasion is not accidental, nor is it coercive. It is inherently communicational.

Today, the importance of understanding the power of persuasive messages is greater than ever. According to Kilbourne (1999), clearly, we are inundated with messages of persuasion and influence in all aspects of our lives— relational, social, political, and economic. Accordingly, we believe that having an understanding of how persuasive messages work (or don't work!) is central for surviving in today's advertising and media-blitzed society.

An attitude is a “relatively enduring predisposition to respond favorably or unfavorably “toward something (Simons, 1976, p. 80). We have attitudes toward people, places, events, products, policies, ideas, and so forth (O'Keefe, 1990).

Gibson and Hodgetts (1990, p. 258-87) suggest basic elements for two steps in persuasive business communication - to identify the objectives and to organize the message. In identifying the objectives of the persuasive message, three elements are suggested:

- (1) The writer should know the product or service, the expression of which is to be direct and specific.
- (2) The writer should know the customer or the target market.
- (3) The writer should know the desired action.

There are four theories that explore aspects of persuasive communication. Although portrayed as theories of persuasion, each of these viewpoints can be applied to a wide variety of communication contexts. The four theories are social judgment theory, the elaboration likelihood model (ELM), cognitive dissonance, and the narrative paradigm (Dainton & Zelle, 2005). Narrative paradigm has been chosen for this study.

### **2.5.2. Narrative Paradigm**

Whereas Elaboration Likelihood Model (ELM) emphasizes the importance of strong, logical arguments for persuading a motivated and able audience, the narrative paradigm stresses the effectiveness of influence through narration—that is, persuasion through storytelling Fisher (1984, 1987). Using a more subjective theoretical orientation, Fisher argues that human beings are fundamentally storytelling creatures; therefore, the most persuasive or influential message is not that of rational fact, but instead a narrative that convinces us of “good reasons” for engaging in a particular action or belief.

#### **Assumptions in the Narrative Paradigm**

Three assumptions drive Fisher’s (1987) explanation of the narrative paradigm. First and foremost, Fisher proposed that what makes humans unique and distinct from other creatures is our ability and drive to tell stories. Importantly, narration does not refer to “fictive composition whose propositions may be true or false” (Ibid p. 58); instead, narration includes the symbolic words and actions that people use to assign meaning. Fisher evoked the Greek term *mythos* to explain human communication primarily as a collection of stories expressing “ideas that cannot be verified or proved in any absolute way. Such idea arises in metaphor, values, gestures, and so on” Ibid (p. 19). According to this view, not even the keenest expert knows everything about his or her area of specialization; there is an element of subjectivity in even the most “logical” messages. Instead, your values, emotions, and aesthetic preferences shape your beliefs and actions. As such, individuals relay messages and experiences through stories as an attempt to capture these subjective experiences.

Second, the narrative paradigm suggests that because individuals’ lives and understanding of reality are centered on these subjective narratives, people need a way to judge which stories are believable and which are not; Fisher, (1987). Here, Fisher argued that individuals use narrative rationality—a logical method of reasoning by which a person can determine how believable another’s narrative is. Narrative rationality relies on good reasons as the basis for most decision making.

As opposed to relying solely on argumentative logic, good reasons allow us to validate and accept (or reject) another’s narrative based on the perceived truthfulness and consistency. Thus,

coherence and fidelity are two ways to make this narrative judgment of “good reasons.” When the narrative being used appears to flow smoothly, makes sense, and is believable, we say that there is narrative coherence. Similarly, when the narrative appears truthful and congruent with our own experiences, we say that there is narrative fidelity. To accept a narrative, an individual must perceive the narrative’s fidelity first; without fidelity, coherence is irrelevant.

A related third assumption is that what a person accepts as a “good reason” is based on that individual’s culture, character, history, values, experience, and the like (Fisher, 1984, 1987). In other words, what appears to have coherence and fidelity to one person may not appeal to another who comes to the narrative relationship with a different set of values and experiences.

Therefore, stories can shape people’s beliefs and actions. But people, as per their values and experience, use narrative rationality to check the fidelity and coherence of any story.

## CHAPTER THREE: RESEARCH METHODOLOGY

This chapter deals with the methods used in gathering and analyzing data for this study. It describes and explains the design and subjects of the study, the sampling techniques, instruments of the study, and finally the techniques of data analysis and presentation.

### 3.1. Design of the Study

To gather the necessary data for the study, both quantitative and qualitative methods have been employed. The mixed research approach involves the philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative methods in the research design process. As a method, mixed approach focuses on collecting, analyzing and mixing both qualitative and quantitative data in a single study or series of studies.

The central premise of mixed design is the use of quantitative and qualitative approaches in combination to provide a better understanding of research problems than either approaches can do alone. In mixed design, it is not enough to analyze qualitative and quantitative data. The data need to be mixed in some way so that together they form a more complete picture of the problem than they do when they are implemented alone.

*Guzo Ethiopia* is a weekly tourism program that gets transmitted on Fana TV on Sundays afternoon. The qualitative research method is predominantly used in this study because there is mainly a content analysis of selected “*Guzo Ethiopia*” tourism program episodes. Interview with tourism program producers and content editor and a senior entertainment programs producer is also part of the qualitative data gathering method. The quantitative method is applied through gathering information from the audience members via questionnaires.

### 3.2. Subjects of the Study

The study subjects chosen for this work mainly include tourism program producers, a content editor, and a senior producer of entertainment programs at Fana. As key-informants to discuss about the effective utilization of media for promotion of domestic tourism in Ethiopia, the input of these subjects is of great value to the research.

Tourism program episodes transmitted on the aforementioned channel from April 2019 (first on air on Fana) up to April 2020 are also major inputs. Audience members have also been considered as subjects in order to find out about the influence of the content of “*Guzo Ethiopia*” program on the public.

### **3.3. Sampling Technique**

The researcher has selected the programs, which are the main inputs of the data analysis, by using stratified random sampling technique. In order to do so, the programs were categorized into three parts: culture, history & heritage, and national parks & natural attractions.

#### **3.3.1. Stratified Random Sampling Technique**

Stratified random sampling technique gives an opportunity to divide the population into smaller groups, or strata, based on shared characteristics. A random sample is taken from each stratum in direct proportion to the size of the stratum compared to the population (Bankier, 1998, cited in Jerusalem, 2018).

Therefore, the researcher has acquired 40 episodes of Travel Ethiopia transmitted thus far (from the start of the program in April 2019 to April 2020). Then, through stratified random sampling method, the researcher has categorized them in to the three classes of Culture, History & Heritage, and National Parks & Natural Attractions. And at the end, three episodes were selected randomly from each of the three categories.

#### **3.3.2. Purposive Sampling Technique**

Purposive sampling (also known as judgment, selective or subjective sampling) is a sampling technique in which researcher relies on his or her own judgment when choosing members of population to participate in the study. The purposive sampling technique is a type of non-probability sampling, hence choosing the purposive sample is fundamental to the quality of data gathered; thus, reliability and competence of the informant must be ensured (Battaglia, 2008, cited in Jerusalem, 2018).

Therefore, here, so as to decide the methods of content analysis of the programs, information was gathered through interview from 3 program producers and a content editor. The researcher has

used purposive sampling to select informants. The researcher used a written list of questions as a guide. But the researcher was also free to sometimes depart from the guiding questions in order to find out unforeseen information given by key informants.

Through the same methods, 55 audience members that had to be viewers of Fana, and also viewers of the specific program under study were chosen from Addis Ababa. In order to produce quality data in this regard, viewers of the program that work in the tourism industry such as guides, tour operators and tourism students/graduates have been included as much as possible.

### **3.4. Instruments of the Study**

This research essentially uses both primary and secondary data as main sources of information. Primary data is collected through three methods. The first is semi-structured interviews done with tourism program producers and content editor of *Guzo Ethiopia* program on Fana TV. This was in order to find out about the strategies they use and the various challenges they face in producing the programs.

Data analysis is also used on selected “*Guzo Ethiopia*” program episodes transmitted on Fana TV starting from the first airing of the show. The programs were found from the YouTube page of the *Guzo Ethiopia* program. After the episodes to be considered for analysis were decided through techniques to be mentioned below, Amharic-English translation of these episodes was done by the researcher. Then, the accuracy of the translation was checked by a professional translator. Original Amharic quotations have been included as footnotes.

Small-scale survey is used to find out the opinion of the audience on the aforementioned program. Both close and open-ended items were included in the questionnaire. This way, the questions offer the respondent options to give answers in their own preferred method. This works especially in collecting public opinions.

As secondary data, the research used various statistical outputs, policy documents, various media outputs on tourism and domestic tourism, and various books and journals that focus on how to enhance tourism through media outlets.

### **3.5. Data Analysis and Presentation Techniques**

As this research used the mixed data gathering approach, the data was analyzed based on the appropriate quantitative and qualitative research methodologies. Quantitative data that was collected through questionnaires were analyzed by using percentages and the result was presented in the form of charts and graphs. The analysis of quantitative data was conducted with the help of Microsoft Excel.

On the other hand, information through qualitative instrument (the content analysis of “*Guzo Ethiopia*” program, as well as interviews done with key-informants) was analyzed qualitatively, and presented through narrative reporting. Here, by implementing the persuasive theory and narrative paradigm, analysis has been made to showcase how the program uses persuasive methods, whether through words or picture, in order to bring about desired changes and hit its objective of promoting domestic tourism. The focal points focused on during the content analysis were: the production quality of the program (sound & picture), use of language, amount of information given about the area, the uniqueness of the site/topic raised, information flow, styles of presentation, and the overall coherence of the program.

Finally, the data results were triangulated to complement each other helping to give conclusion and recommendations at the end.

## **CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION**

This chapter analyzes data collected from the data sources and discusses the research findings. The findings relate to the research questions that guide the study. As stated in earlier chapters the aim of this study is to analyze the content of the “*Guzo Ethiopia*” tourism program transmitted currently on Fana TV, and its contribution in promoting domestic tourism in Ethiopia. Nine sample programs broadcasted from April 2019 to April 2020 were analyzed. Additional data were gathered through in-depth interviews and questionnaires. Quantitative questionnaires were used to corroborate the data gathered through content analysis and interviews. To fulfill the main objective of this study the following research questions have been answered.

1. How are the themes of tourism programs in Ethiopia framed in order to grab the attention of the local audience, and thus promote domestic tourism?
2. What are the challenges encountered in promoting the various tourist sites in the country to the local audience?

### **4.1. Cases Selected for Analysis**

Guzo Ethiopia is a 30-minute tourism program that is produced by Hagera Media Communication and gets transmitted on Fana TV once a week on Sunday’s afternoon, and with up to 3 reruns after that. This is a program that is done in Amharic solely targeting the local audience. This, by itself, has made it suitable for analyzing the power of media in promoting domestic tourism.

As mentioned above in chapter 3, the various episodes of Guzo Ethiopia were first categorized in to three parts (Culture, History & Heritage, and National Parks & Natural Attractions) and then 3 episodes were selected from each category randomly. Accordingly, the 9 cases selected have been discussed in detail below.

In order to do the analysis, the quality of the persuasive narration of each program has been looked at by focusing on the following focal points: the production quality of the program (sound & picture), use of language, amount of information given about the area (selection of the right

informants, information on how a local visitor can get to the site for a visit, etc), the uniqueness of the site/topic raised, information flow, styles of presentation, and the overall coherence of each program. Through this method, the researcher plans to evaluate the strategies that the program uses in order to achieve its objective of change in the domestic tourism through informing and entertaining. Titles of episodes in Amharic have been transliterated using the ‘Amharic Romanization Table’ prepared by the Library of Congress. As *Guzo Ethiopia* is an Amharic program, original Amharic quotations translated to English for analysis have been included as footnotes for reference.

#### **4.1.1. Episodes on Culture**

Oxford dictionary defines culture as ‘the symbols languages, beliefs, values and artifacts that are part of any society’. Barkan (2012) goes further and explains that there are two components of culture. The first are ‘ideas and symbols’ which are called non-material culture. They include values, beliefs, symbols, language and the like that define a society. The second components of culture are artifacts, also called material culture. They comprise the physical objects, tools and technology of a society including eating utensils and means of transportation.

The first category of episodes selected for analysis includes those that focus on the culture (both material and non-material) of a certain chosen area. Through each program, the researcher believes *Guzo Ethiopia* has tried to display the diversified cultures of our country challenging the common focus of our tourism and media on North Ethiopia and Orthodox Christianity. Three randomly chosen episodes have been discussed below from this category.

##### **1. Love, Beauty & Art – The Derashe Musician (Féqer Wubatnā Kinat – Yadarāšéw Muziqañā)**

This program was transmitted on Guzo Ethiopia on March 15, 2020. The program starts with the Derashe people’s traditional music and dance. The Derashe live on the mountains south of Chamo Lake in South Ethiopia. Seen on the program are people dancing in circles; girls swaying in the middle with their traditional hairstyle and beads, carrying their clay pots on their back; men carrying their Ethiopian flag, circling the women and tooting their traditional musical instrument.

Then continues a cheerful young Derashe man telling his story about the traditional musical instrument of “Mehira” (a harmonica like instrument) and the occasions when the Derashe people use it. In this episode, there is no narration, question, or stand-up on camera by the host of the program. Throughout the video, it is only the interviewee giving information to the audience. But he is not looking straight to the camera but to the side. This is a common and effective way of doing documentaries.

If you are giving a direct message to a group of people, then looking to camera or straight into the lens is ideal. This might be for someone filming a video message because they can’t make an event, a business leader talking to their staff about a particular issue, or appealing directly to potential investors. However, if your message is more factual, for example, as part of a brand story video, then it’s better to film off camera, as though talking to an interviewer off camera. It is also chosen for documentaries. The sense of eaves dropping a conversation makes it feel more real and credible. This style feels more natural and spontaneous (Ricketts, 2020).

The Derashe interviewee then continues,

*A typical Derashe man has 3 “Mehiras” of different size that can be used for 3 different purposes: to play and entertain yourself when you have something on your mind; to exchange information (like calling your friend to go guard the agriculture fields), and to express your love to a girl you like. I was lucky enough to get this Mehira from my father. I have a very valuable instrument that has been passed through generations. You don’t get these types nowadays.<sup>1</sup>*

Then he plays the tune that the Derashe play for the girl they want to marry, holding his head with his one hand and the *Mehira* on the other. The rest of the episode, he narrates specific instances that he has used the *Mehira* for all 3 purposes.

This episode typically focuses on the catchy nature of the narrative ability of the informant. Through his on-camera narration, he gives us a glimpse into the culture, music, love life and beauty of the Derashe people.

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<sup>1</sup>እኛ በተለመደው ደራሼ ጋር 3 መሃራ አለው። ሶስቱም መሃራ የምንጠቀመው ሁሉም ደረጃ አላቸው። አንደኛ ራስህን የምትገልጠበት ደረጃ አለው። አንደኛ ደግሞ እንደጎረቤትህ አይነት ወይ ተነሱ ለወፍ ጥበቃ እንሂድ ወይ ደግሞ እከሌ ልጅ ተነስቷል ብለህ ጥሪ የሚደረገው ነው። ሶስተኛ ደግሞ ፍቅር መግለጫ ነው። ያንተን ጨዋታ ሰምታ እንደታራቅርህ ምትጫወተው ሶስተኛ ደረጃ ይዟል። ይህ ራሱ የአባቱ ነው። አባት ያስቀመጠው ለልጅ እንደሚባለው ይህ ውድ መጫወቻ ተሰጥቶኛል። የዚህ አይነት አታገኝም አሁን እዚህ። እድል ነው እንግዲህ።

The researcher reviewed that the producers have used a catchy narration through their informant. This episode also gives information about the traditions of the Derashe, especially about their musical characters. However, the program lacks variety since it is only one man on camera throughout the program. In relation with language usage, it was descriptive and easy to understand. The narrator's voice is also audible.

Overall, the program has tried to achieve its objective of informing by giving detailed information on the musical culture of the Derashe through the interviewee. However, since there was no more information about when and how to visit the Derashe, or what the locals can see when they get there, the researcher has found the program to be missing some necessary information.

## 2. *Hebo* – New Year of the Yem People ( Hébo - Yayam Zaman Malawačā Ba'al)

*“We are with the Yem People of South Ethiopia. Their Shaja Town is getting ready to celebrate their new year in the middle of Meskerem. Shaja's roads look like open-air theatres; its squares are rocked with Yem's cultural music. People are dancing together holding their sticks up high.”<sup>2</sup>*

This episode, transmitted on October 13, 2019, focuses on the Yem People of the south and their New Year celebration called Hebo that happens in the middle of the Ethiopian month Meskerem (September according to GC). Explaining the celebration, Kidane Kebede (included in the program as a scholar on the culture & history of the Yem people) puts:

*Hebo started many years before the finding of the true cross by the Christians. So, some Yem people who are also Orthodox Christians celebrate both Hebo & Meskel during the month of Meskerem. Hebo is celebrated by all Yems. Those with modern religion and those that follow traditional ones all celebrate the Hebo Holiday.<sup>3</sup>*

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<sup>2</sup>ከደቡብ፣ የሞቾ ጋር ነን። ሻርጃ ከተማ መስከረም አጋማሽ ላይ አዲስ አመትን ለማክበር ሽር ጉድ እያለች ነው። ጎዳናዎቿ አምፊ ተያትር መስለዋል። አደባባዮቿ ባህላዊ መብረቃ ነግሶባቸዋል።

<sup>3</sup>ሄደ የተጀመረው መስቀል ከመገኘቱ ብዙ አመታትን ቀድሞ ነው። አሁን የኦርቶዶክስ እምነት ተከታዮች ሁለት በአል ነው የሚያከብሩት። አንደኛው ሄደ ሁለተኛው መስቀልን ያከብሩታል። የየም ህዝብ ግን የትኛውም ሃይማኖት ያለውም በባህላዊ እምነት የሚከተለውም ሁሉም ሄደን በአንድነት ያከብሩታል ማለት ነው።

This episode is set in the greenery of the Yem fields. The producers have chosen a unique place that is not usually mentioned among the tourist attraction sites of Ethiopia. Through information given in detail in the episode, the producers have succeeded in promoting a less visited area of our country to the local audience.

The *Adey Abeba* of the New Year, the crowded market of the holiday, merchants under big trees surrounded by buyers, the green forests and fields of Yem, people of all ages dancing together, and more has been captured well with a drone camera. Studio version Yem music and the live recorded music that the New Year celebrators were playing have been used as background music throughout the program interchangeably.

As the program continues, Tenagne Wendemagegnehu (informant on cultural values of the Yem people), sitting for interview in a garden, puts that,

*There are various holidays in the year but none like Hebo. We make preparations the whole year. For an upcoming Hebo, we have different equb for the young, the men, and the women that starts right at the end of the previous Hebo.*<sup>4</sup>

Here, the informant is dressed in her traditional white & red Yem dress giving the audience a look into the dressing culture of the Yem People. The narrator is sometimes seen on camera doing stand-ups. While dressing like the locals is not mandatory, when it is done by an outsider who is there to witness the lives of the locals, it can help the audience feel the welcoming nature of the culture. The researcher has observed that the narrator is not seen in traditional clothes in any of his appearances on camera.

Having looked at the *Hebo* celebrations in detail, the program then continues to the yearly traditional court of the Yem named Challo that happens right after Hebo celebration ends. Set on a mountain top, Challo hosts the panel that comprises 3 judges and 12 elderly men each representing the 12 tribes of the land.

While the tape of the court process is ongoing on camera with people kneeling in front of the judges presenting their case, Kidane puts that,

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<sup>4</sup>በአመት ውስጥ በርካታ በአላቶች አሉ። ግን ከእነዚያ በአላቶች በጣም ከፍተኛው የሄሶ በአል ነው። አመቱን ሙሉ ከፍተኛ ዝግጅት የሚደረግበት ነው። ልክ ይሄኛው ሄሶ አንዳለቀ ከጥቅምት መጀመሪያ ጀምሮ የሚጣል አቁብ ለወጣቱ ለሴቶች ለአባወራዎች ይደረጋል።

*Here, there are no witnesses, proof, or the like. The judges just ask whether you have done it or not. Then, you accept whatever verdict is given. This court works for anyone who lives in the community, Yem or otherwise. This court is accompanied by the singing and dancing of Yahoo from below (setting an easy mood for the court). Yahoo means “God is here”.<sup>5</sup>*

This program has used the right informants such as scholars on Yem Culture, government officials of the area, and some directly from the community. It has also incorporated female informants that have explained the role of women in the Hebo celebrations, and in the community in general. In this regard, the researcher has found this episode to have established its authority well.

The researcher also has observed that while the information given regarding Hebo, Chalho, and the Yem culture is carefully thought out, travel and visiting alternatives have not been included. This can be crucial in giving initial information to potential visitors.

### **3. Meskel with the Agames (Masqalen Ke’agāmawoč Gār)**

This program (transmitted on October 6, 2019) is set in Adigrat and the surrounding areas. Tigrigna music with *Kirar* playing in the background, the program starts by giving information about the city.

*The name ‘Adigrat’ means a wide farmland. The city of East Tigray that is 880KM from Addis Ababa is getting ready for celebration. Adigrat ‘a bride of Meskel’. A city blessed with nice, hospitable residents and suitable weather.<sup>6</sup>*

The busy city; many walking on foot; bicycles, motor cycles, and 3-wheeled vehicles all over the city; the giant metallic cross which is the icon of Adigrat on top of a mountain; all have been captured to give a glimpse of the life in the city during the holiday.

The language used on the narration has been found to be catchy by the researcher. Here is an example. To show the value that the community gives to attending the Meskel holiday at their

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<sup>5</sup> ስለዚህ ምስክርነት የሚያስፈልግ አይደለም። ተከላሹ ቻሎ ላይ ሲቀርብ አድርገሃል ወይስ አላደረግክም ብቻ ነው። ሌላ ብዙ ማስረጃ ምስክር የሚያስፈልገው አይደለም። የሚሰጠውን ፍርድም መቀበል ነው። ከየትኛውም የአገሪቱ አካባቢ የሄደ ሰው ፍትህ የሚያገኝበት ስፍራ ነው። ከታች በያህ ጭፈራም የሚታደብ ዳኝነት ነው። ያህ ማለት አምላክ መጣ ማለት ነው።

<sup>6</sup> አዲግራት ማለት ሰፊ የእርሻ ቦታ ማለት ነው። ከአዲስ አበባ 880ኪ.ሜ. የምትርቀው የምስራቃዊ ትግራይ ዙን መዲና ሽርጉድ እያለች ነው። አዲግራት - የመስቀል መሽራ። መልካምና አንግዳ ተቀባይ ነዋሪ ከሚሰማ የአየር ንብረት ጋር የታደለች ከተማ።

hometown, to show that the locals come from all over Ethiopia or abroad to attend Meskel with loved ones, the narrator goes, “*With Agame, Meskel cannot be missed. That an ocean becomes as small as a pond is when Meskel comes. Mountains won’t challenge energy. Cost and gain is not calculated. It has been like that for long period of time.*”<sup>7</sup>

The program has covered all 3 days in detail – the day before the eve when the nearby town of Irob welcomes guests of all faiths for food festivities; the eve of Meskel when on daytime the Demera to be lighted the next day is prepared accompanied by music and dance of different ethnicities, at night concert at Adigrat stadium; and the day of Meskel when the Demera is lit with attendance of religious leaders and regional government officials. It has also covered the launch of Irob Cultural Center. This shows that the program was packed considering it is a 30-minutes program. To give the audience a program without a rush, the researcher has observed that this episode could have been covered with 2 episodes.

Coming to the style of presentation, the narrator is seen doing stand-ups in the middle of the Meskel celebrating crowds. He is also sometimes seen clapping with those singing spiritual songs dressed in all white *netelas*. This can give the audience something to relate to, seeing what it feels like to be a visitor in the welcoming crowd of Adigrat.

Overall, this episode has been found to be well-organized. But the amount of information and issues covered could have been divided in to 2 consecutive episodes.

#### **4.1.2. Episodes on History & Heritage**

The second category includes programs that focus on our history and heritages. Episodes here focus on uncovering the hidden heritages/history of our country set on areas that we don’t hear about in many of the narratives in our tourism. Three randomly chosen episodes have been discussed below.

##### **1. Zebimolla Mosque (Zabimolā Masjid)**

This episode (transmitted on May 2, 2020) is set at a historical mosque hiding in a scenic green compound. Found in Qebena Village, in Gurage Zone not that far from the capital, this mosque

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<sup>7</sup> በአጋመ መስቀል አይቀርም። ውቅያኖስ የኩሬ ያህል የሚያንሰው መስቀል ሲመጣ ነው። ተራሮች ጉልበት አይፈትኑም። ማግኘትና ማጣት አይሰላም። እንዲህ ሆኖ ዘመናት አልፏል።

and the surrounding area is called Zebimolla. It is mentioned in the program that it means the ‘land of medicine’ in the local Qebena language.

The program starts with Arabic hymns in the background, the camera on the ground, capturing the walk of the congregants into the mosque barefoot.

Discussing about the history of the mosque, Haji Mohammed Amin (Head of the Zebimolla Islamic Center) explains that:

*As you can see this is an area suitable for plants to grow. People used to come here to find herbs that can be used as traditional medicine. It is a must that people take off their shoes at the gate of the compound to come in. This also has made the area clean and adds to the spiritual nature of the mosque.<sup>8</sup>*

Through the narrator and the informants, the program has used descriptive language that is easy to understand. For instance, the narrator, in his first person point of view address, mentions that,

*Now, Haji is taking me to another side of the mosque, insisting that I have to see something. The barefoot walk in the beautiful compound of the mosque is refreshing – green paradise. The place we arrived at is where all the food preparation is made. Women are making injera and all other varieties of food needed for the Iftar of more than 500 people. Young men, on the other hand, are in charge of making coffee, serving the crowd and all other help that the women might need. This is how it has been for more than 100 years in this place.<sup>9</sup>*

Ustaz Munir (a visitor who is at the mosque for the month of Ramadan) talks to the program host in a calm voice.

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<sup>8</sup> እንደምታዩት ቦታው እጽዋትን ማብቀል የሚችል ቦታ ነው። በዚያ የተነሳ የባህል መድሃኒት እዚያ ሄደን እንፈልግ ይባል ነበር በፊት። ወደዋናው የማእከሉ ቅጥር ግቢ ለመግባት ጫማን ማውለቅ የግድ ነው። ይህም ቦታው ንጹህ እንዲሆንና መንፈሳዊነቱም እንዲጨምር አድርጎታል።

<sup>9</sup> በሌላኛው ጥግ የሚደረገውን ሌላ ዝግጅት ተመልክት ብለው ሃጂ በሚያምረው የማዕከሉ በዛፍ ጥላ የታጀበ የእግር መንገድ እየወሰዱኝ ነው - አረንጓዴ ዝነት። አሁን ደርሰናል። ይህ ምግብ የሚዘጋጅበት ክፍል ነው። ሴቶቹ እንጅራና የተለያዩ የማፍጠሪያ ምግቦችን በማዘጋጀት ላይ ሲሆኑ ወጣቶቹ ወንዶች ደግሞ ቡና በማፍላት እና ሴቶቹን በማገዝ ከ500 በላይ የሆነውን ጸመኛ ለማስተናገድ ይዘጋጃሉ። ከ100 አመት በላይ በዚህ ቦታ ይህ ተደርጓል።

*I have been all over Ethiopia for religious education – from Gondar to Mekele, also to Addis and to remote areas in rural Ethiopia, too. But this place is different. It's because the fasting is done according to the right religious teachings that we come here during this time. It's a place of peace and serenity. You will not know who is inside until you meet in the evening for prayers. That's what is required by the religion.*<sup>10</sup>

This program has integrated interviews from many informants, making it full of information necessary for any visitor if interested.

A good instance here can be the testimony of Mubarak Fedlu from the Qebena Wereda Culture & Tourism Office, “As you have seen at night, there is a full program that goes on from 7pm to 6am. The Salat is full of musical praises for our prophet. There are also many religious scholars here that come to educate youngsters during Ramadan. Other guests come here too – just to separate themselves from the rest of the world during Ramadan fast.”<sup>11</sup>

He also adds that it's a different mosque from the others because it has many heritages in it. That together with the nice compound attracts tourists. “We are doing our best to upgrade infrastructure to bring more tourist here. The most important thing that separates this mosque, however, is the cultural center inside.”<sup>12</sup>

The researcher observed the program has a good flow of information. However, there seem to be some missing information. For instance, it is mentioned that the mosque is known for the Islamic Heritages it is keeping in its center. It is even mentioned that scholars from Ethiopia and all over

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<sup>10</sup> እኔ ብዙ አገር ደርሼያለሁ በትምህርት፣ በሃይማኖት ጉዳይ፣ ጎንደር፣ መቀሌ ድረስ ቦታውን አውቀዋለሁ። ወደ አዲስ አበባ ከተማም ገጠሩንም አውቀዋለሁ። ይህ በጣም ልዩነት አለው። ለምሳሌ የጦም ብዙ ህጎች አሉ በሃይማኖታችን። ህጎችን አሟልቶ የሚጠምበት ቦታ ነው። የሰላምና የጸጥታ ቦታ ነው። ማታ ለጸሎት እስክትገናኝ ድረስ በግቢው ማን እንዳለ አታውቅም። ሃይማኖቱ የሚያዘውም እንደዚያ ነው።

<sup>11</sup> ማታ እንዳያችሁት የሰላት ፕሮግራም አለ። ከማታ 1 ሰአት እስከ 3ጋት 12 ሰአት ድረስ ሙሉ ፕሮግራም ነው። ሰላቶቹ በውዳሴዎች የታጀቡ ናቸው። የተለያዩ ነብዩን የሚያወድሱ በዜማ የታጀቡ ውዳሴዎች አሉ። በርካታ ደግሞ ምሁራኖች አሉ። ከዚህ ተምረው ወጥተው አሁን ሌሎችን የሚያስተምሩ። ሌሎች እንግዶችም ይመጣሉ፤ ከማንም ሳይገናኙ ረመዳንን እዚህ ለማሳለፍ።

<sup>12</sup> የቱሪስት መዳረሻነቱን ለማሳደግ ከመሰረተ-ልማት ጀምሮ ያለውን ነገር አስፍተን እየሰራንበት ያለበት ሁኔታ ነው ያለው። በተለይ በተለይ ግን ይህንን መስጊድ ለየት የሚያደርገው የባህል ማዕከሉ ነው።

the world who do researches on Islamic Religion come here looking for the heritages here. But the heritages inside have not been discussed in the program.

However, it is also the researcher's observation that the program has once again given coverage to one of the least discovered tourist sites of Ethiopia – bringing to light a religious place that can be of interest to the local audience whether Muslim or otherwise.

## 2. The Martyr City – From Adwa to Maychew (Samā'etwa Katamā – Ka'adwa 'eska Maycaw)

*“These people that narrate the bravery of their forefathers are strong. Like their ancestors who were a part of the victory in Adwa, forefathers who led our country to freedom after returning from Maychew, they are fighting with nature for their livelihood with a winner's spirit. Their strength is what they tell you they got from their fathers.”<sup>13</sup>*

This program, transmitted on Fana TV on March 8, 2020, is set in south Ethiopia. The narrator mentions travelling 550km from Addis to South Ethiopia's Gardula Town looking for the footsteps of Adwa. Men and women are seen in traditional blue and white clothes singing and dancing in line, and also in circles – Ethiopian flag and also green leaves on hand.

To tell the audience about what the narrator calls the martyr city, he first starts with the resilient spirit of the people of the town.

Governor of the nearby Derashe Wereda, Sirbo Sisay, asked about heroism on the program answers that, *“To be called a hero here, one has to show it through his work. The strength you see here, we believe, is an influence of the heroism of our forefathers. Being strong is not negotiable in our area. We believe in hard work and strength. It is one who possesses this that can become protector of our community.”<sup>14</sup>*

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<sup>13</sup>የአባቶቻቸውን ጀግንነት የሚተርኩት ህዝቦች ብርቱዎች ናቸው። አድዋ ላይ ድል እንዳደረጉት ከማይጨው መልስ ሃገርን ለነጻነት እንዳበቁት አባቶቻቸው ዛሬም የማሸነፍ ስሜት የናኘበት ተፈጥሮን ታግሎ በጥረት ጀብድ የሚሰራበት፣ ብርታት ድል አድራጊ ከሆኑ አባቶቻችን የወረሰነው ነው ከሚባልበት ምድር ቆይታችንን ቀጥለናል።

<sup>14</sup>አንድ ሰው ጀግና ነው ጠንካራ ነው የሚባለው በሚሰራቸው ስራዎች ማሳየት አለበት። ስለዚህ ይህ የአባቶቻችን ጀግንነት ያመጣው ተጽዕኖ ነው ብለን እኛ እንወስዳለን። ጠንካራ መሆን እኛ አካባቢ ላይ ለድርድር አይቀርብም። አንድ ሰው ጠንካራ ነው የሚባለው በስራው ልክ ነው። ለአካባቢም ይህ ይመክታል ተብሎ ነው የሚታመንበት።

Starting from the title given to it, this episode is full of interesting historical information with catchy recitation by the narrator as well as the interviewees. Continuing to the historical significance of the town, the program begins with a stand up narration.

*In the long history of Ethiopia, if we believe towns have made sacrifices for the sovereignty of our country, this town has to be one of the top ones. This place has made sacrifices in 1929 during the Italian invasion. Because it was home to great patriots, it was attacked by Italian planes. Gardula is a name of a mountain, of a territory, and of a winning spirit.<sup>15</sup>*

Birru Simalo (mentioned in the program as ‘an elderly author of History’) adds,

*The town was established around 1883E.C. It was very famous then. It is also called the town of Habtegiorgis. Emperor Menelik II gave it that name. Habtegiorgis was a military leader of Menelik. And he also led the patriots of Southern Ethiopia for Menelik. When Menelik made a call for his countrymen to join him in the battle of Adwa against the Italians, the two patriots that were the administrators of Gardula at the time, Dejach Yimen and Dejach Geneme, led the Ethiopian troops of Gardula, the territory of which included the area until Borana. Five years after its establishment, Gardula’s residents marched ready for the battle of Adwa.<sup>16</sup>*

Black and white photos of the battle of Adwa appear on screen as the interviewee tells this history.

Seid Ahmed (included in the program as a teacher and history author) puts, “For 45 years, that is 1883-1928 E.C., the Gardula-Borana territory had its capital in Gardula, and it is said to have extended from the border of Jimma to Lake Turkana. The name Gardula has its origin in

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<sup>15</sup> በኢትዮጵያ የረጅም ዘመን ታሪክ ውስጥ በተለየ ሁኔታ ከተማ እንደከተማ ለሃገር ሉሉላዊነት መስዋእትነት ከፍላጎት ብለን ካሰብን በዚህ ከተማዎች ቁጥር ከምንጠራቸው አንዱ ስፍራ ደርሰናል። ይህ አካባቢ በተለይም ደግሞ በ1929 የኢጣሊያ ወረራ ወቅት ትልቅ መስዋእትነት የከፈለች ከተማ ነበረች። ይቺ ከተማ የታላላቅ አርበኞች መናኸርያ በመሆኗ ከሰማይ ላይ በአውሮፕላን ተደብድባለች። ጋርዱላ የተራራም፣ የግዛትም የድል አድራጊነትም ስም ነው።

<sup>16</sup> ጋርዱላ ከተማ በ1883ዓ.ም. አካባቢ የተመሰረተ ከተማ ነው። በጣም ታዋቂና ዝነኛ ነበር። የጋርዱላ ከተማ የሃብተጊዮርጊስ ከተማ ተብሎ ይጠራል። ሃብተጊዮርጊስ የምኒልክ የጦር መሪ ነበሩ። ነገር ግን ወደደቡብ የተሰማራውን የምኒልክ ጦር የመሩት ሃብተጊዮርጊስ ነበሩ። የሃብተጊዮርጊስ ከተማ ሃላፊዎች የነበሩት ደጃዝማች ይመንና ደጃዝማች ገነጫ የአድዋ ጦርነት ጥሪ በሚደረግበት ጊዜ ከቦረና ግዛት ጭምር ያለውን (የጋርዱላ ግዛት አስከፊና ነው) የኢትዮጵያን ሰራዊት መርተዋል። ጋርዱላ በተመሰረተች በአምስት አመቷ ነዋሪዎቿ ወደአድዋ ለመዘመት ተነሱ።

*Afaan Oromo, meaning 'Mountain of March'. Our fathers have marched twice from here – to Adwa and Maychew.*<sup>17</sup>

Crews of *Guzo Ethiopia*, together with a local Wereda official wearing his traditional coat, continue walking up a hill looking for the ruins of this once famous town. There is no sign or road leading to where they want to go that they stop now and then to ask for information from those that live nearby.

This shows how undiscovered this place is. But the residents know. This is shown through a young farmer who leads them directly to this place.

Narrator acknowledges, *“Though he is still young, this farmer showing us the place knows his history well. He knows about the sacrifices of his forefathers at Adwa & Maychew. And he seems surprised that we came looking for this hidden history. But we believe a country’s sun shines brightest when those that built it are remembered thoroughly.”*<sup>18</sup>

The hill they all walk up on is said to be on a 2500m altitude. The dense forest on left and right has been captured attractively by the cameraperson following the team from the back.

As an indication of a place to visit for nature lovers, the narrator adds here, *“Inside such a peaceful jungle, I have come looking for the sacrifices made for the peace of a nation on the remains of a land. The beautiful appearance of the forest is worth travelling to for a visit by itself. It is not something to see on your way to something else – Gardula beauty and history together.”*<sup>19</sup>

As they arrive to the area led by the energetic farmer, the majority of the area where the town was set is now covered by trees. The farmer shows the crew and the official that has traveled with them, where the market, cemetery, and the like of the former town used to be. Caves that the forefathers used to hide and unsettle Italy are still there, captured on film.

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<sup>17</sup> 1883 እስከ 1928 ለ45 አመት ጋርዳላ-ቦረና ግዛት የሚባለው ከጅማ በመቀጠል እስከ ቱርካና ሃይቅ ያለው ጋርዳላ-ቦረና ግዛት ይባላል። ከተማው እዚህ ጋርዳላ ነው። ጋርዳላ የቃሉ መነሻ አፋን ኦሮሞ ነው። የዘመቻ ተራራ ማለት ነው ትርጉሙ። አባቶች ሁለት ጊዜ ከወራሪ ጋር ዘምተውበታል። አንድም በአድዋ አንድም በማይጨው።

<sup>18</sup> መንገድ የሚመራን አርሶ አደርበእድሜው ገና ቢሆንም የአባቱ ታሪክ ስለሆነ ስለአድዋ ያውቃል። ስለማይጨው ስምታል። ከማይጨው መልስ የጋርዳላ አርበኞችን ተጋድሎ የነበረ ያክል ከነአሻራው ያሳያል። ይህንን የተደበቀ ታሪክ ፍለጋ መምጣቱን ደንቅታል። የሃገር ፀሐይ ሀገር የሰሩ ሰዎች ከዳርዳር ሲታወሱ ትደምቃለች።

<sup>19</sup> እንዲህ ባለ የሰላም ዱር ውስጥ ለሃገር ሰላም የተከፈለውን ዋጋ ከምድሩ ቅሪቶች ላይ ለመፈለግ መጥቻለሁ። የዛሬ መልክ ውበትና ፍጥረት ብቻውን የሚታይ ብቻውን የሚነገር እንጂ እግረመንገድ የሚወራ አልነበረም። ጋርዳላ ታሪክም ውበትም።

Continuing with historical narrative as a style of presentation on this episode, the narrator then states, “*The star town lost its light and modernity during the second invasion of Italy.*”<sup>20</sup>

This idea is further explained by Birru (mentioned in the program as ‘an elderly author of History’),

*When the Italian enemy came here, our forefathers became rebels. They settled around Lake Chamo. Then they unsettled the Italians that were around Chamo up to Arba Minch and to here. Italy didn’t get any break. They could only build four or five small buildings and the one road you see below. This is because patriots from the area couldn’t give them a break. When the Italians came to realize that they won’t get room to settle in this area, they bombed this whole town down. May I say, if there was a town that made a sacrifice in Ethiopia as much as its patriots, it is Gardula.*<sup>21</sup>

As they arrive on top of the mountain, the remnants of the former town of Gardula are seen. Ruins of buildings made of stone are still showing as a testament to the old town that used to be there. Then the story continues about a *tabot* (replica of the Ark of the Covenant) of St. George that the Ethiopian troops took with them to Adwa from Merhabite. After the victory, the *tabot* was brought to Addis Ababa by Menelik II. And the program mentions that Menelik II ordered the leaders of the Gardula troops to take it back with them to Habtegiorgis’s town. They did so and built a church for it which was also burnt with the town. But the *tabot* was saved by the rebel fathers and hidden at one of the caves until things settled down. It is now moved and kept at the new church of Gardula Giorgis. A priest at this church is seen explaining all this history.

*40 years after the Adwa victory and 45 years after being established, just like her patriots, Gardula became a martyr. It is not just the troops that Italy wanted to retaliate against but the farmers too – for standing beside their patriot brothers. Because the town was fully destroyed, it was rebuilt years later at a new location*

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<sup>20</sup> ይቺ ደማቅ የቀጠናው ኮከብ መዲና ብርሀኗ የጠፋው የዘመናዊነት ጉዞ አበባዋ የረገፈው በሁለተኛው የኢጣሊያ ወረራ ነው።

<sup>21</sup> ጠላት እዚህ ሃገር ከገባ በኋላ አርበኞች ሸፈቱ። አርበኞች የሸፈቱት ጫሞ ዳር ነው። ጫሞ እስከ አርባምንጭ ድረስ ያለውን አካባቢና እዚህ የሰፈረውን ጣሊያን መከራ ያሳዩታል። እረፍት አላገኘም ጣልያን። ምናልባት የጣልያን ቅርስ ትንሽ መንገድ በዚህ በኩል ሰርቷል። እዚህም አንድ 4 ወይ 5 ህንጻዎች ሰርቷል። ምክንያቱም እረፍት አልነበረውም። አርበኝነቱ ጣልያንን በግያስቸግርበት ጊዜ ጣልያን ይህንን ከተማ በምሳሌ ይቃጠላል። አንድ ነገር ብናገር፤ በኢትዮጵያ ውስጥ ከአርበኞች እኩል የተሰየ ከተማ ቢኖር ጋርዳላ ነው። ከአርበኞች እኩል።

*down below, after Italy was beaten and returned to where it came from. After visiting this place of my fathers' and hearing about all the history, I am returning home with the proud thought that, the price of death became victory here. All the sacrifice was not in vain,"* the narrator concludes.<sup>22</sup>

In this episode, less known history about a town of heroes has been presented in details for the audience. The interviewees selected were very knowledgeable and interestingly articulated what they know.

But the researcher has observed that, while this episode can be eye-opening for those that didn't know about the area, books written about this place have not been included. Interviewees that are said to be authors of history are part of the program but books they have written have not been mentioned. Even the narrator is heard on the program mentioning that he read about this place but did not expect it to be this interesting. Therefore, mentioning information about such types of reads would have helped if viewers want to know more, and read about the history discussed, for themselves. That would have also added to strengthening the fidelity of all the stories told.

### **3. Eme-Gual – The Miraculous Place of Menz-Emegua**

Transmitted on February 16 & 23, 2020 in two episodes, this program starts with cut outs from the full program as a highlight which is a style used in many of the *Guzo Ethiopia* programs. Then continues a drone shot from above, the crew and road leaders climbing down from top of a mountain, on a narrow road, with the white-wearing priest at the front. The shot of the surrounding mountainous, green area from the top is remarkable to see. At the background is traditional music that appreciates the nature and mystery of Menz.

*We are in Menz, North Shewa Zone. Of the 5 weredas, we are specifically at Menz Mama. Nature is magical here. I see a python-like valley. The village of Emegua in Menz Mama is home to many old monasteries and beautiful landscape. But we*

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<sup>22</sup> በተመሰረተ በ45 አመቷ አድዋን ድል ባደረግን በ40ኛው አመት እንደጀግኖቿ ሁሉ ጋርዱላም መስዋዕት ሆነች። ጣልያን ሲበቀል ለይቶ አይደለም። ሃገሩን ነው ያጠፋው ማለት ይቻላል። አርበኞችን ብቻ ሳይሆን ገበሬውን ሁሉ ለምን ከአርበኞች ጎን ሆናችሁ በሚል ቤታቸውን አቃጠለ። ጋርዱላ ከተማ ተቃጠለ። ከዚያ ወዲህ ከተማ ታች ወርዶ ተሰራ። የአባቶችን ድል አጣጥሜ ስመለስ እዚህ የሞት ዋጋው ድል እንደነበረ እያሰብኩ ነው። ማሸነፍ አውን ሆኗል።

*have come here or one hidden treasure. The name Emegua is now familiar to many because of the book of same name written by Dr. Alemayehu Wassie.*<sup>23</sup>

Then, Priest Habtewold Temtme states, “‘Eme’ refers to our mother St. Mary and ‘Gual’ is our lord.”

This 2-part program focuses on Emegua and the hidden treasure the area is said to own. Doing a standup narration on top of a mountain before going down to the monasteries, the narrator states, “Other than the beautiful traditional houses of Menz we see below, hidden there is also a timeless treasure of our country, an asset of the faithful, a spiritual mystery.”<sup>24</sup>

As the crew keep on walking down the mountain getting close to Emegua, the narrator creatively incorporates a unique style of narration, “On the book, as the character ‘Sisay’ arrives to Emegua, he says, ‘whether on the way to it or once you arrive, you can feel the mysteriousness of the place. The feeling is heavy.’ I felt such a feeling myself.”<sup>25</sup>

By repeatedly mentioning about the book ‘Emegua’, the program is seen advertising the place and the book itself.

The crew is going down to Emegua St. Uriel Church. The mystery the narrator keeps referring to is the Holy Grail. The story of this is explained by Komos Aba Gashaw Beza of the church, “The Holy Grail is the grail in which the archangel Uriel received Christ’s blood when our lord was crucified. Then he sprinkled the blood all over the land and blessed it. The last resting place after that was here.”<sup>26</sup>

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<sup>23</sup> መንዝ ሰሜን ሸዋ ዙንና በመንዝ ስም የሚጠፍ አምስት ወረዳዎች ይገኛሉ። መንዝ ማማ ምድር መጥተናል። ተፈጥሮ እዚህ ምትሃት ሆናለች። የሸለቆ ዘንዶ ተመለከትኩ። በእመን መንዝ ማማ ዙርያውን እድሜ ጠገብ ገዳማትና ውብ መልክአምድራዊ አቀማመጦች ከበዋታል። እኛ ግን አንዱን ተደብቆ የኖረ እድሜ ጠገብ ቅርስ ፍለጋ ነው የመጣነው። እመን ዛሬ ስሙ ለብዙዎች ቤተሰብ ነው። እድሜ ለዶ/ር አለማየሁ ዋሴ።

<sup>24</sup> እዚህ ውስጥ ቁልቁል ከሚታዩት ውብ የመንዝ ባህላዊ ቤቶች ባሻገር ዘመን ያስቆጠረ የሃገር ቅርስ የእምነት እሴት መንፈሳዊ ምስጢር አለ።

<sup>25</sup> የእመን መጽሃፍ ደራሲ ‘ሲሳይ የተባለው ገጽ-ባህርይ እመን ሲደርስ እንዲህ አለ’ ብሎ ጽፎልናል። ‘በመንገድ በምናየውም ሆነ እዛ ከደረስን በኋላ አካባቢው አንዳች ምስጢር ያለው መሆኑን መገመት ይቻላል። ዝም ብሎ የሚከብድ ነገር አለው’ ይላል። እንዲህ ያለ ስሜት ተስማኝ።

<sup>26</sup> ጌታችን መድሃኒታችን በተሰቀለ ጊዜ መልአኩ ቅዱስ ኡራኤል በብርሃን ጽዋ ደሙን እየረጨ አለምን ሲቀድስ ሁሉን ሲባርክ ኖሮ በመጨረሻም እዚህ ገባ።

Priest Habtewold Temtme, a long-serving priest at the church, adds, “*The history of this place goes far back, even before the Axumite Dynasty. I have come to know about this history not only by reading books or researching, but also having learned from 4 great scholars of our faith.*”<sup>27</sup>

Throughout the 2 parts, detailed story about Emegua and Emegua Kopros, the mysterious mountain behind the church with caves, that are said to house the Holy Grail, is discussed. The host is seen on camera going up and down to all the spiritual and historical sites, in this mountainous area talking to people and searching for answers.

Included also is the fact that the world has been looking for the Holy Grail, still wondering where it can be without any answers.

The narrator puts, “*Many movies have been made about the Holy Grail; researches on this area are numerous. Many in the world have looked all over to find where the grail is hidden. But the spiritual fathers that say the Holy Grail is here are not the kind to swear or speak much in order to be believed about this. The land and the people are quiet. This is a place of tranquility.*”<sup>28</sup>

Interviewees from the church as well as the Culture and Tourism Offices of the Wereda and the Zone have been included as informants. While the priests discuss the place from a spiritual point of view, the tourism offices have tried to look at the archaeological and tourism potential that the place has. This way, the researcher has observed that the program has selected the right informants to create a balance.

Speaking about the archeological significance of the area, the calmly-speaking Emahoy Atsedemariam, who is in charge of the archeological displays of Emegua, explains,

*The French have come here and done researches with scholars from Debre Birhan University. Different artifacts have been found. But other than that, even though we have a heritage we can't say a lot about, let the future generation reveal this. We can't uncover anything else. But for now, the place has to remain*

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<sup>27</sup> የዚህ ስፍራ ታሪክ በጣም የራቀ ነው። ከአክሱም ዘመነ መንግስት በፊት ይቀድማል። እኔ መጽሐፍ በማየትና በመመርመር በመጠየቅ ብቻ ሳይሆን ከአራት ታላላቅ ሊቃውንቶች የተረዳሁት ነገር ነው።

<sup>28</sup> ቅዱስ ጳጳስ የት ነው የሚለውን ለመመለስ ብዙ ጥናት ተደርጓል። ፊልሞችም ተሰርተዋል። የአለም አሳሽ የተሰወረውን ጳጳስ ፍሊጋ የአለምን ግምጃ ቤቶች አዳርሰዋል። ቅዱስ ጳጳሱም እዚህ መሰወሩን የሚገናኙ አባቶች እንዲታዩ የሚሞሉ አይደሉም። ምድርም ሰውም ጳጳስ ብሏል። የአርምሞ ስፍራ።

*intact. Then, they asked if they can take few of these artifacts back to their country for display and for further study. I said no. Even one small pot is a heritage for this place and for the country. So, they just took pictures of them and left.*<sup>29</sup>

Seen here is the commitment of our mothers and fathers towards conservation of heritage. Through its informant, the program has also made a call for Ethiopians to study and discover heritages like this on their own.

The narrator concludes, “The history of Emegua is abundant. Sacred stories of faith are not easy to present with simple evidences. But through all this, we can confirm one thing. And that is Ethiopia is a mysterious country.”<sup>30</sup>

### **4.1.3. Episodes on National Parks & Natural Attractions**

Discussed below are three randomly picked episodes of *Guzo Ethiopia* done on our natural attractions. Just like the episodes thus far, the contents of each of the three episodes have been discussed in detail including their strengths and weaknesses.

#### **1. Dallol – Another Planet on Earth (Dālōl – Yamdrāčēn Lélāñaw Plānēt)**

*“People from all over the world know this place. They come to visit from every part of the world. It is here that there is a gap – as a country. All Ethiopians need to come and see this. They will be amazed if they come and see all this. They will inform & teach others too. Hearing about it and seeing it firsthand are different. Especially Ethiopians need to come and see this. That is when they can explain to others.”*<sup>31</sup>

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<sup>29</sup> ፈረንሳዮቹ መጥተው ከደብረብርሃን ዩኒቨርሲቲ ምሁራን ጋር አጥንተዋል። የተለያዩ ቅርሶችም ተገኝተዋል። ከዚያ በላይ ግን እኛ ይህ ነው የማንለው ቅርስ ቢኖርም ልናወጣው ስለማንችል ትውልድ ያውጣው። ቦታው ግን ተክብሮ ይቀመጥ በሚል በዚህ ተደማኛውን ሄደዋል። ቅርሶቹን እንወሰዳቸው ለእይታም ለጥናትም ብለው ነበር። ማሰርም ትሁን ምንም ትሁን ለቤቱ ለሃገሩ ቅርስ በመሆኑ ልሰጥ አልችልም ብያለሁ። የሚፈልጉትን ፎቶግራፍ አንስተው ሄደዋል።

<sup>30</sup> የእመን ታሪክ ብዙ ነው። መንፈሳዊ ታሪኮች በቀላል ማስረጃ የሚቀርቡ አይደሉም። በዚህ ሁሉ ውስጥ አንድን ነገር ማረጋገጥ ግን ይቻላል። እሱም ኢትዮጵያ ሚስጥራዊት ሃገር መሆኗን ነው።

<sup>31</sup> ሰው ከአለም ዙሪያ ከየትም ሳይቀር ይመጣል። ከተለያዩ ክፍል። እኛ ጋር ነው ትልቅ ክፍተት ያለው እንደ ሃገር። ስለዚህ ሁሉም ኢትዮጵያዊ መጥቶ ማየት አለበት። መጥተው ቢያዩት ይደነቃሉ። ሌላውንም ያስተምራሉ። መስማትና ማየት ይለያያል። በተለይ በተለይ ኢትዮጵያውያን ይህን ነገር ማየት አለባቸው። ሌላውን ማስተማር የሚችሉት ያህ ነው።

Transmitted on December 22, 2019, this is one of the episodes of Guzo Ethiopia that focuses on our country’s natural attractions – in this case Dallol. The program explains that Dallol is found in the Afar Region and is the lowest point on earth at 100m below sea level. In addition, Dallol is known for its colorful landscape caused by the various minerals it carries. Details regarding the uniqueness of Dallol are explained with rich language use in this episode. An instance here can be, the narrator explaining the travel from the camp site where he had an overnight to Dallol:

*The drive is on Chew Meda – a white salt field that seems to have no end – just a horizon. Now the sky and the ground have become one and the same in color. After taking a ride through this astonishing place, you get to reach to an even more miraculous place called Dallol.*<sup>32</sup>

More information is also given about how the place is believed in science to have occurred with the movement of the earth’s crust back when the continents got the shape they have now. The program also mentions that Dallol gets the least amount of rain than any other place on earth. Adding that, some studies show years go at times without the place getting a drop of rain.

The colorful area of Dallol is captured with close-ups and long shots too. Trying to put what the narrator is seeing with his eyes into words:

*The country of colors is here. The ground looks like the canvas of an artist. The beauty and color that has erupted from the crest has surfaced. The air has the smell of the smoking minerals. This all made me feel a fool’s wonder – how is it that the sky hasn’t fallen down mesmerized by the beauty under it?*<sup>33</sup>

Here, the first-person point of view narration gives an extra flavor and personal touch to the program, too.

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<sup>32</sup>ገዛው በጨው ሜዳ ላይ ነው። ታይቶ በማያልቅ አድማስ በሚመልሰው ነጭ የጨው ሜዳ። አሁን ሰማይና ምድር አንድ አይነት ሆነዋል። ይህን የጨው ሜዳ ሳይጋልቡበት ወደተአምረኛው ስፍራ መድረስ አይቻልም - ዳሎል።

<sup>33</sup>የቀለም ሃገሯ ስዚህ ነው። ስዚህ ምድር አፈር አልተሸፈነችም። ይልቁንም የሰአሊ ሽራ መሰላ ታፈዛለች። ከምድር ሽቅብ ወደላይ የገነፈለ ውበትና ቀለም። አየሩ የሚጠጠውን መክድን ሽታ ይዟል። ከላይ ሆኖ ቁልቁል የሚመለከተው ሰማይ በዚህ ውበት ፈቀ አለመውደቁ ምን ይሆን? የሚያሰኝ የጥንቅቅ መጣብኝ።

Discussing the camel caravan (camels in line everyday carrying salt to Berehale), the program also mentions the plan by the Afar Culture & Tourism Office to make the 2.5 million camel wealth Ethiopia has into another tourist attraction means. In collaboration with private promoters based in Dubai & Ethiopia, the plan is to make Afar another major host of camel festivals like Dubai. When this becomes a reality, in addition to visitors of the Danakil, we can also get tourists that are here to ride camels in the sandy deserts of Afar.

Adding to the case of domestic tourism, Mohammed Yayo, Head of the Culture & Tourism Office of the Afar Region, mentions on camera that,

*The domestic tourism practice is very weak in our country. For instance, there is no entrance fee to be paid by any Ethiopian. It's all free. To promote domestic tourism, we give out visiting permits to Ethiopians without any payment. We just assign guides. To get here, you can fly to Mekele or Semera, and it's all a comfortable asphalt road from both places. Everyone can see it very easily. It's not like before.<sup>34</sup>*

Coming from a tourism official, who also owns the quote used at the beginning of this subsection, such information and action can be crucial for the development of our domestic tourism.

This episode has explicitly focused on promoting Dallol to the domestic audience. It has also tried to persuade domestic tourists to come and visit Dallol, even mentioning options of travel routes they can take to get there.

The researcher has found this episode to be very well on target when it comes to its objectives. It has used catchy pictures and sound. It has given enough information on what visitors can see and what is expected from them to get there. More importantly, it requests all stakeholders, from individual citizens to government bodies, to participate in the domestic tourism.

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<sup>34</sup> የሃገር ውስጥ ቱሪዝም ልምዱ በጣም ደካማ ነው። በተለይ እዚህ ሲመጡ ምንም ክፍያ የለባቸውም። በክልል ደረጃ ነጻ ነው ያደረግነው። ሃገር ውስጥ ቱሪዝምን ለማበረታታት ያለምንም ክፍያ ፍቃድ ሰጥተን ጋይድ ብቻ መድበን መላክ ነው። እስከ መቀሌ ወይም እስከ ሰመራ በአውሮፕላን መምጣት ይቻላል። ከዛ እዚህ ድረስ አስፋልት ነው። በቀላሉ ማየት ይቻላል። እነደደረገው አይደለም።

## 2. Zaman, 'Aday and Yamasqal Waf

*“Ethiopia is home to natural diversity - from the lowest point (like Ertale) that spits fire to the top mountains that touch the clouds. These places are major tourist attraction sites and the sources of our tourism industry’s growth potential. But just like these tangible places, we have other unique features that can be of interest to the tourism industry.”<sup>35</sup>*

Relating it with the new year that Ethiopia celebrated during the date of transmission of the program (September 29, 2019), this episode focuses on three of these unique features – our calendar, *Adey Abeba* (the unique yellow new year flower of Ethiopia), and *Yemeskel Wef* (the bird that is said to be seen in our country only annually, at the beginning of the Ethiopian New Year).

Gash Abera Molla’s famous song ‘*Yamral Hagere*’(my country is beautiful) playing at the background, the program first discusses the calendar of Ethiopia. Henok Yared Fenta (included in the program as a journalist and scholar of *Bahre-Hasab*) mentions that,

*Ethiopia, in a philosophical thought, calls her calendar system Bahre-Hasab (literally meaning sea/fountain of ideas). Time is represented by the word ‘sea’ here. Bahre-Hasab is mosaic in nature. It involves all of the old religions together - whether Judaism, Christianity or Islam. This wealth of ours is very well included in detail in the written documents of Bahre-Hasab. We just don’t have many researches on it. Other than saying Ethiopia uses a different calendar than the rest of the world, no one can show you how or why that is.*<sup>36</sup>

This part of the program that focuses on the Ethiopian calendar is concluded by calling for action. The narrator puts that:

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<sup>35</sup> አላት ከሚነገሩልበት የምድር ጥግ ደመና እስከሚጋልብበት የተራሮች አናት መገኛ ነን። እነዚህ ስፍራዎች የቱሪስት መስሪያቸው የቱሪስት ኢንዱስትሪያችን አቅጣጫ ናቸው። ከሚታየውና ከሚጻጸሰው መስህብ ባሻገር የረቂቅ ባህሎችም ባለቤት ነን።

<sup>36</sup> ኢትዮጵያ በፍልስፍና መንገድ የዘመን አቆጣጠር ስርአቷን ባህረ-ሃሳብ ትለዋለች። ዘመን በባህር ይመሰላል። ባህረ-ሃሳብ ሞካይክ ነው። በቤተ-እስራኤል በክርስትና በእስልምና በሌሎቹም አስተሳሰብ የሚቆጥር ነው። ይህ ሃሳብ የባህረ-ሃሳብ ድርሳናት ውስጥ አለ። የሚያየው አጥቶ ነው። የሚመረምረው አጥቶ ነው። ኢትዮጵያ ልዩ አቆጣጠር አላት ከማለት ብቻ ያለፈ እንዲህ ነው እኮ ብሎ ፈትፍቶ የሚያሳይ የለም።

*Meskerem is a month of bliss. Markets get full; traditional foods that have been missed all year get prepared; farmers start to look at their productive lands with hope; and the tourism business that gets low during the rainy season starts to warm up again with the weather. However, we haven't used our unique calendar and the 13 months we have in a year to promote ourselves well.*<sup>37</sup>

On this topic Henok finally adds that, “*When you visit Israel, whether you go to their museums or look at their newspapers, they will always show that the year is 5779B.C. now even though they also use the Gregorian calendar. But here, whether it's at religious museums or even the national museum, do we have any signs that show our unique calendar and the date in billboards? No, we don't.*”<sup>38</sup>

What this program discusses second, as mentioned above, is what we call *yemeskel wef*, a bird that is seen at New Year. The nature of this bird is briefly and interestingly covered by an informant. Alazar Daka (a bird expert and a PhD candidate) is seen on camera explaining that,

*What we call 'yemeskel wef' is greater blue-eared sterling. It's a common bird that can be found in all weathers and throughout the year too. However, when the Ethiopian New Year comes, everything gets green. Therefore, since this bird can get its food well in this season, we can see it in high numbers at this time. In addition, birds have the character of changing their feathers depending on the season. During September, this bird has very shiny blue and green feathers. So, it can be recognized from afar. Therefore, the increased number of this bird species and the bold color it gets during the New Year has made this otherwise common bird, unique.*<sup>39</sup>

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<sup>37</sup> መስከረም የፍስሃ ወር ነው፤ ገበያው ይደምቃል፤ የሚናፈቁ ባህላዊ ምግቦች የሚዘጋጅበት ወር ነው፤ ገበሬው ያፈራውን ማሳ በተስፋ የሚመለከትበት፤ ክረምት የሚቀዛቀዘው የኢትዮጵያ ቱሪዝም ደግሞ መሞቅና መድመቅ የሚጀምርበት ነው። 13ኛ ወራችንን፤ ዘመን የመቀመር ጥበባችንን፤ የራሳችን አቆጣጠር ባለቤት መሆናችንን ግን አልተጠቀምንበትም።

<sup>38</sup> አስራኤል ስትገባ ሙዚየሞቻቸውም ስትገባ ጋዜጦቻቸውም ላይ እለቱን በአይሁድ አቆጣጠር ያስቀምጡልሃል። 5779ዓ.ዓ. ነው የሚለው። እዚህ ግን የቤተክህነቱም ሆነ ብሄራዊ ሙዚየም ስትገባ ስለኢትዮጵያ ካሌንደር ልዩ መገለጫ ስለሌለ አለን? የለንም።

<sup>39</sup> የመስቀል ወፍ የምንላት በእንግሊዘኛው *blue-eared sterling* የምንላት ነው። በሁሉም አየር ሁኔታና አመቱን ሙሉ እንደልብ የምትገኝ ወፍ ናት። ነገር ግን መስከረም ሲጠባ ሁሉ ነገር አረንጓዴ ይሆናል። ስለዚህ ምግቧን እንደልቧ ስለምታገኝ በብዛት ትታያለች። እንደገና ወፍ ላባቸውን የመቀየር ባህሪ አላቸው። ይቺ ወፍ መስከረም ላይ ላባዋ የሚያንጸባርቅ ሰማያዊና አረንጓዴ ቀለም ይይዛል። ከሩቅም ይለያል። ስለዚህ በዚህ ወቅት በብዛት መገኘቷና ደማቅ መሆኗ ይቺን የተለመደ የምንላት ወፍ ልዩ ያረጋታል።

Then this episode finally talks about *Adey Abeba*. The expert that is chosen to talk about this flower is Dr. Tesfaye Hawas (a senior researcher at the Ethiopian Biodiversity Institute). He puts that,

*Adey Abeba is found in what science calls the Bident flower family. We have twenty types of Bidens in Ethiopia. While nineteen of them have yellow flowers, one has white. This plant, because of humidity and warm weather, starts its growth period in May, grows well during the rainy season, the flower blossoms in September and October when the rain gets lower, and finishes its growth and dies usually around the end of October.*<sup>40</sup>

The program calls for action for this part too. The narrator discusses that, like many of our other natural treasures, this flower has its own worries too. On this issue, Dr. Tesfaye adds,

*If we take Addis Ababa for instance, because of urbanization and houses being built even until the riverside, this flower is losing its space to show up. Hopefully, that will change after the completion of the riverside development projects that we recently started in the city. And in the countryside, because of deforestation and demand for farmland, these flowers are losing their natural habitat to blossom every year. We need to do better as much as possible.*<sup>41</sup>

Considering Meskerem (September in G.C.) as a focal point, this episode has tried to briefly cover all three treasures discussed above incorporating interesting information. The researcher has observed that the main aim of this episode has been calling for action. Through its rightfully chosen informants on all three areas, the program has given brief information with the time available, and also has indicated what needs to be done by all stakeholders in the future to protect and use the three treasures. It concludes with the remark that Meskerem is a mixture of

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<sup>40</sup>አደይ አበባ በላይንስ ባይደንስ ከሚባለው ጎራ ነው የምትመደበው። በኢትዮጵያ ውስጥ ወደ 20 ባይደንስ ይገኛሉ። 19 የሚሆኑት ቢጫ አበባ ሲኖራቸው አንዷ ነጭ አበባ ነው ያላት። በግንቦት ወር አካባቢ እርጥበትና ሙቀት ስላለ ለዚህ ተክል መብቀል ምቹ ሁኔታ ይፈጠራል። በዝናቡ ወቅት በቂ እድገት ያገኛሉ። መስከረም ላይ ዝናቡ ሲያጥር ያብቡና ጥቅምትና ህዳር አካባቢ ይሞታሉ ማለት ነው።

<sup>41</sup>አዲስ አበባን ብንወስድ የከተማው መስፋፋት በተለይ እስከወንዝ ዳርቻ ድረስ ቤቶች መሰራታቸው እነሱ የሚያድጉባቸውን ቦታዎች እያጠፋ ነው። ወደፊት በሚደረገው የወንዝ ዳርቻዎች ልማት የአደይ አበባ ዝርያዎችን የምናይበት ጊዜ ይመጣል የሚል እምነት አለኝ። በገጠሩም ቢሆን በደን መመናመን በእርሻ መስፋፋት ምክንያት በየአመቱ የሚያብቡበት የተፈጥሮ አካባቢያቸውን እያጡ ነው። በተቻለ መጠን ባሉበት ቦታ መቆየት እንዲችሉ እድል ሊሰጣቸው ይገባል።

*adey, yemeskel wef*, and our calendar. Adding that Ethiopia is a nation of great traditions, it calls for the incorporation of our nature, culture and wisdom in order to benefit from such heritages we call our own. In this regard, this episode is observed by the researcher to be persuasive.

This program, however, because of time constraint, has highlighted but not fully discussed all the three points raised in detail. For instance, when the first informant, included in the program as an expert on *Bahre-Hasab*, put that not many people can tell us why we follow this unique calendar, the informant is not seen explaining that himself for the audience.

### **3. Guassa Community Conservation Area – The 400 Year Old Natural Heritage**

This episode, transmitted on December 8, 2019, is set in North Shewa, Menz Gera Wereda. The program starts with cut outs from the full episode that have been included as a highlight for what is coming up. Then, it continues with background information on Guassa. The narrator mentions that the area is named after the Guassa grass found in the compound in abundance. It is 7800 hectares wide. The altitude ranges from 3200 to 3700m above sea level. And it is not only an attraction site that the community protects but also benefits from.

The language used by the narrator is observed to be rich and descriptive. For instance, describing his journey to the community, with video showing top of mountains that are also partly covered by the cloud, he mentions, *“I have come to find a community that owns a site that plays hide and seek with the cloud. People living here have declared Guassa to be one major means of their livelihood, and they have integrated nature with life.”*<sup>42</sup>

Featuring in detail what the community has done and is doing to protect the Guassa area, this episode is mainly observed to advocate for environmental protection and all the benefits that come with it. The narrator for this purpose puts that,

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<sup>42</sup> እንዲህ በጉም አከኩሱ የሚጫወት የተፈጥሮ መዳረሻ ባለቤት ለመሆን የበቃ ማህበረሰብን ፍለጋ መጥቻለሁ። ቅላ ልብሳችን ጉርሳችን ብለው ተፈጥሮን ከኑሮ ጋር አስታርቀዋቸዋል።

*Menz Guassa is a tower of water. Here, protecting and maintaining nature through local knowledge has manifested into reality. The springs here are power to both Abay and Awash Rivers. The well-protected Guassa land is the reason for the springs to be there.*<sup>43</sup>

Adding on the advantage of community based tourism, Abebe Mulatu (included on program as Menz-Guassa Community Conservation Area Board Chairman) puts,

*We have created awareness for the community about the area's wildlife and water resources, and all the other natural attractions. Now, it is them that protect the area than anyone else. The community now gets high income from eco-tourism. So that they can keep this up and raise their income while also protecting the environment, we have recently set a budget of 1.35 million for the surrounding nine kebeles so institutions can be built.*<sup>44</sup>

The program continues with showing other advantages of such conservation areas. The narrator mentions that there are more than 110 types of bird species that have made this place unique together with the plant diversity. He adds that because of this the place is ideal for bird watchers and nature lovers that come to visit.

But these are not the only benefits of Guassa. Abraham Kidane (from the tourism department of the nearby Debre Birhan University) mentions on the program that,

*While many researches on birds and plants get done here, our tourism students come here too – to witness the potential of Ethiopia's tourism. It can be called a living laboratory for our department. On the other hand, as you can see the grass here is abundant. Because of that, the mice here are also abundant. This is very useful for the endemic Simien Fox that mainly depends on the mice to survive. The*

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<sup>43</sup> መንገዳን የውሃ ማማ ነው። ተፈጥሮን ጠብቆ ህይወትን የማምረት ብቃት ያለው ሃገረሰባዊ እውቀት እውን ሆኖበታል። እነዚህ ምንጮች ለአባይና አዋሽ ወንዞች ጉልበት ሆነዋል። ይህ ጥብቅ የጓሳ ምድር ደግሞ ለምንጮቹ መፈጠር ምክንያት ሆኗል።

<sup>44</sup> አሁን እዚህ ስለሚገኙት የዱር እንስሳትና የተፈጥሮ ሃብቶች ሀብረተሰቡን አስተምረን አሁን በበላይነት የሚጠብቀው ራሱ ማህበረሰቡ ነው። በእኩነት ተረገም አሁን ማህበረሰቡ ከፍ ያለ ገቢ ያገኛል። እንደውም አሁን ከሰራነው ስራ የነገት ስሜት የበለጠ እንዲሰማው ለዘጠኙ ቀበሌዎች ከተገኘው ገቢ ላይ 1.35 ሚሊዮን መደብ ተቋም እንዲገነባበት በጀት መድበናል።

*plant variety here also secures the food for the Gelada Baboons that are main attractions here.*<sup>45</sup>

The program then continues to describe how Guassa as a conservation area was legally established; that the place is being administered by leaders from the community itself; even through political turmoil, how the community has been resilient in protecting the environment; how the conservation area has now secured millions in its account through the commitment of the community; and how the area has through time become a national pride. The researcher has observed how all of this has been included as a lesson for others.

The narrator puts, *“Ethiopia’s ancient local knowledge on environment protection has been passed through generations to give us this amazing natural site. For many areas of our country, it can be an example to show as to how environment conservation can protect the environment while also benefitting the community around it.”*<sup>46</sup>

Continuing its advocacy, this episode finally calls for Ethiopians to visit the area. The narrator puts, *“The landscape is very attractive. It is one to see not to hear about. Having just travelled just 265 km from Addis Ababa, you can see the endemic Gelada Baboons and Simien Fox at Menz Guassa which is home to 26 wild mammals and amazing landscape.”*<sup>47</sup>

Demsew Mamo (Guassa Community Lodge Manager) adds to this on the program. *“Guassa has not been promoted well enough. Any visitor that comes here always finds it to be more than they have expected. Various wild animals can be seen easily. The landscape and viewpoints are satisfying for visitors. Except the cold weather, the area is food for the soul. Besides, the community here is known for its hospitality. It treats visitors with love and respect. We*

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<sup>45</sup> ይህ ቦታ አንደኛ ጥናታዊ ጽሁፎች በወጮችና እጽዋት ላይ የሚሰራበት ነው። ሁለተኛ ተማሪዎቻችን እዚህ መጥተው ቱሪዝም ላይ ያለውን ስራ የሚያዩበት ነው። ባጠቃላይ ህያው ላቦራቶሪ ማለት ይቻላል ለዲፓርትመንታችን። በሌላ በኩል ደግሞ እንደምትመለከተው ይህ ቦታ በሳር የተሸፈነ ነው። ስለዚህ እጅግ ከፍተኛ የአይጥ ዝርያዎች በብዛት አሉ። ይህ መኖሩ ለቀይ ቀበሮዎች መኖር ምቹ ነው ማለት ነው። እዚህ ያለው የሳርና የአበባ ዝርያም ለጭላዳ ዝንጆሮዎቹ አስተማማኝ የምግብ ምንጭ ነው።

<sup>46</sup> የኢትዮጵያ ቀደምት ሃገር በቀል እውቀት ለዘመናት ተጠብቆ ለትውልድ እየተላለፈ ዛሬ ላይ መድረስ ችሎ ይህንን ድንቅ የተፈጥሮ መስህብ ለጥቶናል። ለብዙ የሃገራችን አካባቢዎችም ጠብቆ በማኖር መጠቀም የሚቻልበትን የአካባቢ ጥበቃ ባህል ማስተማር የሚችል ምሳሌ መሆን ይችላል።

<sup>47</sup> መልክዓምድራዊ አቀማመጡ እጅግ ይማርካል። የሚነገር ሳይሆን የሚታይ ነው። ከአዲስ አበባ 265ኪ.ሜ. ብቻ ተገዘው 26 የሚደርሱ አጥቢዎች መኖር የሆነው መንዝ ጓሳ ላይ ጭላዳ እና ቀይ ቀበሮን ይመለከቱበታል።

*encourage everyone to come and visit this place and enjoy nature together with incredible Ethiopian service from our community.*”<sup>48</sup>

The researcher has found this episode to be on point when it comes to persuading other areas of the same potential to protect their environment and enjoy the benefits too. Through detailed information, this episode has called for action both officials on leadership position and the society at large - to play their own role in developing such areas in other parts of the country.

## **4.2. Responses of Audience Members**

This sub-section focuses on the responses of audience members on the questionnaire they were asked to fill out. Because of the current COVID-19 pandemic, the number of audience informants that the researcher has planned to collect data from was reduced (55 informants).

We will first have a look at the demography of the informants. Then, the answers they gave will be analyzed in detail.

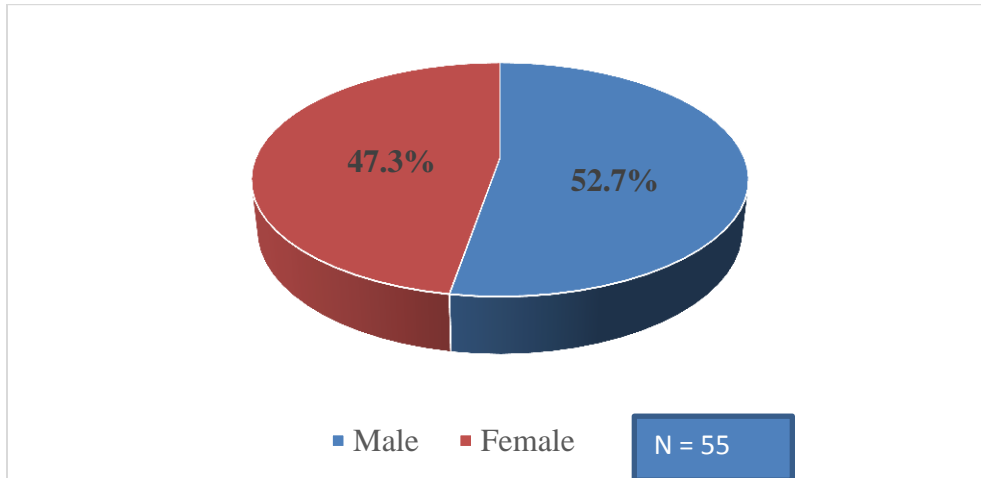
### **4.2.2. Demographic Data Analysis**

Although it was not part of the purpose of the study, this set of data has been used with the intention of describing demographic variables of the sample and assessing any influence on the research findings.

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<sup>48</sup>ንላ ፕሮግራሙን ላይ ወደጎላ ቀርቷል። ማንኛውም ቱሪስት ከመጣ በጎላ ከጠበቀው በላይ ሆኖ ነው የሚያገኘው። የተለየ እንስሳት በቀላሉ ማየት ይቻላል። እንዲሁም ተፈጥሮአዊ አቀማመጡና ቪዲዮዎችን የሚያረክ ነው። ከብርዱ በስተቀር ቦታው የመንፈስ ምግብ ነው። ማህበረሰቡም በእንግዳ አቀባበል የታወቀ ነው። እንግዶችን በፍቅርና በክብር ያስተናግዳል። ሁሉንም ሰው ይህን ቦታ መጥቶ እንዲጎበኝና ተፈጥሮን ከማህበረሰባችን ኢትዮጵያዊ መስተንግዶ ጋር እንዲያጣጥም እንጋብዛለን።

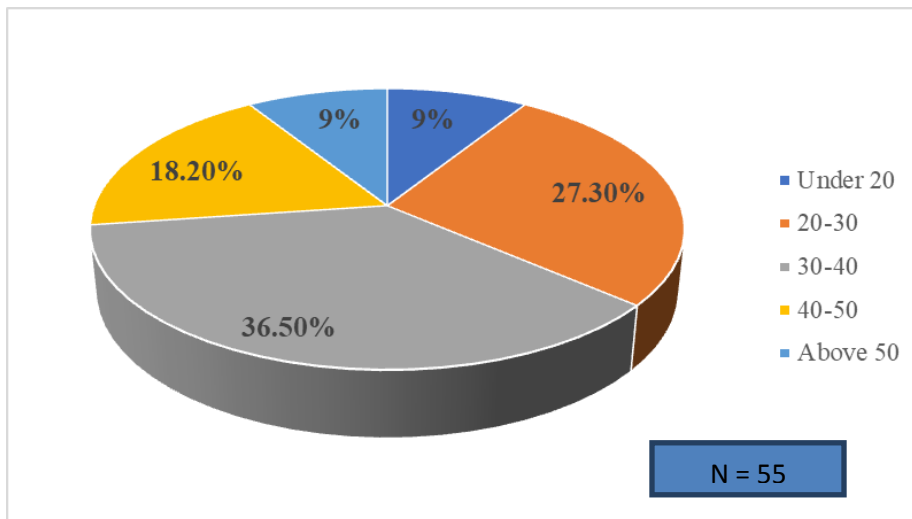
### Gender of respondents



**Figure 1: Gender of respondents**

Both males and females have taken part in filling out the questionnaires. The male respondents are 29 in number which is 52.7 % of the total number of respondents. Female informants account for 27 of the respondents which is 47.3 % of the total participants. There is a small difference between the number of male and female respondents. This way, through proportional representation of the two genders, we can equally see how the replies for the questions can show the feelings of the genders through the samples.

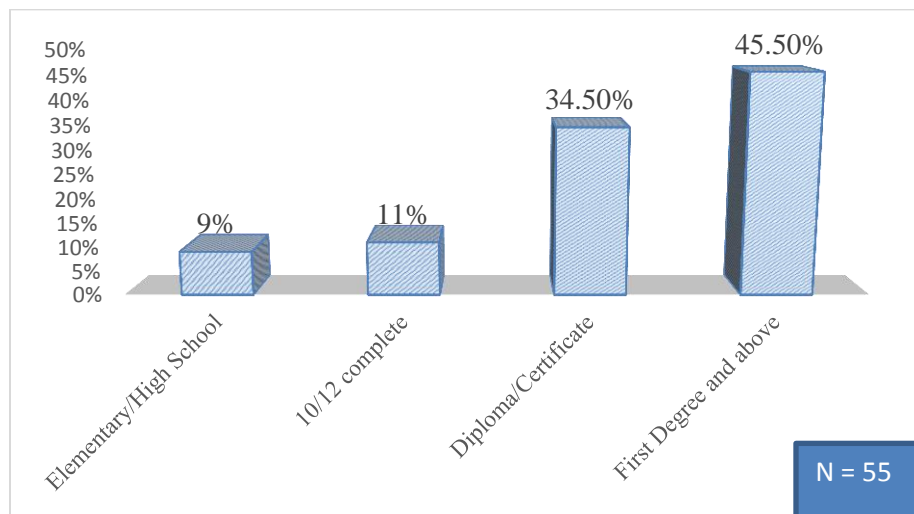
### Age of respondents



**Figure 2: Age of respondents**

When we look at the age distribution of respondents, the largest group of respondents found between the ages of 30-40 account for 36.5%. The 20-30 age group accounts for 27.3%. Respondents who are between 40-50 years of age account for 18.2 %. Informants above the age 50 and under the age 20 account for 9% each. This implies that the age groups of the survey are representative. This way, opinions of all age groups towards the tourism program can be showcased.

### Educational background



**Figure 3: Educational background of the respondents**

Coming to the educational background of the respondents, those that have at least a first degree hold the largest number at 25 which is 45.5% of the total respondents. Then are diploma/certificate holders that are 19 in number accounting for 34.5% of the respondents. Then come the 10/12 complete, and then elementary/high school respondents that account for 11% (6) and 9% (5) of informants, respectively.

### 4.2.3. Audience Responses on Program & Content

Now that the demography of the sample audience has been showcased above, the answers they gave on the content of the program has been discussed below.

The first thing the researcher focused on is the watching habit of the audience members. During the survey it was found that 25 respondents (45.5%) watch “Guzo Ethiopia” program sometimes, 18 informants (32.7%) watch it weekly and 12 respondents (21.8%) watch it once a month . 18

informants (32.7%) state the time of transmission of the program as a reason for not watching it. This is because on Sunday afternoon, there are other entertainment programs on other channels that are more entertaining for them. The researcher has observed this to be a sign for some audience members' preference of programs with a light-content.

However, when a senior entertainment program producer at Fana, Informant 4, was asked if he thought the time of transmission is suitable for the audience, he answered,

*A new episode of Guzo Ethiopia is transmitted every week on Sunday at 4:30 pm. This, we believe, is a very suitable time for the audience. However, if there are some that still don't find this time suitable because of various engagements, the program is repeated 3 times after that within the week. This repetition even considers our audiences that are in different time zones. For instance, in order to address those in North America, the program is transmitted on late night Friday Ethiopian time, since it is day time there. (Personal interview May 6, 2020).*

Here, we can see that there is information gap between the audience and Fana about the transmission time of the program because interested audiences can arrange their schedule to catch the program on any of the 3 times it is repeated. Therefore, Fana TV needs to include the times that the program is repeated as the program starts, or whenever the ad for the program is run on the channel.

From the information the researcher got from the producer, it can be observed that Fana TV has tried to increase the reachability of its program to Ethiopians worldwide. This is especially useful because for one, Ethiopians that live abroad can still learn about their country while they are far away. This way, they will know more about their country's treasures, and thus become well-informed ambassadors of their country. Second, since millions of the Ethiopian diaspora take a vacation to Ethiopia and come back to visit family and friends at various times, a good tourism program will encourage them to visit places they find to be interesting. This can be one major source of income for Ethiopia's tourism industry.

During the survey, all respondents were also asked to explain the role of media in promoting domestic tourism in Ethiopia in general, and the role of "Guzo Ethiopia" in particular. One 33 year old female respondent that watches the program often explained:

*Media has the power to take us anywhere we want while we are still at home. This is especially true for tourism programs. A good tourism program done using our own language on our own tourist attraction areas is surely to promote our domestic tourism. Guzo Ethiopia is one of these types of programs that I think has the potential to help Ethiopians see our country's hidden treasures. (Responses of survey)*

Another 44 year old male respondent who is a frequent watcher of *Guzo Ethiopia* shares this idea:

*While media, especially TV, can play a very important role in the promotion of our domestic tourism, I don't believe our media have succeeded in doing so. There is progress we see in programs like this Guzo Ethiopia but there is still much to be done. They have to be able to especially show the authentic cultures of our diversified people. This can help communities come together in unity.” (Responses of survey)*

The key informants were also asked the same question and they agree with the respondents of the questionnaires. The role of media in promoting domestic tourism and shaping our minds towards becoming well-informed citizens about our tourist sites is very huge. This, however, is not given much attention by the many media we have currently.

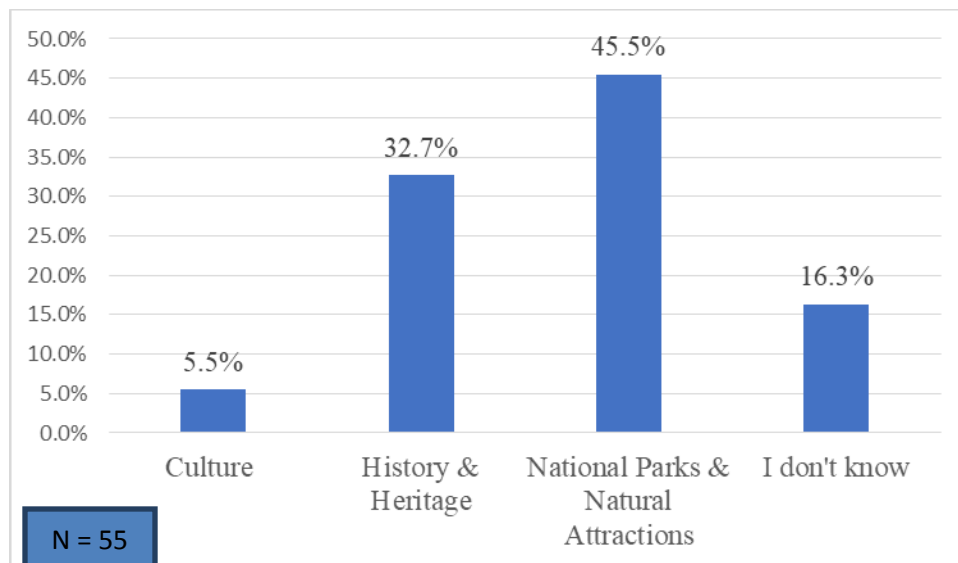
As Informant 1, a senior producer of *Guzo Ethiopia*, explained:

*Our country's media don't do much to promote the domestic tourism. The promotion of domestic tourism is a revolution that has a potential to directly free citizens from tourism illiteracy. The total outcome of that will make Ethiopia become owner of an advanced overall tourism industry. Guzo Ethiopia has mostly been working to promote tourist destinations that are less known but also have the potential to fuel our tourism industry. It is also playing a role by showing to stakeholders the challenges of poor infrastructure in the different tourist destinations of our country.” (Personal interview May 1, 2020).*

Informant 2, producer of Discover Ethiopia (a tourism program on EBS TV), adds that,

*As media is capable of addressing the mass at once, it can easily teach, shape and encourage the society towards a defined goal. As the lifestyle, languages and cultures of the various people in our country are interrelated one way or the other, it is highly probable that a person would want to go and visit a place he/she has seen or heard about on media. This shows the powerful influence of media.” (Personal interview, May 5, 2020)*

The respondents were also asked which category of Ethiopia’s tourist attractions they have noticed have gotten more coverage on “Guzo Ethiopia” program.



**Figure 4: Categories of tourist attraction sites covered on program**

Here, the majority of the respondents have noticed natural attractions to get more coverage on the program (45.5%). 18 of them (32.7%) said programs on history & heritage are rather many in number, while 16.3% of the respondents said they haven't noticed which category get covered more. And finally, 3 respondents (5.5%) said they have come across cultural programs on the times they viewed the program.

The less coverage of cultural programs is also something the researcher has noticed. In the sample selection process of programs for analysis, the researcher has observed there are fewer

programs in the culture category. To find out about the coverage, the producer was asked what criteria they use in order to decide what to cover weekly in their program. Informant 1 answers:

*Destinations with high potential for tourism but hidden from & less known by especially the local public but also by international tourists; heritages that are in danger - either natural or man-made; or tourist attraction sites that can create awareness to the public and can be exemplary for other areas that are in the tourism sector (like the program we did on Guassa Community Conservation Area); these are our major criteria. Others follow from there.*

Here, the producer has clearly stated the main focus of the program is uncovering less discovered tourism areas. This can be a decisive quality of a catchy tourism program. However, exhibiting our very many cultures, and discovering new angles and details of the cultures to showcase is equally important, too. This is because it will help audiences to find similarities with their own culture, and to enjoy the differences, too. This is something the producers need to work on in the future as Ethiopia is home to diversified cultures, and as each culture has features that are waiting to be discovered by us all.

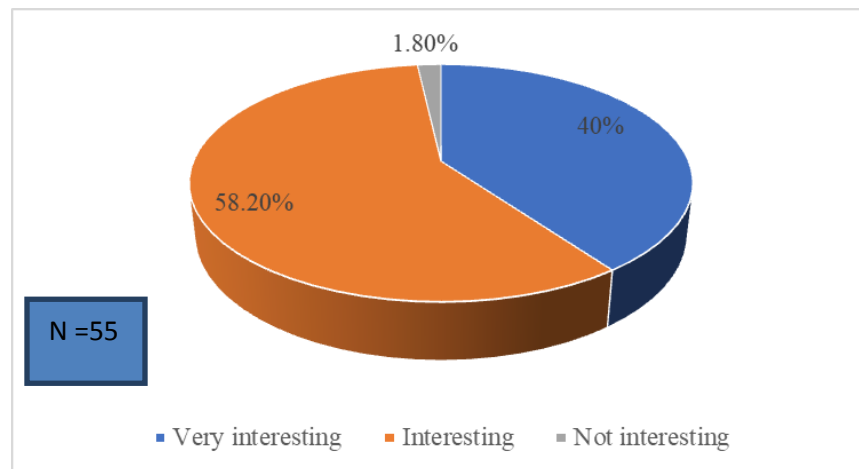
This leads us to also have a look at the content quality of the program. In order to address the target audience in a successful manner, how are the contents of the programs framed? The content is mainly said to focus on promoting domestic tourism. To achieve this, the program focuses on the different strategies. Informant 1 explains:

*Our main focus in this regard is, first, clarity of pictures. We use HD cameras and try to use the latest cameras available in our country. Drone operations are also main inputs in capturing catchy angles for the audience. This is because we give high value to the beauty of pictures we include in our programs. Next is sound. As much as we work on the sound quality of the narration, we also try to use as many natural voices as possible. Music related to the topic or area we cover in each episode is given high value. It always feels good finding the right music for each episode. We certainly love that, and we are sure the audience does too. Third is finding a new angle to cover an already existing, and sometimes a known place. This demands creativity which is necessary in our line of work. Once we choose*

*the angle we will be working on, we also try to support our presentation by researching and including facts that are embedded in history. Together with the information we gather, we include words and narrations that encourage the target audience to find out more about the topic, and even travel to the place and witness the area as we did. All these mentioned above are the pillars of the content of our work.*

In order to find out about the audiences' thoughts on the inputs of the program, respondents were first asked about the language/words used by the narrator and informants in the episodes.

### Language used in program



**Figure 5: Language used in *Guzo Ethiopia***

As shown above on Figure 5, 58.2% of the sample audience (32 respondents) found the language to be interesting; 40% (22 respondents) found it very interesting, and only 1.8% (i.e. 1 person) found it not interesting. Here, according to this research, we can say that the program has succeeded in using catchy language and wording in the program episodes.

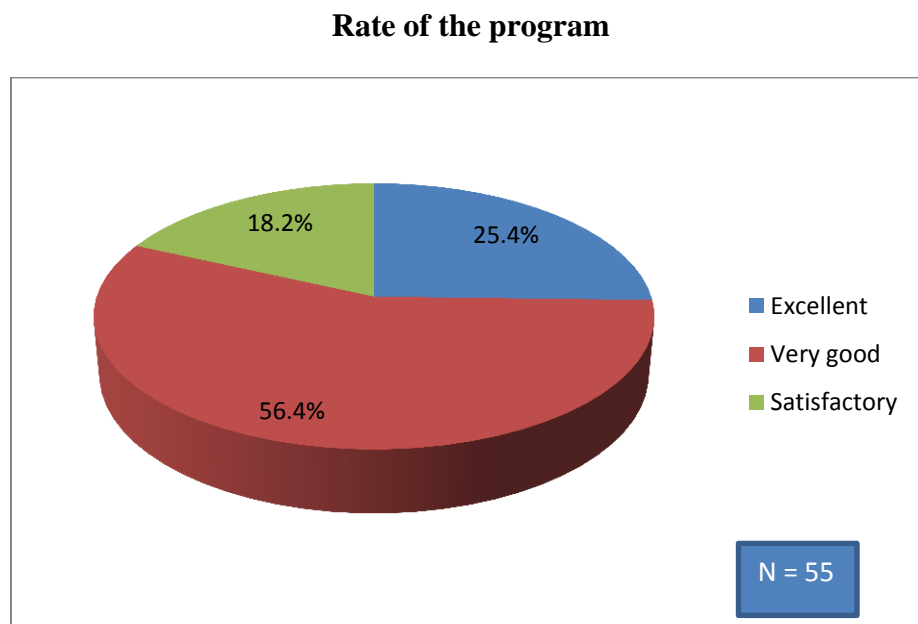
The sample audience were also asked about the picture and sound quality of the program. 22 respondents (40%) said they found the picture quality to be very good; 32.7% (18 informants) found it to be satisfactory, and 27.3% (i.e. 15 people) found it excellent. No one categorized the picture to be of poor quality. Similarly, about the sound quality, 22 respondents (40%) said they found it to be very good; 18 informants (32.7%) said it is satisfactory, and 15 respondents (27.3%) found it excellent. No one categorized the sound to be of poor quality.

As a result, with this research, we can see that *Guzo Ethiopia* has succeeded in producing a content with good picture and sound quality, with some improvements that need to happen according to some of the sample audience.

The next question raised for the audience was what they find to be most interesting from the program. 58.2% said they find the way of presentation including pictures and narratives to be most interesting. 40% said they find the places selected for a visit to be most interesting. And 1.8% said the overall focus given for the local audience to know about their country to be most relevant.

Accordingly, as per the answers, it can be observed that the audience finds the program to be interesting whether it is because of the technique or the content. This also shows that through time, the program can achieve its objective of creating awareness of the tourist sites for the audience.

The respondents, as members of the audience, were then asked to rate *Guzo Ethiopia* as a program, in promoting domestic tourism in Ethiopia.



**Figure 6: Rate of program in domestic tourism promotion**

As shown above, 25.4% of the sample audience members found the overall content of the program in promoting domestic tourism to be excellent. 56.4% rated it very good. And 18.2% said the program is satisfactory in promoting domestic tourism. None of the audiences said the program is poor in this regard. When asked why they gave the program such rates, reasons such as getting the chance to be introduced to new places, and rich detail and presentation of already known places have been attributed. Hence, we can conclude that the program is believed to be on the right track by the audience, in regards to promoting domestic tourism.

But, how about the actual change on the ground? When asked how the producers and the media check the reachability of the program and feedback of the audience, Informant 4, a senior producer explains, *“We have seen the reachability of the program in two ways. One is after almost each episode we transmit, we get high number of phone calls of appreciation. We also get requests and invitations from different directions asking us to give coverage to their area too. Second, the survey that Fana as a media has done shows high-ratings of the program.”*

Although this is put to be true by the producers, it may not be a proper measurement. The success of such a program has to be checked by a neutral research body. It is only then that the channel can make such claims.

In addition to high ratings, a successful tourism program must also make audiences to want to travel to those places. *Guzo Ethiopia* says it is successful in that way too. Through time, the producers say they have witnessed areas that were given coverage on the program host many domestic tourists unlike before. But this change couldn't be quantified because there have not been formal surveys or researches done in this regard too.

### **4.3. Objectives of the Program**

Discussed below are the objectives of the program. Data discussed here is mainly gathered from the in-depth interviews conducted with key informants.

We have seen throughout the research the importance of a well-developed domestic tourism. We have seen how it contributes to the economy, social capital and general solidarity of a country.

In this regard, Informant 2, producer of Discover Ethiopia, puts that, “*Domestic tourism is a way through which citizens discover their country, learn from their history, and get inspired to make their own history.*” (Personal interview, May 5, 2020)

Informant 1, a senior producer of *Guzo Ethiopia*, agrees with this. He puts that:

*Domestic tourism is an unceasing asset. Unlike international tourism that is usually affected by economic recess, pandemics, travel restrictions, underdeveloped infrastructure and service, and related causes, domestic tourism can withstand such challenges and if well-developed, it can even become a contributor to the economy in such difficult times. But the thing that I think should be given the most value in this case is this. A well-developed domestic tourism can help create a society that is familiar with the international tourism market – improving its quality, filling the gaps and overall aware of the fruits of tourism.”*

The researcher has found this advantage of domestic tourism to have been well-incorporated in the objective of *Guzo Ethiopia* program too. When explaining the objective of the program, Informant 1 adds:

*The objective of our program towards our country’s natural, historical, and cultural attractions is to shed light on them, encourage their protection, create awareness for their development, and promote them for potential visitors. This way, on the one hand, we can do our part in creating a country that economically benefits well from its destinations. On the other hand, we can get a well-informed generation that is proud of their country and the heritages of the forefathers and foremothers, a generation that keeps the values and morals of the country.*

Through this explanation, we can see the two main objectives of the program – contributing to the development of the tourism sector in all its aspects, and helping to have tourism-conscious citizens.

#### **4.4. Challenges of the Program**

In the content analysis part, the various methods that the program crew uses to produce their content have been observed. The strength and weakness of the specific episodes have been discussed, too. In the next two parts, the third research question, which is the opportunities and

challenges encountered in promoting the various tourist sites in the country to the local audience, will be discussed.

The first and most challenging problem the production team faces is **lack of sponsorship** to produce good contents as they always plan to do. Tourism program production is one of the programs that demands high budget for each episode. To produce a weekly program, the producer, camerapersons, drone operator, and film production coordinators have to travel to the area chosen for the week. Travel expenses, cars, fuel, hotels, and per diem for all the crew members are costly. However, the highest cost comes from the production itself. High-tech camera and drones, as well as video and sound editing are said to be very expensive, and need constant funding to keep on making the program in an effective manner.

Informant 3, a content editor of Guzo Ethiopia at Fana TV, points out that,

*Production is very costly in our country. When you go to do a travel documentary in an area, it is mainly not the travel that is expensive. It is the production inputs. Good camera, drones, editing and the like are what make the cost of an episode higher than anything else. So, unless the media does its part to market the program it transmits, it will be difficult to cover the cost and be profitable.”(Personal interview, May 2, 2020)*

The lack of funding is attributed to various reasons. Even from the government’s side, though government media funding is normally supposed to be made for state media, Fana and especially programs like *Guzo Ethiopia* lack such funding from the government.

Informant 1 explains,

*The support that such programs get from the government is very weak. There is this underlying thought that tourism exposure is not necessary for the local audience but for international visitors. As to private sponsors, serious programs are not usually their favorite to fund because they believe the audience is more prone to programs with very light content. While this can be true to some extent, it is the media and us as journalists that can bring about change here by*

*producing informative and catchy programs with good quality. But we need the budget to do that.” (Personal interview, May 1, 2020)*

**Shortage of material inputs** for production is another challenge for such programs. This becomes even more difficult if producers want to do programs with progressively better quality. Informant 2 adds to this, *“Producing a good program that can play a role in successfully changing the domestic tourism trend of the country needs all the necessary inputs. But we see that this gets challenged time and again by lack of basic things like good camera. This can be very discouraging for us as producers since we want to and can do better.”*

Another challenge is **lack of human resource**. This can also be an extension of the lack of budget. The whole crew for this program has 6 members. 2 camerapersons, 1 drone operator, 1 film production coordinator, 1 video editor and 1 producer. This crew is expected to deliver a 30-minute program every week. Especially the producer has to multi-task because he is the researcher, the fund-raiser, the interviewer, the script-writer, the narrator, and the director, too. This can affect the program in many ways. If the producer, or any of the other members, desire or get forced to take a leave because of a personal matter, the quality of the program can be affected, or re-runs will be the only option sometimes.

Informant 1 adds to this, *“We need more people in our crew that are qualified to work as per the standard that we have set for our program. I believe we have the best team now. Every member is passionate for our tourism - that keeps us going. But this work is tiresome. So, I am sure everyone would be more effective if they can work with shifts, for instance. That needs more budget though, and it is a luxury we can’t afford.”*

Another problem is **lack of infrastructure** around the tourist attraction sites in our country. As indicated in the objective of the program, uncovering tourist destinations that are less discovered by the tourism industry is one area that the program highly focuses on. Therefore, although there is problem of infrastructure in different tourist destinations, the ones that are less visited by tourists are highly affected by this. This is raised as a problem by all the key-informants.

Informant 2 says, *“As we go to the various tourist destinations, lack of infrastructure is a big problem. Let alone the less known areas, even the famous ones are sometimes surprisingly uncomfortable to visitors. The government needs to consider this problem and mobilize the*

*private sector through various incentives. Because, we can only solve this if all stakeholders play their part.”(Personal interview, May 5, 2020)*

Informant 3 adds, *“Infrastructure problem is a big hindrance for the tourism industry. Especially roads that lead to many of our historical sites are problematic. It is the government that can solve this.”*

Informant 1 thinks the same. *“Most areas we go to are far from Addis Ababa. Since many of them don’t have airports even in the towns nearby, we have to take a drive most times. That takes much of our time that we don’t have. Another is that there are sometimes no roads at all that the car can take once we get close to these areas. We sometimes are forced to go on foot for hours, with us and kind residents of the area carrying all our equipment. So, what we always talk about is if things are this difficult for us, how challenging it will be for tourists.”*

Such infrastructure problem, as explained thoroughly by the producers, is affecting tourism programs like this and the tourism industry in general. Hence, the government, as the main stakeholder in this, needs to give attention to such problems and do it soon because improving infrastructure is an investment by itself. A onetime work on infrastructure will highly increase the tourist flow, which can generate a much needed consistent income.

The other problem is **absence of accommodation** in these areas. The crew says there are almost no hotels or restaurants in the less discovered areas. They are usually seen camping with tents even on the programs. While this can be considered as an adventure by some visitors, there seem to be no options for those that want to stay in decent hotels while on trips. This has been considered a big challenge by the team and it is a big problem for future potential local and international tourists.

**Lack of information and time constraint** are other challenges in producing a weekly tourism program in Ethiopia. For an episode to hold the attention of the audience until the end, it has to keep the information coming constantly.

Informant 2 explains that, *“People would not be interested if you keep telling them something they already know. Our minds are naturally attracted to new information. So, even if you are covering a well-known destination, you have to find new details to include in order to get your*

*viewers' attention. But there is lack of information. When written documents about our tourist sites are few in number, you can only rely on people that know about the area. Finding the right people that can be informants to your program is challenging and time consuming. This is especially difficult for a weekly program that involves travelling.”*

**Lack of support from media** is a big challenge too. Our local media, as the main stakeholders in production and/or transmission of such tourism programs, can play a decisive role in the success of such programs. But it is the experience of our key-informants that this has not been the case.

Informant 3 of Fana explains, *“Most of our local media do not include domestic tourism in particular, and tourism in general, in their editorial policies. And those that do are mostly not seen putting what’s on paper into action. Editorial policies usually include thoughts like ‘the development of cultures and values of our country’. Such programs do that and more. But the attention given to them can be discouraging for the professionals involved.”*

Therefore, having looked at the problems that such programs have been facing, we have seen that there is much to be done as a country to create a setting that can help such programs to flourish. We, especially, hear different catchy announcements from the government and organizations like Ministry of Culture and Tourism about ‘Ethiopia – Land of Origins’ or Ethiopia being home of many intangible cultural heritages. But such messages have to be used for more than media consumption. They have to be supported by giving the opportunity for such programs that can bring change we all desire in our tourism industry.

#### **4.5. Opportunities of the Program**

With all its challenges, *Guzo Ethiopia* has its own achievements, too. It has been observed thus far that *Guzo Ethiopia* is producing travel documentaries with good quality – solely for the local audience. Because of this, it is playing its own role in informing the current generation about our tourism potential and assets.

Informant 1 adds to this saying the most satisfying achievement of *Guzo Ethiopia*, he believes, is when he sees young viewers of the show that care about their heritages and are enthusiastic about new things they see on the program.

Informant 3 agrees with Informant 1's idea and adds,

*Programs like this that are done with talent, passion and knowledge, with research, not with downloaded clips but with that of the program's own, having good communication with concerned communities, all with our local professionals is inspiring to see. So, I believe, a continued success of this program will inspire many in the field of media and tourism, and outside too. Many can now see what can be done even with all the challenges, and will try to come up with programs even better.*

Informant 2 says, *“Especially as a producer, because you get new knowledge doing such types of programs weekly, it gives you opportunity to let others know what you discover every time.”*

Such a program is also promising in that it inspires others that want to work in this field. Producing such a program is accompanied by opinions from many that aspire to work on tourism and communication in the country. Informant 1 says, *“We get feedback from aspiring cameramen, tourism students and reporters to producers and editors that they enjoy the work we are doing, and that they would like to join this sector and do even better. While our main focus is the viewers, such feedback shows me the unexpected impact we are having on our fellow media personnel. That is encouraging.”*

The final opportunity worth mentioning is the impact the program can have, if supported well, in keeping the domestic tourism active and contributing to the marketing of Ethiopia's general tourism sector.

Informant 1 finally puts, *“The achievement of the objective that our program has set from the beginning, which is contributing to the development of the tourism sector and keeping citizens informed of Ethiopian heritages, that is the most achievement I can say our program can have. That keeps us working hard to produce an original work for the audience.”*

## **CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS**

This chapter provides the summary and conclusion of the study followed by some possible recommendations. By employing qualitative methodology (content analysis and in-depth interview) and triangulating it with the quantitative audience questionnaires, this study attempted to analyze the overall content of *Guzo Ethiopia* program, and the role our media are playing in promoting domestic tourism in Ethiopia.

### **5.1. Summary**

The main objective of this study was critically analyzing the strategies of Ethiopia's media in promoting domestic tourism through their programs. Fana TV's weekly tourism program *Guzo Ethiopia* was chosen for this.

Both qualitative and quantitative data were gathered to carry out the research. Content analysis was done on nine randomly chosen *Guzo Ethiopia* programs broadcasted from April 2019 to April 2020; and four purposively chosen key informants (three program producers and a content editor) were interviewed to get qualitative data. Quantitative questionnaires were also filled by 55 audience members to triangulate the qualitative findings and find out about the success of the strategies of our media in promoting domestic tourism. The challenges of *Guzo Ethiopia* program were discussed with the key-informants to find out what keep the program from hitting its objective.

Findings from the content analysis showed that, through its narrative, the program tries to cover less discovered tourist sites in our country. The researcher noticed good production quality in both sound and image. Styles of presentation are also many in number depending on the site/topic covered - stand ups, first person point of view narration, one-man interview, historical narration, and others have been used together with rich language. Lack of necessary information like how to get to the places covered is seen in some of the episodes. But the program overall can be argued to be of good coherence and organization.

From the interviews, it has been found that, as our tourism industry is more focused on the international travelers and not the domestic ones, lack of human resource, lack of budget, and

high production cost are major obstacles for programs like Guzo Ethiopia to stay on air for long. Based on these findings, possible recommendations have been made for our local media, the government and private sponsors to do their level best in helping such programs grow in quality and quantity, for the growth of our overall tourism industry.

## **5.2. Conclusions**

From the analysis and interpretations so far made of the collected data, the following conclusions are drawn.

Analysis of personal interviews and survey show the program, regardless of its gaps, is playing a great role in promoting the domestic tourism of Ethiopia. As results show, the positive feature of the program is its aim to promote our domestic tourism working on local tourists which is not common in our media. However, the lack of budget, and struggle with human resource the program faces, shows the little attention given to the program by the channel itself (Fana) and other stakeholders including the government and private media sponsors. This will lead to the loss of promising programs that can have major impact.

The program brings various opportunities to different undiscovered tourist destinations in our country.

The establishment of the program is indicated to have inspired many journalists in the same field to start working on domestic tourism with well-researched and good-quality programs.

The crew goes through different places filming the program at the right place with good picture and sound inputs. This makes the program more reliable.

The result shows that the program is very consistent with producing program with same duration including the right informants that can give detailed information on the tourist destination covered every week.

As the finding shows, overall the production team is doing a research based program. Most of the audience members included on the survey have found the program and the production to be on target.

From the content analysis done using different categories, it is found that the production team uses not one format but various formats depending on the tourist destination or topic picked for the week. This gives variety for the target audience.

Overall, it is the conclusion of this study that Guzo Ethiopia can be categorized among the well-performing programs in the infotainment industry. And it can be seen that as more programs like these are given coverage by the flourishing media we now have, that can progressively bring about change - on the travelling culture of our community as well as on the domestic tourism of our country, in general.

### **5.3. Recommendations**

Based on the results of the findings and conclusions gathered, the researcher would like to recommend the following:

#### **For Fana Broadcasting Corporate**

- Many of the challenges described on the previous chapter happen because of the budget and sponsorship challenge that the program faces. Therefore, Fana should work on branding the program so that it can get the support it deserves.
- High-quality, well-researched tourism programs done in Amharic are very decisive in creating a tourism-aware generation for our country. So, Fana should keep on giving more air time for these kinds of programs.
- Sponsorship and funding should be done in cooperation. So, Fana together with the program production team is recommended to do its level best to find ways of facilitating sponsorship for the program.

#### **Production Team of Guzo Ethiopia**

- Work with marketing team of Fana to come up with strategies of branding the program for potential sponsors to keep the program on air.
- Add more professionals - so teammates can work with shifts and to give more variety for the program.

- Give more coverage to programs done on culture too. As more programs of Guzo Ethiopia are focused on nature & history.
- Balance the amount of information that can be transmitted on one episode. This is recommended as some episodes have been found to be rushed (while they can be covered in two episodes) while some episodes lack some important information like travelling options.
- Use the various types of available social media like Youtube and Facebook well in order to expand the reachability of the program.

#### **For Federal and Regional Culture and Tourism offices**

- As its ultimate mission, the Ministry of Culture and Tourism (MoCT) claims to preserve, develop and promote the cultural wealth and the national tourism attractions of the nations, nationalities and peoples of Ethiopia. By understanding the role media can play in accomplishing this mission, they have to work hand in hand with media like Fana.
- They are suggested to financially support the production of tourism programs like Guzo Ethiopia to inspire more outstanding works in this area.
- They are recommended to work on domestic tourism as much as international tourism in order to help create citizens that know about their country and can promote Ethiopia as effectively as the market demands.
- Lack of infrastructure has widely been discussed by all the key informants of the study. Tourism offices together with the federal government have to give recognition to the various hidden tourist destinations of our country and work on building the much needed infrastructure at these areas.

### **For the Private Sector (like Established Tour Operators)**

- As travel documentaries with good production help develop the tourism sector, and hence the economy of our country, especially tour operators are recommended to keep their doors open to financially support such programs.
- They are also recommended to closely work with media to come up with ways to contribute to the development of our domestic and international tourism sector.
- They are finally recommended to work on infrastructure like hotels around our tourist destinations.

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Amharic Romanization Table

<https://www.loc.gov/catdir/cpsa/romanization/amharic.pdf>

The Narrative Paradigm-Communication Theory

<https://www.communicationtheory.org/the-narrative-paradigm/>

Why Tourism?

<http://www2.unwto.org/content/why-tourism>

## GLOSSARY

**Adey Abeba:** a flower, scientific name *Bidens Aristisa*, which blooms during September and October (the Ethiopian New Year) or at the end of a heavy monsoon

**Challo:** yearly traditional court of the Yem people of South Ethiopia

**Demera:** eve of the Meskel Holiday known for the large bonfire lit by Ethiopian Orthodox Christians

**Equb:** an association established by a small group of people in order to provide substantial rotating funding for members for various purposes in order to improve their living conditions

**Iftar:** Arabic for the evening meal with which Muslims end their daily Ramadan fast at sunset

**Kirar:** a five- or six-stringed bowl-shaped lyre from Eritrea and Ethiopia

**Mehira:** a wooden harmonica-like musical instrument of the Derashe people of South Ethiopia

**Meskel:** an annual religious holiday in the Ethiopian Orthodox Church which commemorates the discovery of the True Cross by Saint Helena in the fourth century

**Netela:** a handmade scarf-like cloth of Ethiopia and Eritrea made of cotton

**Salat:** a physical, mental, and spiritual act of worship by Muslims that is observed five times every day at prescribed times

**Tabot:** a Ge'ez word for the replica of the Ark of the Covenant found in each Ethiopian Orthodox Church

## Appendices

### Appendix 1 Questionnaire for Audience Members

Dear respondent,

I am conducting a research on Fana TV's "*Guzo Ethiopia*" program and its role in promoting domestic tourism in Ethiopia. This is in order to fulfill the requirements of a Master of Arts (M.A.) Degree in Journalism and Communications. Therefore, your genuine and open response will be crucial for the comprehensiveness and success of my study. You are kindly requested to fill in the questionnaire honestly. The researcher would like to thank you in advance for your cooperation.

Please, put a tick on the answer of your choice and use blank spaces to write down your answers when necessary. \*\*You don't need to write your name.

#### I. Background Information

1. What is your age?

Under 20  20 – 30  30 – 40  40 -50  above 50

2. Gender  Male  Female

3. Educational Background

Elementary/High School

10/12 complete

Diploma/Certificate

BA and above

II. Research Specific Information

1. How often do you watch “*Guzo Ethiopia*” program?

Almost every week

Once a month

Sometimes

Any other .....

2. Do you find the time and date at which the program is broadcast suitable?

Yes

No

3. If your answer for number 3 is “No” please write your reason.

.....  
.....

4. Which category of Ethiopia’s tourist attractions do you think have gotten more coverage on “*Guzo Ethiopia*” program?

Culture

History & Heritage

National Parks & Natural Attractions

I don’t know

5. How interesting do you find the language/words used by the journalist and interviewees?

Very interesting

Interesting

Not Interesting

Other .....

.....

6. How do you rate the picture quality of the program?

- Excellent
- Very good
- Satisfactory
- Poor

7. How do you rate the sound quality of the program?

- Excellent
- Very good
- Satisfactory
- Poor

8. What features of the program interest you the most and make the program particularly relevant? .....

.....  
.....

9. What do you think the role of media is in promoting domestic tourism?

.....  
.....  
.....

10. How do you generally rate the program “*Guzo Ethiopia*” in promoting Ethiopian domestic tourism?

- Excellent
- Very good
- Satisfactory
- Poor

11. Please write your reason for giving the program the above rate.

.....  
.....  
.....

Thank you again for your cooperation!

## **Appendix 2 In-depth Interview Guide for program producers and editors**

Personal question /Biographical information

Name..... Gender.....

Level of education ..... Experience .....

1. How long you have been involved in the production of Guzo Ethiopia TV program?
2. What is the main objective of the program?
3. What do you think the role of media is in promoting domestic tourism?
4. How do you explain the role of “Guzo Ethiopia” in promoting Ethiopian domestic tourism?
5. What are the strategies you use to promote domestic tourism though your program?
6. What are the criteria to choose the sites to cover in the program? (Culture, history, heritage)
7. Any challenges and opportunities of this program while in production?
8. What do you think the role of the producer should be in making the program reliable?
9. How do you work to edit the program according to the program format?

### Appendix 3 List of Key-Informants

<b>Code</b>	<b>Title</b>	<b>Gender</b>	<b>Educational Background</b>	<b>Year of Experience</b>
Informant 1	Producer	Male	BA	15 years
Informant 2	Producer	Female	BA	4 years
Informant 3	Content Editor & Assistant Producer	Female	BA	7 years
Informant 4	Senior Entertainment Program Producer	Male	MA	10 years

## **Declaration**

I, the undersigned, declare that this thesis is my original work and all the sources of materials used for the thesis have been duly acknowledged.

Name: Miruk Bireda

Signature: \_\_\_\_\_

Date of Submission: July 2020

Place of Submission: Addis Ababa University