



**AN INVESTIGATION INTO AMHARIC ADVERTISING CLIPS AIRED
ON EBC: CONSIDERATION ON SENSATIONALISM WITH RESPECT
TO ETHIOPIAN CULTURAL VALUES AND LANGUAGE USE**

BY BETELHEM TESHOME

**A THESIS SUBMITTED TO THE GRADUATE SCHOOL OF
JOURNALISM AND COMMUNICATION**

ADDIS ABABA UNIVERSITY

ADDIS ABABA, ETHIOPIA

JUNE 2018

**AN INVESTIGATION INTO AMHARIC ADVERTISING CLIPS AIRED
ON EBC: CONSIDERATION ON SENSATIONALISM WITH RESPECT
TO ETHIOPIAN CULTURAL VALUES AND LANGUAGE USE**

BETELHEM TESHOME AYELE

**THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES,
ADDIS ABABA UNIVERSITY, IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN
JOURNALISM AND COMMUNICATION**

ADVISOR: ANTENEH TESGAYE (PhD)

ADDIS ABABA UNIVERSITY

ADDIS ABABA, ETHIOPIA

JUNE 2018

TABLE OF CONTENTS

CONTENTS	PAGES
Acknowledgements	i
List of Tables	ii
Abstract	iii
Chapter One: Introduction	1
1.1 Background of the study	1
1.2 Statement of the problem	3
1.3 Objectives of the study	5
1.3.1 General Objectives	5
1.3.2 Specific Objectives	5
1.4 Research questions	5
1.5 Significance of the study	6
1.6 Scope of the study	7
1.7 Limitation of the study	7
Chapter Two: Review of Related Literature	8
2.1. Advertising: an overview	8
2.2 Why television advertising?	11
2.3 Principles of advertising	13
2.4 Sensationalism and advertisement	15
2.5 Advertising and Culture	16
2.6 Main Schools of thought on advertising	19
2.6.1 Standardization	19
2.6.2 Localization (Adaptation)	19
2.6.3 Contingency (Moderate)	20
2.7 Advertising and Ethical Aspects	20
2.8 Theories s and Models in Advertising	21

2.8.1 The ALDA Model	22
2.8.2 The DAGMAR Model	23
2.8.3 Lavidge & Steiners Hierarchy-of –effects model	24
2.8.4 Criticisms on the ‘Hierarchy of effects theory’	25
2.9 Theoretical Frameworks	26
2.9.1 Social Responsibility Theory	26
2.9.2 Development of Social Responsibility Theory	28
2.9.3 Major Features of Social Responsibility Theory	29
2.10 Core Cultural Theories in Advertising	30
2.10.1 Speech accommodation theory	31
2.11 Sensationalism Defined	31
2.11.1 Sensationalism’s Long History	32
Chapter Three: Research Methodology	35
3.1 Research Design	35
3.2 Population and Sampling	36
3.2.1 Sampling Techniques	36
3.3 Data gathering instruments	38
3.3.1 Individual in depth interviews	38
3.3.2 Content Analysis	39
3.3.3 Questionnaire	40
3.4 Data Analysis Procedure and Techniques	41
3.5 Ethical Considerations	42
Chapter Four: Results and Discussion	44
4.1 Reliability and Demographics of the Survey Form	44
4.2 Understanding of Advertising in making their ads Sensational in terms of their Language use and Ethiopian cultural values	46
4.3 Emotive language use	57
4.4 Clip contents (personalized stories, setting and images)	60
4.5 Realistic versus Exaggerated ads	65

4.6 Perceived impacts of the ads	67
4.7 Informants recommendations for making the ads Sensational	68
Chapter Five: Summary of the Major Findings, Conclusions and Recommendations	70
5.1 Summary	70
5.2 Conclusion	72
5.3 Recommendation	73
Reference	75
Appendix 1: Questionire prepared for the respondents	86
Appendix 2: In depth Interview Guide for Advertising Agency Managers	94
Appendix 3: Checklist for Clip Content Analysis	96

ACKNOWLEDGEMENTS

First, I would like to praise God for His help in the course of this work and in my entire life.

I owe sincere and earnest gratitude to my advisor, Dr. Anteneh Tesgaye, for his constant guidance and close following-up throughout the course of this study. Without his insightful comments and constructive suggestions this thesis wouldn't have been what it is now.

I am forever indebted to my beloved mother, W/o Tiruwork W/medihin and my father, Ato Teshome Ayele for their understanding and encouragement. you have been my inspiration and strength. Without your love and encouragement, I wouldn't be able to reach this far.

Lastly, but not least, I thank those individuals who were involved in this work.

List of tables

Table 1: Demographics of Survey Respondents	45
Table 2: Language Use of commercials aired on EBC	48
Table 3: Cultural values reflected on commercials aired on EBC	 57
Table 4: Emotive language use of commercials aired on EBC	59
Table 5: Clip contents of commercials aired on EBC	64
Table 6: Realistic versus exaggeration in commercials aired on EBC	66

Abstract

The purpose of this study was to explore how sensationalism was addressed with respect to harmonizing Amharic commercial advertisement clips aired on EBC with language use and cultural values. More specifically, it focused on addressing the major themes of the study (language use, emotive language use, clip contents, reflecting Ethiopian cultural values, realistic versus exaggeration, perceived impacts of the ads and recommendations for making the ads sensational). The study employed a mixed method approach to answer the research questions. Qualitative data were collected through clip content analysis of 15 commercials and three individual in-depth interviews with advertising agency managers. The quantitative component was designed to explore the audiences' perception towards the ads with respect to the themes. One hundred questionnaires were administered to the audiences of Addis Ababa City Administration using quota sampling that took 10 informants from each sub cities. The reliability was calculated to be 0.875.

The qualitative findings of the study revealed that most of the advertisements did not critically consider the dominant cultural values of the Ethiopian society. This can be seen easily through use of values in the advertisements that contradict or negate the salient values of the society. The findings further suggest that most of the ads are exaggerated one or often make use of false claims to advertise the quality of a product. With respect to language use, the findings suggest that majority of the commercials lack clarity and directness in conveying their messages.

The quantitative findings show that half of the respondents (SA=9% and AG=41%: DA=29% and SD=8%) witnessed that the commercials often employ vague language to convey message. Majority of the respondents (SA=9% and AG=20%: DA=29% and SD: 19%) disprove the commercials employ images which are illustrative of collaboration, togetherness and team work in their production. Majority of them (SA=11% and AG=50%: DA=22% and SD= SD=10%) believed that the commercials and actions of the characters depict politeness. However, they disproved (SA=8% and AG=24%: DA=32% and SD=18%) that the commercials manifest respect to Ethiopian culture.

Majority of the informants (SA=36% and AG=23%: DA=18% and SD=5%) agree that the commercials employ appeals of emotion to persuade the audience. However, significant number of them SA=14% and AG=22%: DA=34% and SD=13%) disprove the fact that the commercials use of appeals of logic to persuade the audience. Majority number of the respondents (SA=9% and AG=25%: DA=27% and SD=27%) disprove the fact that selections of advertising setting are representative of the Ethiopian culture. Similarly, it was also disproved by majority of the respondents (SA=7% and AG=13%: DA=28% and SD=28%) that stories selected for the message of the advertisements are chosen taking into consideration of the life style of Ethiopian society. Significant majority of the informants (SA=6% and AG=18%: DA=29% and SD=31%) disproved the argument that the commercials present realistic facts in revealing the attributes of the advertised products. Possible recommendations are given based on the findings.

CHAPTER ONE

1. INTRODUCTION

1.1Background of the Study

Advertising has been important communication tool since the beginning of recorded civilization. However, it started to develop as the Industrial Revolution took place (Wilmshurst and Mackay, 1999). It is an inescapable part of human life and very much involved in the rapidly changing technology of the world we live in. Straubhaar and Robert (2006) contemplate that although the goal of advertising has always been to inform and persuade, it is undergoing dramatic changes as a form of communication.

The phenomenon of advertising has long been a subject of research in mass communication especially in many western societies. Advertising's role in attracting the attention of audience is beyond dispute. Advertising has the ability to evoke emotional responses from consumers and can be effective at appealing to consumers' emotion regulation propensities. (Kemp.E et.al 2012).

As long as marketing and advertisements exists, consumers get influenced by advertising in their purchase decision. Advertisements are important way for a company to get a product or service known, thus increasing sales and profits. Ads enable communication with consumers, get their attention for products and services, facilitate competition as well as inform and persuade the individual consumer (Fennis & Stroebe, 2010).

Nowadays, advertising has become a popular means of communication in Ethiopia. It enables to promote products and services for a wide variety of audiences. As a result, a multitude of advertising agencies came into existence in the last few decades.

In recent time, there has been an increasing interest in the issue of how a variety of advertising messages are depicted or portrayed to grab the attention of the audience. One of the most

important debates is the influence advertisements may have on the audience, and on those who rely on advertising for their income, namely the media producers (Rayner et al, 2004).

There are several social and ethical criticism of advertising, including how it can be untruthful and deceptive towards consumers (Blech & Blech, 2012). While deception is based on how the consumer perceives the ads, marketers knowingly and deliberately include specific factors in the advertisement in order to get the consumer to discern it in a specific way. Common criticisms on advertising focus on issues of eroding credibility, manipulation, exploitation and the promotion of materialist social values. However, one thing is certain: advertising is a ubiquitous part of the modern life (Enzensberger, 2001).

What inspire the researcher to study this area specifically the issue of sensationalism or exaggeration in advertisements is that once up on a time she has observed news posted on her Facebook account timeline about the presence of worms in the fast food item named “Endomin”. Even though the ad is advertised as if it is a top-quality product, the fact is far from what is publicized to the audience. This can be taken as a case for how an advertisement can produce an impact both on the advertised product through creating unfavorable image and moreover on the consumers of the product.

Television advertising is the most influential form of advertising (Andrew, 2006). As the most dominant advertising medium, television is the most likely to be remembered and talked about. The reason for televisions dominance comes from its ubiquity, its entertainment value and the generally important role that it plays in people’s lives.

Despite the dominant role advertising plays in our society, people dispute as to whether advertisements are as effective enough as it thought to be. Some people and advertising practitioners argue that, for one thing, the advertising agencies which produce the advertisements are not qualified so that it faces difficulties in addressing their audiences. And secondly, sensational contents or values of the advertised product have been involved and often neglect the Ethiopian cultural values.

1.2 Statement of the problem

The tendency to sensationalized advertising has been one of the most significant issues in the media in the recent years. Nothing discourages the media from using sensationalism to attain economic and political success. Although legal, ethical, and public policy precedent exists today, sensationalism has returned and has profoundly affected each of these spheres.

The emergence of television as a dominant means of communication paves the way to meet the public's demand of advertisements. As a result, quite a multitude of advertisements has been aired on EBC daily. However, most of these advertisements have become the focus of considerable criticisms in recent times. For instance, in terms of cultural artifact reflections of advertisements, Walelign, (2010) suggested that the advertising messages are the basic factors that make the task of producing culture-friendly advertisements demanding in Ethiopia. Kenaw (2006) also suggested that advertisements that depict woman stereotype are common in the media.

Most scholars have shown that being fair and objective is critical in advertising; little attention has been paid to media's coverage of sensational or exaggerated advertisements in Ethiopia. Specifically, the way sensationalism is addressed in terms of complementing commercial advertisements with linguistic as well as cultural expectations of their target audiences' and/or consumers.

Many advertisements aired in the media of the country do not seem to be framed in the way for keeping the public informed about the accurate quality of a product being advertised and to depict cultural values of the Ethiopian society. Thus, this study attempts to find out the extent to which the media have given consideration to sensational contents with respect to language use and depicting Ethiopian cultural values.

The concept of the word "sensationalism" was basically invented to denounce works of literature or journalism that aimed to arouse strong emotional reactions in the public. Focusing in the senses as the key site of stimulation, the word emphasizes bodily and non-rational reactions."

(Wiltenmburg, 2004) Sensationalism can also be manifested in emotive language as well as personalized story-telling. It is defined as a narrative form which draws on the personal experience of a particular individual caught up in a story to dramatize a broader social issue (Wahl-Jorgensen, 2012).

Most of scholars, defining sensationalism, focus on the audience reaction. Uribe and Gunter (2007) described sensationalism as a characteristic of news packaging process that places emphasis upon those elements that could provoke an effect on the human sensory system. For Vettehen (2008), sensationalism is a theoretical concept that encompasses those features of journalistic products that are capable of attracting the attention of the audience. Based on previous definitions of sensationalism, Grabe et al (2001) concluded that sensationalism refers to those content features and formal features of messages that have the capability to provoke attention or arousal responses in the viewers.

Although advertising is the subject of study in the Western world, so far, only little research has been done to exhibit the practice of advertisement in Ethiopia. Some local researches have conducted a study on the portrayal of women in billboard and television advertisements respectively with the intention of showing the extent to which women are depicted in the advertisements and pinpointing their assigned role by advertisers. Some other local researches tried to analyze the cross-cultural reception of advertisements in EBC and to study whether cultural artifacts such as the dressing style of the characters, the background music employed in the commercials and related explicit elements of culture are considered in the making of advertisements and whether these advertisements in turn threaten local values.

However, seldom research gave room for making a comprehensive analysis involving sensational contents or elements and the recurrent cultural values revealed in advertisements. Therefore, needless to say, there is a great need for doing a study which entirely intends to fill this gap. This study thus tries to explore whether sensational features and Ethiopian cultural values are considered in the making of advertisements and their possible impacts on the audience or customers of a product.

Therefore, the intention of this study is to identify whether such aspects of sensationalism with respect to language use and sensitivity to Ethiopian cultural values are considered in the advertisements aired on EBC and to pinpoint their impacts on the audiences or consumers of a product from the perspective of the audience and the advertisers.

1.3. Objectives of the study

This research has the following general and specific objectives:

1.3.1. General Objective

The current study aims at exploring how sensationalism is addressed with respect to harmonizing Amharic commercial advertisements clips aired on EBC with language use and Ethiopian cultural values. More specifically, it attempts to investigate the extent to which sensational contents such as emotive language use, personalized stories, setting and images are considered in the advertisements with respect to language use and/or Ethiopian cultural values.

1.3.2. Specific objectives

The following specific objectives are listed to guide the study.

- To find out the extent to which advertisers give concerns for the sensationalism in their design of advertising clips.
- Explore how emotive languages are used in the advertising clips.
- Examine how personalized stories, setting, and images used in the advertising clips reflect Ethiopian cultural values.
- Investigate the extent to which the advertising clips are realistic or exaggerated in the context of Ethiopian cultural societies.
- Examine the possible impacts of the aired ads and the products as perceived by consumers.
- Suggest the possible ways by which the advertising clips can meet cultural and linguistic expectation of the target consumers.

1.4. Research Questions

The following research questions have been set to guide the current research work.

1. To what extent do advertisers give concern for sensationalism in their design of advertising clips?
2. How emotive languages are used in the advertising clips?
3. How personalized stories, setting, and images used in the advertising clips reflect Ethiopian cultural values?
4. To what extent do the advertising clips are realistic or exaggerated in the context of Ethiopian cultural societies?
5. What are the possible impacts of the aired ads and the products as perceived by consumers?
6. What are the possible ways by which advertising clips can meet cultural and linguistic expectation of the target consumers?

1.5. Significance of the study

This study may contribute to the knowledge in areas of advertising and communication research. Firstly, it enhances understanding of how sensationalism is addressed with respect to harmonizing Amharic commercial advertisement clips with language use and Ethiopian cultural values. Secondly, it enables to comprehend the impacts of exaggerated or sensational ads on the consumers of a product and finally, it recommends the possible ways by which the advertising clips can meet the cultural and linguistic expectation of the target audience and consumers.

The results of this study can have implications for the advertising industry and will also be of particular interest to advertising practitioners in the Ethiopian context. This study can also be used as a basis for any future study that will examine the development of exaggerations or sensationalism in advertisements. Moreover, the results of this study are expected to provide sensational and cultural understanding and insights in to the nature of the commercials aired on EBC.

1.6. Scope of the study

This research focuses on considerations of sensationalism in the advertisements aired on EBC and on how it's addressed with respect to language use and Ethiopian cultural values. This study further limits itself to those commercial aired only on Ethiopian Broadcasting Corporation (EBC) and particularly on those aired during the Amharic program. Thus, any form of advertisements appeared in other forms of media are not the concern of this study.

Besides, the study has no intention to focus on any kind of public service advertisements (announcements). Moreover, only some commercials were selected due to the fact that it is quite intricate to include all advertisements in the entire study. The commercials were chosen carefully up on their relevance to dictate the study under investigation and to show the existing reality.

The study covers only Amharic prime time evening and Sunday Amharic daytime entertainment program segment advertisements. The ads in other program segments could not be covered. As for the sensational contents, only some features of advertisement portrayal like language use, types of products advertised, image and setting were monitored.

1.7. Limitations of the study

This study has its limitation in that it dealt with only one advertising medium, television advertisements, not including those which are aired in other mediums. This was done since conducting the research inculcating those mediums was significant for focus and in-depth analysis. As a result, the study provides opportunity to uncover the linguistic expectation as well as the cultural values of the target audiences.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

2.1. Advertising: an overview

Many scholars have attempted to define advertising. However, most of them agreed on the idea that it is a paid form of communication. This is to mean that cost has to be involved in this form of communication. In line with this advertisement are an important way for a company to get a product or service known, thus increasing sales and profits.

Advertising is surprisingly hard to define with precision. First there is a difference between advertising and advertisements: advertising is a process, advertisements are the end result of that process, but the words are often used interchangeably. Second and perhaps most importantly, while the public uses the word ‘advertising’ to cover all kinds of publicity within the advertising industry the word is used fairly specifically though even here, confusions arise Winston Fletcher, (2010:1). For Fletcher (2010) an advertisement is a paid-for communication intended to inform and/or persuade one or more people. He tried to examine the key words in this definition in the following way.

When it’s said advertisement is ‘paid-for’ it’s to mean that an advertisement that is not paid-for is not, strictly, an advertisement at all. If no cost whatsoever is involved then the communication may be good publicity, and it may be persuasive, but it is not technically advertising – unless it is an advertisement that has deliberately been given away free (perhaps to a charity, or something similar). By ‘Communication’ it holds the notion that every advertisement attempts to bridge a gap between the sender and the receiver. This bridge is a communication. To buy a whole page in a newspaper and leave it blank is not to advertise. Whether in words or pictures, or usually both, advertisements must communicate something to whoever sees or hears them.

The other key word in the definition, ‘Intended’ signifies the idea that not all advertisements ‘work’ in the sense of achieving their intended aims. The fact that an advertisement does not achieve its aims does not detract from it being an advertisement. It is the intention that counts.

By 'Inform and/or persuade' many people, usually critics hostile to advertising, have tried to draw a distinction between informative advertising and persuasive advertising. The former is deemed to be acceptable and desirable, the latter to be less acceptable or even totally unacceptable. In reality, the line between information and persuasion is impossible to draw. All the information an advertiser includes in an advertisement is intended to be persuasive (unless it is there because it is legally necessary). Finally, 'one or more people', this is to mean that all advertisements are addressed to people. When the public thinks about advertising, it almost always thinks about mass advertising, in mass media. But small, classified advertisements are a huge advertising sector, particularly in printed media and on the Internet, and must never be forgotten. In Britain and many other countries, over 40% of the advertising revenue of printed media comes from classifieds, though this percentage is falling sharply throughout the world, as the internet is winning lots of classified advertising away from more traditional media.

As to Richards and Curran (2002), advertising is a paid, mediated form of communication from an identifiable source, designed to persuade the receiver to take some action, now and in the future. According to this definition there are five criteria for determining whether a message is advertising. First, some person or company has to have paid for the advertising –paid to have the message created and paid for the media time or space in to which it is channeled to reach people. Second, advertising is carried via media (mediated) such as ipads, cellphones, television, newspapers, magazines and even social networks such as Facebook and MySpace. Advertising travels from a source (i.e., the advertiser) through a medium (e.g., television) to people. And usually that mediation "mass": that is, the messages are delivered to a large group of people. Third, it's a communication; the simplest concept of communication is meanings that pass from source to receiver. Some communications are simple and perhaps even nonverbal. Advertising communications are much more complex. They are usually carefully designed to have desired specific impacts on receivers. Fourth, we look at source. Almost all advertising tells the receiver where the message came from, although the source identification is not always as clear as might be desired. Political advertisements must tell viewers whether they came from a candidate or some to other organization. Brand advertisements, however, do not have to indicate the company behind the message.

Finally, advertising is persuasive in nature. The exact persuasive intent of advertising may vary, but the reason the source paid to have that advertisement reach you is either to inform you about something likely to change your behavior or to make you experience emotions that lead you to feel good about a brand or an idea and want to acquire it.

In comparison to the definition forwarded by Flecher as well as Richards and Curran on advertising, the scholars tried to give a well elaborated and comprehensive analysis on the term. Besides, they have a common stand on the notion that advertising is a paid and an essential persuasive mode of communication. In spite of their similarity on the mentioned concepts however they have got a different perspective or focus point in that the former scholar support the idea that advertising is intended which signifies the notion that not all advertisements work in the sense of achieving their intended aims. On the other hand, the later ones focus on the idea that advertising is a form of communication from an identified source giving a great concern for a particular source by which the ads are communicated.

As Starkey (2004:143), advertisements are arguably the most important elements in a commercial radio/TV station's output. Without them, such stations would be deprived of their main source of income, and the news and programming departments would soon cease to exist. As compared to the definition given to advertisement by the above scholars, this definition suggests that the ads are the basic components or elements of broadcasting media outputs. Supporting other scholar idea that advertisement is a paid form of communication, it can play a great role in generating income for the media. However, in contrast with the other explanations this particular definition mainly focuses on the major influence that ads have on the existence of media hardly giving consideration for other important points like the way ads are visualized as a form of communication involving sender and receiver interaction and their persuasive nature.

Ever since media became mass media, companies have naturally used this means of communications to let a large number of people know about their products. There is nothing wrong with that, as it allows innovative ideas and concepts to be shared with others Shah (2008). However, as the years have progressed, the sophistication of advertising methods and techniques has advanced, enticing and shaping and even creating consumerism and needs where there has been none before, or turning luxuries into necessities (ibid).

So far, a considerable literature has been published on advertising and its relation with the larger public. It has been suggested that many people have misperceptions about the process of advertising and what it is supposed to do, what it can do, and what it can't do. The general public's attitude toward advertising is ambivalent; most people like individual ads, while they may hate advertising in general. Many think advertisements deceive others, but rarely them O'Guinn et al., (1998:4).

At worst, advertising is seen as hype, unfair capitalistic manipulation, banal commercial noise, mind control, modern voodoo, or outright deception. Some of these descriptions of advertising reflect suspicions that have long surrounded the industry, and some of these descriptions are, on occasion, regrettably precise. At best the average person sees advertising as amusing, informative, helpful, and occasionally hip. It can help consumers see possibilities and meanings in the things they buy and the services they use. It can connect goods and services to the culture and liberate meanings that lie below the surface (ibid.)

Bovee (2013) further suggest that Advertising is the non-personal communication of information usually paid for and usually persuasive in nature about products, services or ideas by identified sponsors through the various media.

In this thesis, advertising and advertisements are conceptualized as advertising is a process through which different products and services are publicized or promoted. On the other hand, advertisements are the outcome of the advertising process.

2.2. Why Television Advertising?

Television advertising is the most accessible and the most influential form of advertising. It is the most visually stimulating of all advertising media. There are not too many consumers who don't spend some time watching television during their day. A lot of businesses advertise on television is an understatement as this media really is the number one in terms of usage Griffiths, (2006:35).

According to Griffiths, in order to create a television commercial that is effective is not necessarily a hard thing to do; however, like all advertising there is a right way and a wrong way to go about it. To be successful at television advertising you have to spend some time watching television. You need to get a feel for the types of commercials being aired, how often they are aired, what types of businesses are advertising and which ones have been advertising for a long time. While being told to watch television may sound like heaven for some people for others it is a chore. Put it down to market research and a driving desire to make your business successful.

Media channels such as Newspapers, magazines and radio are especially attractive to local advertisers. However, television offers many advantages to a national advertiser but it's expensive. But few media besides television allow advertisers to reach so many people with such impact. Marketers must choose which media and which programs can be used to reach the audience and what they desire. Different kinds of advertising are used by various organizations to reach different market targets. Kotler (2005, 776).

Television advertisements reach to a large number of people on international, national or regional level in a very short period of time and the new cable and independent stations offer new chances to local audiences. Kumar (2011) suggest that television as an image building and visual-medium offers the ability to deliver your message with sight, sound and motion.

New technologies often inspire predictions about the demise of the older, more established ones. Sometimes the predictions are accurate, such as with new types of software. However, in the media, these predictions often fall flat. The introduction of radio led many to believe that print's days were numbered. Later, radio was going to disappear when TV was introduced. People have been predicting the end of television, particularly television ads, since the first website went up. The facts, however, show that television and television advertising are not only surviving in the new media age, they are thriving.

Finding the right media mix can be challenging for advertisers. Aside from the traditional outlets such as print, radio, outdoor and TV, today's advertiser must also balance the many internet-

based choices. Online advertising and the proliferation of mobile devices and smartphones present more opportunities than ever to reach consumers where they live, work and shop.

The advertising mix, previously dominated by traditional media like print and broadcast, has seen internet ad spending in the U.S. grow in share from 15.4% in 2009 to an estimated 25.6% in 2015, reports eMarketer. In 2012, online ad spending exceeded the total amount spent on print magazines and newspaper. However, unlike print, television isn't suffering while internet advertisement grows. In fact, television continues to see the greatest share of all advertising dollars in the U.S. and still accounts for more than one of every three advertising dollars spent in the world. Television's staying power is the sheer supremacy of the viewing experience. TV impresses and motivates its audience and insures brand recall. With its mass reach and now the emergence of high definition to further enhance and entertain, television remains the medium of choice to influence consumers and drive purchasing decisions.

2.3 Principles in Advertising

There are certain moral principles that are quite crucial to ethical advertising. Moreover, these principles emphasize truthfulness, the dignity of the human person as well as the social responsibility. First, truthfulness in advertising highly recommends that the advertisements should avoid misrepresenting the truth by implying things that are not real or denying relevant facts. While the principle of the dignity of the human person criticizes advertisements that violate our right to raise any responsible choices or even make a good use of baser tendencies. Finally, the social responsibility highly criticizes and violates advertisements that encourage wasteful lifestyles which may either damage the environment or create any sort of ecological problems Foley (1999).

Truthfulness in Advertising: To be sure, advertising, like other forms of expression, has its own conventions and forms of stylization, and these must be taken into account when discussing truthfulness. People take for granted some rhetorical and symbolic exaggeration in advertising; within the limits of recognized and accepted practice, this can be allowable. But it is a fundamental principle that advertising may not deliberately seek to deceive, whether it does that by what it says, by what it implies, or by what it fails to say. "The Proper exercise of the right to information demands that the content of what is communicated be true and, within the limits set

by justice and charity, complete. Included here is the obligation to avoid any manipulation of truth for any reason."

The Dignity of the Human Person: There is an imperative requirement that advertising respect the human person, his right duty to make a responsible choice, his interior freedom; all these goods would be violated if man's lower inclinations were to be exploited, or his capacity to reflect and decide compromised.

These abuses are not merely hypothetical possibilities but realities in much advertising today. Advertising can violate the dignity of the human person both through its content what is advertised, the manner in which it is advertised and through the impact it seeks to make upon its audience Foley and Pastore (1997:18). Things such as appeals to lust, vanity, envy and greed, and of techniques that manipulate and exploit human weakness are advertisement effects. In such circumstances, advertisements readily become "vehicles of a deformed outlook on life, on the family, on religion and on morality an outlook that does not respect the true dignity and destiny of the human person."

Advertising and Social Responsibility: Social responsibility is such a broad concept that cannot here only a few of the many issues and concerns relevant under heading to the question of advertising. Advertising that fosters a lavish life style which wastes resources and despoils the environment offends against important ecological concerns.

Advertising that reduces human progress to acquiring material goods and cultivating a lavish life style expresses a false, destructive vision of the human person harmful to individuals and society a like Foley and Pastore(1997:16).When people fail to practice "a rigorous respect for the moral, cultural and spiritual requirements, based on the dignity of the person and on the proper identity of each community, beginning with the family and religious societies," then even material abundance and the conveniences that technology makes available "will prove unsatisfying and in the end contemptible." Like people engaged in other forms of social communication, have a serious duty to express and foster an authentic vision of human development in its materials, cultural and spiritual dimension.

2.4 Sensationalism and advertisement

Over the last many years, the body of literature that explores the sensational impact of advertising has grown exponentially. Patterson's (2000) claim implies that the use of emotionally arousing (or sensational) language in the media product, as an extension of tabloidization, has disadvantageous influences on the audience's attitudes and cognitive processing, such as memory and comprehension.

Sensationalism places the greater emphasis on eliciting an emotional response rather than reporting facts and details. The reporting will often be lacking in objectivity. Relatively insignificant details may be exaggerated, and the controversial aspects of a story are given the greater degree of attention. The goal of sensationalism is to appeal to a mass audience and its use can be an effective means of gathering support for a cause. Hearst made good use of sensationalism in his newspaper's reporting to foster support for the Spanish-American War in 1898, and he also sold a great many newspapers.

One goal of sensationalism is that news outlets use it in order to drive up viewership which increases their revenue. Due to this trend, this will lead to news outlets losing their journalistic objectivity in favor of increasing their profits.

A negative aspect of sensationalism is that a complex issue can be presented in a manner in which readers or viewers are unable to discern the underlying issues and connections to other events or circumstances. The long-term or far-reaching implications of an event are often given little or no mention unless they carry the potential of evoking an emotional response. A lack of investigative support or contextual background information in sensationalist reporting can often deprive an audience of the means by which an objective opinion can be formed.

Hyman, Tansey and Clark (1990) identify 33 prime topics for those researchers who plan to focus their efforts on advertising ethics. The seven most important topics out of this list include: use of deception in ads, advertising to children, tobacco advertising, alcoholic beverage ads, negative political advertising, racial stereotyping, and sexual stereotyping.

Another study reveals that more than three fourth of the consumers believe that most of the advertisements appearing in mass media contain one or more unethical or deceptive practices. These practices are seen more in product advertisements than in service advertisements. Abideen and Muraleedharan (1998).

Over the years advertising and marketing communication messages have created a lot of debatable ethical issues, due to the public belief, that advertisements nowadays deeply affect the way people perceive themselves and the world surrounding them, including crucial actions and behaviors. Foley (1999).

Gupta Anandsen (2002) in his research on “Ethics in advertising” stated that the success of advertising depends on public confidence and no practice should be permitted to resort to immorality and indecency.

In general, individuals differ in their attitudes towards advertising and in their assessment of the ethicality of the ad. The challenge is to design a persuasive communication while creating perceptions or attitudes that are positive or ethical. The balance of persuasion and ethics is important when individuals who do not like an ad may have a negative attitude toward the product itself Snipes (1999).

2.5 Advertising and culture

A central point here is to discuss the concept of culture in order to understand the role of culture and its values in conveying advertisement messages. Lee. M, and Johnson, C. (1999) define culture as; “a body of tradition, habits, religion, art and language consisting of beliefs, morals and customs learned from others. Along similar line, Mooij (2005) also emphasize the importance of cultural values in advertisement while attempting to build relationship between consumer and producer. Advertisement must reflect our ideas, our values, our acts and our emotions, as we are individuals under the guidance of cultural patterns and historically created systems of meaning (ibid.137).

A large and growing body of literature has become available on the correlative or sturdy relation between advertising and culture. Although an impressive number of studies have examined the

impact of culture on advertising in some way, as Taylor put it, 'we are still lacking a usable comprehensive theoretical framework on its role in advertising' Taylor (2005:12).

As one of the most visible products of culture industries, advertising in both print and electronic forms can be shaped by the culture within which it is practiced. Existing studies of comparative advertising suggest that cultural values either influence the production and execution of advertising or are reflected in the content itself. As documented in the literature, the interplay between culture and advertising is essentially a two-variable model (ibid).

The model underscores, either directly or indirectly, a causal relationship behind two separate, but related, processes: culture affects advertising or advertising reflects culture. In the ladder of abstraction Chang et al. (2009:672) because culture stands at the highest and hence most abstract level, the occurrence of almost anything in a given society can be somehow attributed to its influence or considered a reflection of its values (ibid).

Mooji and Keegan (1994:42) explicates that there seems to be little doubt that culture plays a central and complex role in advertising. International advertisers have to build strategies for communicating with consumers who have different values, attitudes and buying behaviors. It appears that the knowledge of the basic aspects of culture is essential in order to understand why people in different countries behave differently.

Make no mistakes, culture is real, and it affects every aspect of human behavior, including consumer behavior and response to advertising. Culture surrounds the creation, transmission, reception, and interpretation of ads. Advertisements are cultural products. Even general acceptance of advertising can vary dramatically between cultures O'Guinn et al. (1998:137-38).

Advertising is believed to act as a mirror reflecting culture by transferring current cultural meanings. In other words, advertisements are considered a form of social communication that resonate the cultural values of a society Hoan et al. (2004:6). At the same time, advertising creates and produces new cultural values and meanings by influencing group identities and reinforcing stereotypes. So, advertising is not only influenced by cultural values but also acts as

an agent influencing cultural values. From a marketing perspective, advertisers have been more interested in the effects of culture on consumers' response to advertising.

Furthermore, according to Juhiam (2008) some aspects of local culture and values can be directly affected by advertising, increasing the materialistic behaviors, which is one of the cultural aspects that can be influenced by advertising.

Mooji (2005:39) strongly argues that we are prisoners of our own culture. Consumers are, and so are creative directors who follow their own cultural automatic pilot when developing advertising. This phenomenon enables them to develop effective advertising for their own culture, but it limits their ability to develop effective advertising ideas, including meaningful values, for other cultures. Advertising in which the values do not match those of the culture of the receiver will be less noted or misunderstood and thus less effective.

Advertisers who overlook the influence of culture are bound to struggle in their attempt to communicate with the target audience O'Guinn et al (1998:152). In support of this idea, the anthropologist McCracken points out: "Ideally, effective advertising means that the values in the message match the values of the receiver. It is the culture of the consumer that should be reflected in advertising."

Advertising and culture are highly interrelated in the sense that to play its crucial role advertising must reflect the cultural values and norms of a society. Besides, consumers of a product can get attracted to a given product if the ads are advertised in line with the cultural values of a given society. Mooji, (2005:28) argues that advertising is a cultural artifact. In order to build relationships between consumers and brands, advertising must reflect people's values. Therefore, in order to attract and hold the attention of the potential customers and create a favorable attitude towards the product, advertising must reflect the cultural values and norms of the society Ahmed, (2000:25).

2.6. Main Schools of thoughts on advertising

2.6.1 Standardization

This school of thought contends that differences between countries must be more a matter of degree than directions, so advertisers must instead focus on the similarities of consumers around the world. In this view advertising and marketing can be standardized across cultures, and the same values can be used to persuade to buy or consume the product. This view holds that basic human needs and emotions are the same in every society Levitt et al., (1988).

The benefits of advertising standardization are many. The first advantage is cost savings resulting from economies of scale in creating a uniform idea and producing art work, films, and other advertising materials for a universal campaign to use in different markets Buzzell, (1968); Kaynak(1989). Second is the consistency in dealing with customers by establishing a common image worldwide. A uniform brand and/or corporate image worldwide helps to build recognition among and avoids confusing consumers who travel frequently between countries. Third, standardization helps to exploit good ideas that are difficult to find worldwide Buzzell (1968). Finally, standardization provides advantages to organizational management in terms of simplified planning, coordination, and control Buzzell, (1968); Mooij, (1994); Sorenson &Wiechmann, (1975).

2.6.2 Localization (adaptation)

This school of thought argues that advertisers must consider differences among countries, including culture, stage of economy and industrial development, stage of life cycle, media availability, research availability and legal restrictions. Hence, according to this school, any marketing (advertising) campaign should, in their view, reflect the local habits, lifestyles and economic conditions in order to be effective. Among the barriers for standardization are cultural factors such as language, religious beliefs, and social traditions which are the most important deterrent to advertising standardization practice Mooij (1994); Ricks (1983).

2.6.3 Contingency (moderate)

This school of thought reasons that neither complete standardization nor complete adaptation is necessary and that a combination of the evaluation of factors can affect the effectiveness such advertising. This view includes pattern standardization Peebles et al. (1977) and a contingency viewpoint Kotler and Walters (1986). The pattern standardization suggests that a global theme and positioning including slogan(s), samples of copy, art work and merchandise materials developed for a worldwide or regional campaign will be transferred to other markets providing a uniform direction while allowing adaptation to the specific market.

The contingency viewpoint suggests that the most effective advertising strategy varies depending on the variety of each situation such as product types, market segments, market conditions, and company objectives Douglas & Wind, et al (1980). In other words, a situation analysis is required before selecting the right advertising strategy Douglas & Wind (1987). Thus, advertising strategy may be based on standardization, localization or a combination of the two. Much empirical evidence supports this approach (Dunn, et al.)1976.

2.7. Advertising and the Ethical Aspects

Ethics means a set of moral principles which govern a person's behavior or how the activity is conducted. And advertising means a mode of communication between a seller and a buyer. Thus, ethics in advertising means a set of well-defined principles which govern the ways of communication taking place between the seller and the buyer. Ethics is the most important feature of the advertising industry. Though there are many benefits of advertising but then there are some points which don't match the ethical norms of advertising.

An ethical ad is the one which doesn't lie, doesn't make fake or false claims and is in the limit of decency. Nowadays, ads are more exaggerated, and a lot of puffing is used. It seems like the advertisers' lack knowledge of ethical norms and principles. They just don't understand and are unable to decide what is correct and what is wrong.

The main area of interest for advertisers is to increase their sales, gain more and more customers, and increase the demand for the product by presenting a well decorated, puffed and colorful ad.

They claim that their product is the best, having unique qualities than the competitors, more cost effective, and more beneficial. But most of these ads are found to be false, misleading customers and unethical. The best example of these types of ads is the one which shows evening snacks for the kids, they use coloring and gluing to make the product look glossy and attractive to the consumers who are watching the ads on television and convince them to buy the product without giving a second thought.

Ethics in Advertising is directly related to the purpose of advertising and the nature of advertising. Sometimes the manufactures need to prove the benefit of the product through the advertisement which may not be in an ethical mode. But they should give the attention towards the advertisement does not be exaggerated.

Ethics also depends on what we believe. If the advertisers make the ads on the belief that the customers will understand, persuade them to think, and then act on their ads, then this will lead to positive results and the ad may not be called unethical. But at the same time, if advertisers believe that they can fool their customers by showing any impractical things like just clicking fingers will make your home or office fully furnished or just buying a lottery ticket will make you a millionaire, then this is not going to work out for them and will be called as unethical.

2.8 Theories and Models in Advertising

There are theories within external marketing communication and advertising that has been highly influential in both textbooks and in the professional advertising practice Hackley (2005). These theories all derive from what can be referred to as the old learning theory, a theory that can be related to the Pavlov's dogs experiment. Pavlov trained his dogs to associate the arrival of food with the ringing of a bell; a sound that alone would lead to the salivation response among the dogs. Just like the bell in Pavlov's dogs experiment, advertising was seen as a stimulus that would give rise to a response, just like the dog's salivation response. After further developments of the so-called learning theory, it gave rise to a new more up to date approach toward advertising planning. Mackay (2005). The new approach was set with different names depending on authors at that time namely the linear information processing theories of communication and

persuasion Hackley (2005), message models of Smith & Taylor (2002) and the hierarchy of effects theory of Mackay (2005).

This new approach generally reflects the methods and assumptions of cognitive psychology. According to Kitchen (1994) advertising are aiming to progress customers through the cognitive, affective and behavioral stages before they buy the products. The cognitive stage involves the awareness and knowledge of customers for a given product whereas the affective step comprises their liking or preference and the behavioral stage encompasses the conviction and purchase progress of the customers.

2.8.1 The AIDA Model

AIDA was created by Strong in 1925 and is a behavioral model that has as purpose to make sure that an advertisement raises awareness, stimulate interest, and leads the customer to desire and eventually action (normally purchase or at least a step towards it) Hackley (2005). The model is seen as a highly persuasive and is said to often unconsciously affect our thinking Butterfield, (1997). This model suggests that an effective advertisement is one which commands attention, leading to interest in the product, thence to desire to own or use the product and finally to action Mackay (2005).

According to this model, for the advertisement to contribute to success it has to be designed so that the customer passes through all these four phases, with all being equally important. The model implies that advertising should inject memorable and believable messages that will make costumers triggered to act in a certain way Brierley (2002).

The model may be seen by many as the strongest advertising theory but has along with the others been criticized by different sections of the advertising community. They claim that there is no evidence that customers behave in this rational, linear way. They mean that mass media advertising in general fail to stimulate desire or action. The model ignores the role of context, environment and mediation in influencing the effectiveness of the advertisement. The advertising world has because of this lately turned into focus more on the two main behavioral responses: awareness and interest. They mean that all four phases are not equally important and to be successful the advertiser has to look further into the behavioral phases (ibid).

Another criticism that the model has met is that it represents only high-involvement purchases. According to AIDA customers always goes through this rational process when buying products, but many says that purchases more often are spontaneous (Hackley, 2005). In 1961 there were two new models published, the DAGMAR theory (Belch & Belch, 1995) and Lavidge and Steiner's hierarchy of effects model (Lavidge & Steiner,1961).

2.8.2 The DAGMAR Model

In 1961 Russell Colley published a book titled Defining Advertising Goals for Measured Advertising Results (DAGMAR for short). This model was created to encourage measurable objectives for each stage of the communication and does not deal purely with the message Mackay (2005). It focuses on the levels of understanding that a customer must have for the organization and on how to measure the results of an advertising campaign Belch & Belch (1995).

The main conclusions on the DAGMAR theory were expressed in a way that all commercial communications that weigh on the ultimate objective of a sale must carry a prospect through four levels of understanding encompassing that the prospect must first be aware of the existence of a brand or organization, he must have a comprehension of what the product is and what it will do for him, he must arrive at a mental suspicion or conviction to buy the product and finally he must stir himself to action Mackay (2005:25-26).

The DAGMAR approach has had a huge influence on the how to set objectives in the advertising planning process and many planners use this model as their base. However, just as the other approaches within advertising, this approach has been met with critique. One of the major criticisms towards it is on its reliance on the hierarchy-of-effects theory, just as with AIDA. Customers do not always pass through the stages in a linear way. Another criticism made towards the approach is that it focuses too much on strategies. Many creative people within advertising are looking for the great unique idea that can result in a successful campaign and feels that the DAGMAR approach is too concerned with quantitative measurements on the campaign Belch & Belch (1995).

The DAGMAR model has one enormous value. It enables the main purpose of a particular advertising campaign to be defined as, for example, to increase awareness or to improve comprehension of the product. This lends itself to 'before and after' surveys which can measure what changes have taken place. Where sales may result at some distant time this can in some circumstances give a much more immediate measure of whether the advertising has been effective.

In relation to the action part of the DAGMAR hierarchy it has been pointed out that a great deal of advertising is intended not to generate new users and thus calling for action, but rather to persuade existing users not to change. However, it can be argued that this apparent inaction is still in a sense creating a sale. But this kind of consideration does highlight the fact that the model, whilst a useful one, is nowhere near as precise as it at first appears.

A number of people have pointed out that all of these models tend to assume a passive audience being influenced by advertising messages aimed at it. They argue that often the reverse viewpoint is relevant – an audience actively seeking advertising messages because they are looking for the best answer to a well-defined problem such as 'which is the most economic car in my price range?' or 'which camera will give me the instant pictures I need?'

2.8.3 Lavidge &Steiners Hierarchy-of-effects model

According to this model customers do not switch from being completely uninterested to become convinced to buy the product in one step. Lavidge and Steiners Hierarchy-of-effects model is created to show the process, or steps, that an advertiser assumes that customers pass through in the actual purchase process Barry &Howard (1990). The model is based on seven steps, which as with the other models must be completed in a linear way.

The big difference between this model and the others is not only the steps, but also the view on how to pass them. Lavidge and Steiner (1961) write that the steps have to be completed in a linear way, but a potential purchaser sometimes may move up several steps simultaneously.

This model has as a premise that advertising occurs over a period of time and may not lead to immediate response and purchase. It is rather a series of effects that has to occur, with each step fulfilled on the way towards the next stage. Behind this model is according to Belch & Belch (1998) the premises that advertising effects occur over time and advertising communication may not lead to immediate behavioral response or purchase, but rather, consumers must fulfill each step before (s)he can move to the next stage in the hierarchy.

2.8.4 Criticism on the ‘Hierarchy of effects theory’

As with the former models discussed, this model has also been criticized. The criticism on Lavidge & Steiners model is very similar to the one made on DAGMAR and AIDA. There is still no evidence on the fact that awareness of a products leads to purchase, and the steps are still unclear.

Criticism has been made on each individual step in the model. Critics do not think that the model explains how the customers will go from one step to another and to point out the steps without explaining them further is not seen as enough Palda (1966). The models that are based on the hierarchy of effects theory can be very helpful but are not conclusive. There are several factors that these models do not take in consideration. These factors include not all buyers go through all stages in the hierarchy; the stages do not necessarily occur in hierarchical sequence; impulse purchases contract the process. Smith & Taylor (2002). The hierarchy models help the advertiser to identify the stages that buyers generally pass through but cannot be used as obvious guidelines (ibid).

The criticism on the models and theories are very similar. They have all been met with the criticism that customers do not always follow a straight line of steps when purchasing a product. Not all customers pass through all the steps before buying a product, some may stop at one stage, and some may go back several steps before later on going back for the product.

Something that all of these models and theories are missing is the loop from the top to the end of the steps. A loop like this would show that a purchase is not always the end step, rather the beginning of an ongoing relationship with the customer Smith & Taylor (2002).

The design of the advertisement has a huge effect on the result of the campaign. Advertising is a campaign that sets high demands on the creativity and to put all of this within a frame of models would kill the creativity (Jobber, 2004).

2.9. Theoretical Frameworks

The theoretical frameworks that have been adopted in this study are Social responsibility theory and Speech accommodation theory of advertising. Besides, related concepts of the theories have been included.

2.9.1. Social Responsibility Theory

Social responsibility theory has been selected as a theoretical framework in this thesis because media has a social responsibility to publicize accurate information to the general public. As a media product advertising communication need to be done in line with the existing theories of the media.

Social Responsibility Theory (SRT) is built on a system of ethics, in which decisions and actions must be ethically validated before proceeding. If the action or decision causes harm to society or the environment, then it would be considered to be socially irresponsible. The theory argues that the press has a responsibility to the public.

The theory helped in creating professionalism in media by setting up a high level of accuracy, truth, and information. It keeps certain areas free for the press but at the same time puts lot of responsibility on media. The sense of responsibility has been emphasized more in this theory as compared to any other.

The theory in supporting the principles of ethical journalism further suggests the responsibility of the media in that it must show truth, accuracy, objectivity, and balance in reporting its contents. Truth is fact, the reality should be told as it is. It is the avoidance of deception, dishonesty and lying in any or every form. The commitment to truth is perhaps the most ancient and revered ethical principle of human civilisation. Despite our constant temptation to lie and use deception in our self-interest, the idea of truth as a positive value is well entrenched in moral and legal philosophy Day (2006). Truth also signifies the idea that the reporting of a story must be accurate. The facts must be verified; that is, they should be based on solid evidence. If there is

some doubt or dispute about the facts, it should be revealed to the audience. This is a threshold requirement, because inaccurate, unsubstantiated, or uncorroborated information can undermine the credibility of any journalistic enterprise.

The notion of objectivity holds the idea that it is the absence of subjectivity, bias, prejudice or partisanship. Media audiences expect utmost objectivity while some media analysts have asserted that absolute objectivity is not possible. In objective journalism, stories must be balanced in the sense of attempting to present all sides of the story. In this context, balance means the journalist can and should present equally two sides of an argument. However, some critics argue that journalists never succeed in being completely balanced and fair in telling all sides of a story.

In supporting the above-mentioned concepts of the theory, one of the foremost communication scholars Denis McQuail summarized the basic principles of Social Responsibility Theory in the following fashion: Media should accept and fulfill certain obligations to society. These obligations are mainly to be met by setting high or professional standards of informativeness, truth, accuracy, objectivity and balance. In accepting and applying these obligations, media should be self-regulating within the framework of law and established institutions. The media should avoid offensive content triggering crime, violence, or civil disorder or harm to minority groups. The media as a whole should be pluralist and reflect the diversity of their society, giving access to various points of view and rights of reply. Society and the public have a right to expect high standards of performance, and intervention can be justified to secure the, or a, public good. Journalists and media professionals should be accountable to society as well as to employers and the market.

Social responsibility is ethics that guide any action, be it in media or other organizations that put an obligation towards environment, society, culture and economy. The media like any other sector should not harm but should promote environment and socio-cultural aspects in relation to the economy of the place. This theory of mass media changed the way press published news from objective reporting to interpretative reporting. Before this theory, facts were presented without any interpretation. The audience interpreted it the way they wanted to. This caused

problems as interpretation was not based on reality and it affected the social order. Interpretative reporting and investigative reporting started to uncover the reality behind every case.

In Social Responsibility Theory, the press is taken to be for the people and society. The tasks of the press is to make a code of conduct and follow it, to develop a standard in journalism, to make journalism better, to protect journalists and to have penalties if any journalist violates the code of conduct. This way, the facts provided by the press are analyzed and interpreted so that the people get true information and understandable media content. This helps maintain social harmony by revealing social evils like corruption and discouraging other bad conducts.

2.9.2 Development of Social Responsibility Theory

Social Responsibility theory of mass media is relatively a new concept which started in the mid-20th century and is used mostly by developing and least developed countries. The theory started from Europe and took a shape with the Commission on the Freedom of Press that happened in United States in 1949. The model was designed formally by Siebert, Peterson and Schramm in 1956 in their book. It encourages total freedom to press and no censorship, but it should be regulated according to social responsibilities and external controls. Content is also filtered through public obligation and interference.

The concept of social responsibility of the press evolved over a long period of time. Several factors have influenced its growth and development. I shall briefly examine some of the important milestones in the growth of the idea of social responsibility.

Political free thinkers, proponents of libertarian views and those who fostered a democratic spirit like John Milton had a profound influence on the growth of the notion of social responsibility. Other factors that contributed to the development of the social responsibility of the press include the transition in political systems from monarchy to democracy, emergence of participatory and free political systems, the growth of printing which increased the phase with which ideas spread across the world, and the development of the rational spirit. The press is a child of liberty and freedom, free speech and expression. The invention of printing with movable types in the West effected major changes in the political, religious and social thinking of Europe. The United

States of America, then as a newly emerging nation, by considering freedom of speech and expression as something sacred and nonnegotiable, provided a fresh impetus to this movement. Several European countries incorporated the notion of a free press into its constitutions. The First Amendment in the American Constitution which enshrined freedom and responsibility for the press has often been cited as a pattern and framework for many nations which resolved to opt for a free press.

Various forms of ethical guidelines were in existence from the earliest days of the newspapers. But press freedom and responsibility to the public was challenged time and again by dictatorial political systems under Communism, Fascism, Nazism and other such authoritarian regimes. Adolph Hitler and Joseph Goebbels, for instance, saw that rationality was the enemy of 'National Socialism' and dictatorship and that modern mass communications (radio and newspapers) offered unlimited power to displace reason through the use of propaganda.

2.9.3 Major Features of Social Responsibility Theory

There are indeed many features of social responsibility theory in the existing literature and some of them include private press ownership which is to mean that the press is supposed to be owned privately and the private owners should publish within the ethical guidelines and in a responsible way. In line with this, all media institutions must have a written or unwritten code of ethics which should be the standard followed by all. Public participation is also among the major features of the theory having the notion that the public must get to participate through comments, response, write and get involved in all aspects of media's work.

Emphasis on social responsibility is the other basic feature which describes that media must be responsible towards the society in giving the necessary information that the society needs to know. In relation to this professional standard by the side of the media is expected in that the quality of the publishing should be maintained, and false interpretation of any information should be avoided.

It's also worth to mention the other feature of social responsibility theory in that the theory helps to eradicate social problems. As it is media's responsibility to work for the betterment of the

society, media must speak against and aware people about social problems. In addition, media must work for the society and only do the things that are beneficial to the society. It should not write about the things that are ambiguous or contradictory as those messages might cause conflict in the society, it has to work for the social benefit. The theory also suggests that media have to be plural (including ideas and people from different groups) in that it must write the views of different groups of people and not only about a single group. It must never be biased.

2.10 Core Cultural Theories in Advertising

The successful development of an effective communication campaign should begin with an in-depth understanding of cross-cultural differences in socio cultural values and behaviors. This in-depth understanding of sub cultural differences will help advertisers understand how these differences affect marketing activities and communication patterns, and it will help identify important attitudinal and behavioral characteristics that constitute distinctive sub cultural markets Hoan et al. (2004).

People tend to live within their cultural boundaries; i.e., people have their own cultural values and norms, which influence the way they think, feel and act. People in the same ethnic groups tend to share the language, customs, values, and social views. These shared values (i.e., culture) influence people's cognitive (beliefs and motives), affective (emotion and attitude) and behavioral (purchase and consumption) processes. Based on this notion of "advertising as a mirror," cultural values and standards are implanted in ads in such a way that consumers can "see themselves" and identify with the characters in the ads and feel affinity with the brands Han and Jingxin, (2006).

Thus, Hoan et al. (2004:7) offers two basic cultural theories which advertisers need to give much emphasis while writing advertising messages. According to these key cultural theories (distinctiveness theory and accommodation theory), ethnic audiences feel more affinity for culturally accommodating messages and respond more favorably to culturally targeted ads. One of the underlying theories of multicultural marketing and advertising is "distinctiveness theory." The theory postulates that "a person's distinctive traits in relation to other people in the environment will be more salient to the person than more common traits" (ibid: 8).

2.10.1 Speech accommodation theory

This theory postulates that communicators can improve communication by making themselves more similar to message receivers Giles et al. (1991). Applying this theory to advertising, we can postulate that advertisers can improve marketing communications by making themselves more similar to message receivers (consumers) or by accommodating themselves to consumer cultures. According to Holland and James (1997), this accommodation effort can be manifested in marketing communications in various ways: using ethnic spokespersons in ads, hiring ethnic sales people, employing ethnic language, art, music, national flags, or other cultural symbols, placing a retail outlet in an ethnic community, supporting ethnic community events, etc. However, if advertising messages are insensitive, unacceptable or even offensive to significant portions of the target audience (e.g., high cultural affinity consumers), advertising could prove to be ineffective or even detrimental Hoan et al, (2004). This is how cultural sensitivity and acceptability of advertising stimuli play important roles for multicultural marketing. bottom line is that culturally sensitive marketers should know themselves, understand their customers, and create a marketing atmosphere where every market segment receives attention, respect, and appropriate messages (ibid).

2.11. Sensationalism Defined

There are, indeed, various definitions of the word sensationalism. The dictionary meaning of Sensationalism is that (especially in journalism) the use of exciting or shocking stories or language at the expense of accuracy, in order to provoke public interest or excitement. It's the presentation of stories in a way that is intended to provoke public interest or excitement, at the expense of accuracy. Basically, sensationalism is a type of language and style of writing that is used to elicit emotion at the expense of accuracy.

Sensationalism in journalism has been a popular topic of fiery discussions for centuries. Yet, it appears that this topic is more often debated than systematically investigated. Indeed, the word, sensationalism, has become an easy name-calling device for those who are in the mood for criticizing the mass media. Even in academic circles, the term has been used with little precision. The most common but vague classification of the concept is by content: stories about crime, accidents, disaster, and scandal.

HendrickVettehenet.al (2005) ascribes the trend to the use of more sensational production techniques to the mechanisms of the market- driven journalism. According to the market driven journalism, competition on the news market causes problems. The increasing level of sensationalism in news is likely to be seen as the solution for this problem. Critics are quite negative about the effects of the market-driven journalism. In their opinion, these mechanisms are responsible for news that has a generally low informational level and a homogeneous content. However, some argue that the pressure of the market would urge journalists to take the information needs of the public seriously, which would result in a higher quality of the news McManus (1994). Yet, the success of sensational news programs is giving a clear reason for the widespread belief in the power of sensationalism.

2.11.1Sensationalism's Long History

Sensationalism is nothing new. In his book "A History of News," NYU journalism professor Mitchell Stephens writes that sensationalism has been around ever since early humans began telling stories, ones that invariably focused on sex and conflict. Whatever the time or setting, "sensationalism is unavoidable in news because we humans are wired, probably for reasons of natural selection, to be alert to sensations, particularly those involving sex and violence," Stephens said. He added that Sensationalism also serves a function by promoting the spread of information to less-literate audiences and strengthening the social fabric.

According to scholars, the concept of sensationalism has a long history. Grabe, Zhou and Barnett (2001) noted that sensationalism has already been traced in the course of the late 1500s. In 1833, the first successful penny paper, the New York Sun appeared in the United States. This poor man's newspaper tended to be highly sensational. This and its cheapness attracted new kinds of audience for the paper. The focus of the articles was on local events and on news about violence. Moreover, most of the contents were flippant and trivial Emery (1962).

After New York Sun came the Herald. These papers and other penny papers established over the following years adopted a style of journalism that is believed to be both sensational and aggressive.

A second important landmark in the history of sensationalism in newspapers emerged at the end of the 19th century with the development of yellow journalism. The late nineteenth century witnessed the expansion of the sensational press. Media moguls, wielding the power of large corporations, used the resources at their disposal to sell newspapers and influence politics. "Sensational news involved people in what was going on in the world and so painted those events in a particular way as to assure that the public took a particular side based upon a specific sentiment regarding those events." Jackson (2014:790).

The new journalism took root during a period of turmoil in the United States and in the newspaper business. The news was no longer in the hands of the individual publisher, but rather was a part of big business in corporate America. The two men often accredited with the rise of "the new journalism, "Joseph Pulitzer of the *New York World* (the "*World*") and William Randolph Hearst of the *New York Journal* (the "*Journal*"), were bitter rivals. In a heated battle for the consumer's dollar, the two media moguls printed exaggerated headlines and fabricated stories. Without legal, ethical, or public policy precedent as to the roles and obligations of the press, nothing will discourage the media from using sensationalism to attain economic and political success. Although such legal, ethical, and public policy precedent exists today, sensationalism has returned and has profoundly affected each of these spheres. (ibid).

According to Lin and Chuang, since 2002 newscasts have contained excessive coverage of sensational stories concerning the private lives of celebrities. Some critics describe their own news watching experience as "detached," as they witness the "bizarre sensationalism" of news programs and wonder about the relevance of entertainers' private lives.

A tendency toward sensationalism has emerged in several other countries as well. In the United States, journalistic sensationalism has provoked vehement debates ever since Carl Bernstein coined the term "idiot culture." Moreover, Hallin argues that the pressures toward commercialization are strongest in the case of television, although they affect the print media as well. In Japan, commercial news broadcasters have adopted such production methods as animation or dramatic subtitles that were originally seen only in variety shows. While such entertainment-oriented presentation of news could have the effect of attracting the interest of

viewers, it may decrease the credibility and objectivity of the reporting. Nearly half a century ago, researchers began to discuss the emotion arousing aspects of sensationalism. They suggested that sensationalism not only "provided thrills" but also fascinates in a "morbid way." Thus, sensationalism can be defined by its potential to be emotionally and psychologically arousing.

CHAPTER THREE

3. RESEARCH METHODOLOGY

This chapter discusses the design and methodology that were used to conduct this study and fulfill the research goals. It further discusses the various data gathering instruments and the techniques of data analysis. It also tries to shape and guide the research methodology adopted for the current work.

3.1. Research Design

The choice of which method to use depends primarily on the research questions and the objectives of the research (Wimmer and Joseph, 2006). Therefore, in order to address the research questions and objectives of this study, mixed research method was employed as the major approach. Research method focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. Creswell (2007:5) states that the central premises mixed design the use of qualitative and quantitative approaches, in combination, provides a better understanding of research problems than either approach alone. As indicated by Michael (2001) the strength of one approach potentially complements the weakness of the others and vice versa.

Qualitative research method is one of the methods used to conduct this research. It has its own features that differentiate it from quantitative research. In qualitative research, the research is conducted in the natural setting of social actors and this helps to understand peoples' motivations, attitudes and behavior. Qualitative research is more appropriate for examining words and ideas rather than counting numbers. This method is used to understand and explain social phenomena in their natural setting. For this particular study qualitative content analysis and individual in depth interviews were conducted to gather the necessary information.

The second method that was used to conduct this research is quantitative approach. Under this approach survey method was implemented. It helps to facilitate the study by human attributes. According to Creswell (1994) quantitative research is useful to quantify opinions, attitudes and behaviors and find out how the whole population feels about a certain issue. Under this method

the responses of the audiences towards EBC advertisement practices specifically, consideration of sensational employment of language and Ethiopian cultural values in the campaigns of the ads was analyzed.

3.2. Population and Sampling

3.2.1. Sampling Techniques

Regarding sampling technique in qualitative methods scholars argued that the primary focus of qualitative research is not to generalize results and thus to have a representative sample is not crucial (Deacon, et al 1999:50). They further note that having representative samples in qualitative approach may be neither necessary nor desirable because the objective of the study is simply to test a particular hypothesis and not to generalize one's findings. In most cases, qualitative research studies use small samples, respondents or informants that are not necessarily representative of the population from which they are drawn (Wimmer and Joseph, 2006:118).

Ethiopian Broadcasting Corporation (EBC) was chosen for the purpose of this study. It was because it is the pioneer television station in the country in broadcasting large number of commercials. Moreover, the station having half a century experience in the media industry, it's assumed that the channel is far better than other Medias in the management of media product.

Those commercials broadcasted on EBC between the periods of six months (from November 1, 2017 to April 30, 2018) constitute the sampling time. A total of 15 commercials broadcasted during the aforementioned time frame were selected. This was due to the difficulty in handling a relatively large amount of data within the time limit and hence qualitative research method tends to work with a small number of cases. Moreover, the researcher believed that the size helped a lot to carry out an in depth, focused and meaningful analysis of the selected commercials. The selected commercials were then viewed and re-viewed to find out the apparent content. In order to meet the research objectives, commercial goods or products which help to achieve the objectives of the study and direct or indirect relationship with culture of the society were used.

Purposive sampling technique was applied to select the commercials. Gray (2004:217) argues that the researcher selects the subjects against one or more trait. This approach may, indeed, succeed in achieving a true cross-section of the population. Creswell (2009) also states that the inquirer selects individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study.

In case of the questionnaire, the key informants or participants were selected using Non-Probability sampling technique (quota sampling). Non-probability sampling is a sampling procedure which does not afford any basis for estimating the probability that each item in the population has of being included in the sample. Specifically, quota sampling technique was employed. Quota sampling is a type of non-probability sampling which mostly used in opinion surveys of preferences and attitude. Therefore, it helped the researcher to get relevant data concerning the attitudes of the audiences on the nature of the commercials. This type of sampling is very convenient and is relatively inexpensive (Kothari, 2004:59).

Under quota sampling the survey informants were simply given quotas to be filled from the different strata, with some restrictions on how they are to be filled. 10 informants from 10 sub cities in Addis Ababa city administration were selected. Quota sampling guarantees the inclusion in the sample of diverse elements as they occur in the population. Thus, to acquire the data, attempts were made to identify appropriate informants who can best produce the desired empirical information. The allocations of the sample sizes for each sub city were 10. The researcher has administered the questionnaires for 100 informants, 10 from each sub city at television tax paying centers that are located in each sub cities.

3.3. Data Gathering Instruments

As to the purpose of this study, three basic instruments were used to collect data: individual in-depth interviews, qualitative content analysis and questionnaire.

3.3.1. Individual in Depth Interviews

This data gathering instrument was employed for the purpose of this study for the reason that it can assist the researcher to comprehend insights of individuals who are in the profession on the subject under investigation. In depth interviews are held to explore the needs, desires and feelings of respondents (Kothari, 2004:110). Individual in-depth Interviews have been conducted with selected advertisers. Therefore, the researcher believed that their insight would be helpful to further analyze the study under investigation. According to Gray (2004:214) Interviewing is the powerful way of helping people to make explicit things that have hitherto been implicit-to articulate their tacit perceptions, feelings and understandings. Interviews are the method used most frequently for generating in-depth personal accounts, understanding the personal context and exploring issues in depth and detail.

Individual in-depth interviews let respondents articulate their own answers in their own terms, providing thus answers that are richer and more sensitive insights into the personal views of respondents. Individual interviews are perhaps the most widely used method in qualitative research and as Burton (2003) note “their key feature is their ability to provide an undiluted focus on the individual.” Wimmer and Joseph (2006:135) also state that the most important advantage of in depth interview is the wealth of detail that it provides. Interviews can thus lead to the development of new ideas and hypotheses and throw up new dimensions to be studied. Miller and John (2003:167).

Specifically, a semi-structured interview guide was employed for the reason that it assisted to raise questions that came in to existence during the actual interview. Wimmer and Joseph (2006) assert that semi structured interviews seek to promote an active, open-ended dialogue where the interviewer controls the discussion by referring to an interview guide that sets out the issues to be covered during the exchange.

The semi-structured interview allows for probing of views and opinions where it is desirable for respondents to expand on their answers. Such probing may also allow for the diversion of the interview in to new pathways which, while not originally considered as part of the interview, help towards meeting the research objectives Gray (2004:217). For the same cause three advertising agency managers were interviewed. The interview questions were prepared so as to elicit interpretative information which can support the findings obtained from the content analysis part of the study.

3.3.2. Content Analysis

This qualitative research tool has been believed to be vital to achieve the basic objectives of the study. This is mainly because it enables to analyze and interpret the content of the commercials with respect to their or employment of the linguistic expectation as well as the portrayal of cultural values of the target audience or consumers. Therefore, contents of fifteen Amharic advertising clips were analyzed using a checklist.

As Miller and John (2003:243), Content analysis involves the description and analysis of text to represent its contents. The central thrust of content analysis is to provide a descriptive account of what a media text (film, TV program, advertisement, newspaper report, magazine feature) contains, and to do so in a fashion that can be reproduced by others Gunter (2000:60). This research method is popular with mass media researchers because it is an efficient way to investigate the content of the media, such as types of commercials or advertisements in broadcasting or the print media Wimmer and Joseph (2006: 156). It is any systematic procedure devised to examine the content of recorded information. Walizer and Wienir (1978). As a research tool it consists of analyzing the contents of documentary materials such as books, magazines, newspapers and the contents of all other verbal materials which can be either spoken or printed.

3.3.3 Questionnaire

A questionnaire is a set of standardized questions, often called items, which follow a fixed scheme in order to collect individual data about one or more specific topics. This data gathering tool has been believed to be helpful in this study to find out the responses of the ads as perceived by the audiences or consumers of a product on the major themes of the study.

It's essentially a structured technique for collecting primary data. It's a technique in which various persons are asked to answer the same set of questions. Among the major strengths of this research tool, if it's administered properly it allow the researcher to gather a significant amount of data at a relatively little cost and it enables to obtain data about people's attitudes, values, experiences, and past behavior Bell (1999).

On the other hand, this method of data collection tool has its own limitation in that it do not offer the researcher the opportunity to follow up ideas and clarify issues which is one of the main strengths of interviews. Saunders et. al. (2001) also describe the limitation of questionnaires' with regards to the expected outcome, which might for example highlights trends or attitudes, but fail to explain the underlying reasons for the outcome. Another limitation of questionnaire can be found in the structure of the method itself. Fixed-choice questionnaires generally assume an un-stated general knowledge of the topic being investigated and force the respondent to answer questions that he or she might be ignorant of, have a different understanding of based on personal perception, or which are influenced by exogenous factors such as education, culture, age, or societal status Hyman (1955). A questionnaire has no means of correcting this: the outcome might thus be slightly biased at best, or plainly misleading.

The researcher used items of questionnaire based on Likert's scale type of measurement; i.e. the most frequently used measure in social sciences. Respondents were requested to state their level of agreement with a series of attitude statements. Each degree of agreement or disagreement was given a value of predetermined scale. A set of Likert items would be summed to provide a total score on the given scale.

The questionnaire has three parts. The first part deals with the demographic information about the respondents. The second part focuses on questions that deal with the attitudes of the audiences. This part has items which mainly inquire information about the nature of the commercials, that is, how much the advertisement transmitted by EBC meet the linguistic and cultural expectation of audiences. The third section consists of open ended questions which are designed to get more elaborated answers of the participants on the items. Options given for respondents range from strongly agree to strongly disagree. Each option has its own numerical representative. In the questionnaire, strongly agree was represented by 1, agree by 2, undecided by 3, disagree by 4, and strongly disagree by 5 since people naturally give number one for the thing they love/admire most.

Since the respondents are Amharic language speakers, to minimize language constraints, Amharic version of the questionnaire was used for data collection. The researcher then collected the completed questionnaires.

3.4. Data Analysis Procedure and Techniques

As stated earlier, the researcher used both qualitative and quantitative data gathering techniques. Then it was analyzed based on appropriate quantitative and qualitative research methodologies. The data obtained from the data gathering techniques were analyzed using the theoretical foundations discussed in the previous chapter so as to shed light on the research objectives. Thus, the selected commercials were thematically analyzed to uncover the manifested content. Analysis of data gathered through interviews was based on the transcripts of the recorded materials and those on my own notes. Then the data was transcribed and translated from Amharic (the language in which the interviews have been conducted) into English.

Moreover, every effort was made to identify and bring to light interesting findings and recurring themes in the in-depth interviews and relating these backs to the theoretical issues and concepts reviewed and linking them to the research objectives of this paper. The data that are collected from the in-depth interview were presented in a descriptive form and quotations were used whenever necessary in order to further toughen the major findings of the study. As for the content analysis of the commercials critical attention was given for getting the desired content of the ads.

Quantitative data that was collected by questionnaire were analyzed by using SPSS package. Descriptive statistical techniques (frequency, Mean and Standard Deviation) were used to analyze quantitative findings and relevant technique was used to calculate the reliability of the scale. Finally, the two data results were triangulated to complement each other.

3.5. Ethical Considerations

In undertaking a research task there are ethics to be followed throughout conducting the work. Thus, throughout the research project attention was paid to appropriate ethical issues. Flick.U.et.al (2000) put the assumption underlying ethical consideration in qualitative method in the following fashion: Questions of how to protect the interests of those who are ready to take part in a study or scandals referring to manipulated data have repeatedly drawn research ethics to the foreground. Principles of research ethics ask that researchers avoid harming participants involved in the process by respecting and taking into account their needs and interests. The ethics require that research should be based on informed consent (the study's participants have agreed to partake on the basis of information given to them by the researchers). They also require that the research should avoid harming the participants, including not invading their privacy and not deceiving them about the research's aims.

Research questionnaires and interviews were conducted on a voluntary basis and research participants are comfortable with the research setting. As the research participants willingly accepted to fill out the questionnaire or participate in the interviews this was considered as an informed consent of participants. Therefore, with regard to informed consent, I have no single research participant who was unaware of his/her involvement in this study. Concerning right to privacy, an utmost effort was made to achieve it.

Questionnaire was administered with information about the topic and the purpose of the research. The introduction also explained that responses are confidential and anonymous. With regard to the interviewees, they were asked for a permission to record the interviews and were told their freedom of not answering questions they were not willing to. Moreover, concerning ethical consideration in qualitative research technique, Robson (2002) pointed out that because the objects of inquiry in interviewing are human beings, researchers must take extreme care to avoid

any harm to them. Traditionally, ethical concerns have revolved around the topics of informed consent (receiving consent by the subject after having carefully and truthfully informed him or her about the research), right to privacy (protecting the identity of the subject), and protection from harm (physical, emotional or any other kind).

CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter is central to the entire research work, in which the data gathered from both quantitative and qualitative and research methodologies are presented, analyzed and interpreted. All the themes of the discussions were presented and analyzed and the elements that are significant for the study are discussed. As such, it forms the fundamental ground for the research.

This chapter starts with presentation of findings from the quantitative data (survey) which is administered to informants to know about their attitudes on the nature of the commercials. Following the quantitative data, findings from the clip content analysis, qualitative data from the questionnaire and three in-depth-interviews were thematically analyzed. The findings from individual in-depth-interviews will be illustrated and substantiated by the narrations of the in-depth interviews.

4.1. Reliability and Demographics of the Survey Form

As a research requirement, it is imperative to calculate the reliability of the measuring scale. The scale reliability was measured to be highly acceptable as the Cronbach Alpha (0.875) for the 22 items. Therefore, it is a reliable tool to make use of and continue further for analysis.

It is also vital to present the demographic profile of the informants who completed the survey form. Table 1 below summarizes the profile of the informants in terms of gender, age and educational background.

Table 1: Demographics of Survey Respondents

Demographics	Label	Frequency	Percentage
Gender	Male	61	61
	Female	39	39
Age	15 to 25	28	28
	26 to 35	41	41
	36 to 45	9	9
	46 and above	22	22
Qualification	No formal education	2	2
	Elementary education	7	7
	High school graduates	19	19
	Diploma	28	28
	Degree and above	44	44

Table 1 shows that 61% of the respondents were male and 39% of them female respondents. Age wise, 28% of them fall in 15 to 25 age bracket and 41% of them were between 26 to 35 years old. 9% of them were 36 to 45 while the rest 22% of them were older than 45 years. In terms of qualification, most of them were graduates (school graduate (19%), diploma holders (28%) and degree holders (44%). Minority of them did not attend formal education (2%) and were school dropouts (7%). Therefore, the informants were from various demographics which would help to see the perceptions of informants from diverse groups.

Next, the data gathered and analyzed in this chapter include the following major themes: understanding of advertising in making their ads sensational in terms of their language use and Ethiopian cultural values, Emotive language use, clip contents (personalized stories, setting and images) and sensationalism, realistic versus exaggerated ads, perceived impacts of the ads and recommendations for making the ads sensational. The following section discusses the findings for these themes one after the other.

4.2. Understanding of Advertising in making their Ads Sensational in terms of their Language use and Ethiopian cultural values

Language has a powerful influence over people and their behavior. This is especially true in the fields of marketing and advertising, the choice of language to convey specific messages with the intention of influencing people is vitally important.

Sensational or exaggerated use of language is exhibited in the commercial for detergent powder branded '**Job**'. This commercial sets its setting in a street somewhere looks in Addis. It's displayed on the screen when a man is walking in a street and asking driver of an auto truck that loaded the detergent powder whether he laden job detergent powder. The driver sensationally responded him how he noticed it and then he replied that *the smell of the cleansing agent has attracted him*. Finally, the ad reveals a family celebrating holiday and the advertisers presenting Job detergent powder as a holiday gift.

It is not difficult to observe from the language and context of this advertisement that the characters of the ad were acting and articulating in sensational way. It's not visible for the audience to believe that the man was attracted by the smell of the detergent since it's loaded and get packed in the auto truck. Plus, the physical distance between the car and the man can't even let him to distinguish what is inside the car. Plus, the commercial lacks directness and precision in conveying its message.

Another example, which employed exaggerated language, is an advertisement for '**OMO Detergent Powder**'. The advertisement depicts an old woman walking on the street with her daughter holding polystyrene having an orange and piece of dish sauce in it. In the meantime, a boy who is walking on that street with his mother instantly run to them to help the women in carrying what she holds. Then it's displayed on the screen when the polystyrene is falling on the ground while he is receiving it from her. His shirt gets dirty while he is collecting the fallen oranges from the ground. The old women forgive the mother of the boy for what is happening, and she replied that she has *OMO powder detergent which has the power of 10 hands and removes tough stains*.

Sensationalism is exhibited in this commercial with respect to its language use as well as on its image portrayal. Basically, this TV spot employed a phrase '*The Power of 10 Hands*'. The phrase undermines the role of hands in washing a cloth rather it implied that this detergent powder has got a crucial benefit over hands in making clothes clean. Here, it is not visible or convincing for the audiences to expect a detergent having the ability to clean a cloth as it is washed by a hand. Thus, this ad has the possibility for not being acceptable by the audience since it has used appeals of emotion as a persuasion technique.

Concerning language use of the commercials, informants of the in-depth interview said that Most of the ads aired on EBC employ clear, simple and familiar language. Specifically, Interviewee 2 and 3 states that "*EBC is far better than other Medias in evaluating the language contents of the commercials and in implementing the broadcast proclamation as well as related laws of advertising plus the editing professionals working for the station are very critical with this respect.*" However, the interviewees said that it's common to see clips aired on this channel which use or mix English language with the Amharic one plus they mostly lack precision, directness and descriptiveness in the dissemination of the advertising messages.

Consistent with the qualitative findings, the quantitative component of the survey form uncovers the major problems related to language use in the Amharic commercials aired on EBC. Table 2 below presents summary of the findings.

Table 2: Language Use of commercials aired on EBC

Items	S.Agree		Agree		Undecided		Disagree		S.Disagree	
Often lack clarity in conveying their messages.	13	13	31	31	9	9	37	37	10	10
Employ short and precise narrations.	11	11	28	28	12	12	38	38	11	11
Are descriptive in their dissemination of promotional messages.	11	11	47	47	15	15	18	18	9	9
Use a standard language in their messages that can be easily comprehended by the target audience.	20	20	40	40	9	9	27	27	4	4
Make use of appropriate and formal language.	15	15	41	41	14	14	23	23	7	7
Use simple and familiar vocabulary.	19	19	13	13	13	13	22	22	3	3
Often employ vague language to transmit their message	9	9	41	41	13	13	29	29	8	8
Are directive in their communication of the advertising messages.	14	14	29	29	16	16	28	28	13	13
Show concern for audience understanding of the advertising messages.	12	12	36	36	13	13	18	18	5	5

The informants were divided (SA=13% and AG=31%; DA=37% and SD=10%) on the clarity of the messages conveyed on the ads. The majority of informants disagreed with respect to ads employing short and precise narrations (SA=11% and AG=28%; DA=38% and SD=11%). However, majority of the respondents (SA=11% and 47%; DA=18% and SD=9%) witnessed that the ads were descriptive in their dissemination of promotional messages. On the other hand, majority of the informants (SA=20% and AG=40%; DA=27% and SD=4%) believed that the commercials use standard language in their messages that can be comprehended by the target audience. This was supported by respondents' confirmation of ads appropriate and formal language use (SA=15% and AG=41%; DA=23% and SD=7%). This is in contrast to the findings from the analysis of the clip. Respondents were divided in their response to whether the ads use simple and familiar vocabulary. However, half of the respondents (SA=9% and AG=41%; DA=29% and SD=8%) witness that the commercials often employ vague language to convey message. They are divided with respect to directness of commercials in their communication style (SA=14% and AG=29%; DA=28% and SD: 13%). But about half of the respondents

(SA=12% and AG=36%; DA=18% and SD=5%) agreed that the commercials show concern for understanding of the messages. These figures show that the commercials aired EBC needs to mind their language.

Culture provides people with a sense of identity and an understanding of acceptable behavior within society. Hence, cultural values are the organizing principles or orienting ideas for thought and action in every society. Advertising is believed to act as a mirror reflecting cultural values by transferring current cultural meanings. In other words, advertisements are considered as a form of social communication that resonates the cultural values of a society Hoan et al. (2004:6).

It is quite observable to see some advertisements which neglected the fact that they are conveying message to local audiences. In fact, one may not claim that international advertisements must be kicked out of the advertising domain, but it is a sound argument to say advertisements have to be localized to meet their target easily. Researchers have pointed out that effective or successful advertising should mirror the cultural values of the target consumer, rather than reflecting the advertising original culture (Al-Juhaimi, 2008, 77 as cited in Walelign, 2010:63).

Advertising and culture are highly interrelated in the sense that to play its crucial role advertising must reflect the cultural values and norms of a society. Besides, consumers of a product can get attracted to a given product if the ads are advertised in line with the cultural values of a given society. Mooji, (2005:28) argues that advertising is a cultural artifact. In order to build relationships between consumers and brands, advertising must reflect people's values.

'Apple Soap detergent' is a good case in point. This commercial begins by showing a housemaid who is washing cloth by the soap and admiring its cleaning power. It is displayed on the screen when the owner of the house wearing a white shirt and getting ready to go for his business. The housemaid calls him 'Gashe!' then when he turns around, she whistles him to express her happiness for seeing him wearing a shirt that is washed by Apple soap.

This advertisement devaluates some local cultural values. In our country context there are predefined ways that the society has adopted for a male and female manners or code of conducts. Among these codes of conducts whistling is the one in which a female who whistle considered as depraved one. Leave alone housemaids even any girl who belongs to any age group and social status its weird thing to do. In Ethiopian culture, therefore, it is considered abnormal for a female to behave or communicate in such away plus it's not visible in our country context to see such kind of approach or communication between the owner and servant. This ad clip can be seen from two cultural dimensions namely Masculinity versus Femininity and high versus low power distance.

MASCULINITY VERSUS FEMININITY

Masculinity and femininity refers to the degree to which masculine and feminine traits are valued and revealed. Masculinity is the extent to which the dominant values in a society are male-oriented whereas femininity is the extent to which the dominant value in a society is female oriented. Masculine cultures use the biological existence of two sexes to define very different social roles for men and women. However, in feminine cultures there tends to be weak gender differentiation between the two sexes. Masculine culture expects men to be assertive (confidently aggressive or self-assured and direct in claiming one's rights or putting forward one's views), ambitious and competitive whereas women are supposed to be more modest (reserved or shy), tender (delicate or soft in quality). A feminine culture maintains that men need not be assertive it also promotes sexual equality. Based on this cultural dimension Ethiopia belongs to masculine culture where the biological difference of two sexes can define different social roles as well as code of conducts for men and women. Therefore, in Ethiopia men are expected to be confident, aggressive and strong and women to be soft and reserved or shy. But, the above-mentioned commercial do not give concern for this typical culture of the society in that a woman who is acting as a housemaid in the clip has been seen on the screen while she's whistling.

HIGH VERSUS LOW POWER DISTANCE

Power distance refers to the extent to which power, prestige and wealth are distributed within a culture. Power distance according to Hofstede is the extent to which the powerful and the less powerful persons in society accept inequality in power and consider it as normal.

People in high power distance cultures teach their members that people are not equal in this world and everybody has a rightful place, which is clearly marked by countless vertical arrangements. In this culture social hierarchy is prevalent and institutionalizes inequality. The major characteristics of high power distance culture are emphasis on power distance, seniority, age, rank, title, asymmetrical interaction, formality and expectation of direction by the subordinates. On the other hand, people in low or small power distance culture tend to value equal power distribution, equitable reward and punishment based on performance. Therefore, based on this cultural dimension, Ethiopia belongs to high power distance culture. In Ethiopian culture social hierarchy is highly valued. However, the above-mentioned commercial didn't give concern for the cultural value of the society in its depiction of the communication or interaction between the servant and the owner. Thus, it is observed here that advertisers' do not give much concern to contextualize specific manner that the society share with the bound of culture so as to suit the particular advertisement best without disregarding the cultural values of the society for whom the advertisement is produced.

Alozie (2003, 10 as cited in Walelign, 2010:66) observes that an advertising text is culturally contextualized (cultural-based principles of meaning); that is, its meaning is based on a consumer's interpretation or perception (when it is decoded). Advertisers tend to encode their messages by adapting the cultural values, languages, ideas, and norms shared by a group.

It is also quite elemental to see here an advertisement for '**Lifebuoy Soap**'. The advertisement depicts an outdoor wedding party held somewhere in Africa. Everybody in the party is dancing with an English music. A young boy and a girl were on the screen with a close up shot while they are showing up their interest to dance together. A girl instantly ceased to dance with him showing her disinterest then the guy asked her whether it's because of his body sweat odor. She confirms him that is the case with a body language. A physician who wears a white gown came

over the party to recommend the guy to use **Lifebuoy Soap** as a remedy for his unfavorable body odor. Towards the end of the ad the guy was on the screen washing his body with the Soap and dancing with the girl without any frustration. Finally, the commercial reads '*Lifebuoy Lemon fresh fights body odor causing germs*'. The clip, therefore, presents unrealistic scene where a doctor all of a sudden appears in the party. Added to this, his recommendation was accepted immediately. This portrays high power distance which demonstrates the fact that high power cultures simply accept the power distance.

Localization of Imported Products to Local Context

Localization of cultural value is almost neglected in this commercial. Here, the audiences can't be easily influenced by the advertisement because it doesn't necessarily arouse their psychological and cultural recognition. The characters used in the commercial represents some other culture and the audiences may feel ignored for their culture is not reflected. Moreover, this advertisement devaluates some local cultural values in a way that the female character in the ad has told the guy who is dancing with her that he has got a bad body odor in public. However, in our country context there is no such kind of transparency. In Ethiopian culture, let alone in public place it's taken as strange to disclose someone's weakness even in private. Furthermore, Ethiopian society have a specific local value, "*yilugnta*" which is to mean that what other people perceived about someone's attitude, manner or conduct has given a great deal of concern than what an individual or a person believe in himself or herself. In spite of this, the female character in the ad didn't hesitate to reveal what she feels in front of the wedding guests. Therefore, through meeting cultural values this kind of advertisement shorten its distance with the audience or consumers. On the other hand, in terms of its language use this spot didn't make use of precise or short narration plus it has mixed English phrases in between the scene that didn't give any concern for target audience understanding of the message.

As a form of mass media, advertising has emerged as a major institution that is engaging in the portrayal and transmission of cultural values. An advertisement for non-alcoholic drink branded '**Malta Guinness**' is a good case in point in which foreign values are predominantly occurred within it. The commercial shows a young guy staring at an old man who slept sitting on the chair in an open space. It is displayed in the ad when a guy is drinking **Malta Guinness** bottle. In the

meantime, he moves towards a group of people somewhere looks café who are having the bottle on their table. Then it's shown on the screen when he is dancing with an old woman with an English song. Finally, the ad states '*Malta gunness to refresh, strength by Malta*'.

This commercial did not employ the local cultural values. All characters involved in the ad don't represent the local society. A foreign music is also used as a background to accompany the motion of the main character in the ad which does not reflect the indigenous culture of the society for whom the advertisement is produced. Moreover, the commercial brings into play an old woman dancing with a young guy who appears to be the protagonist in the ad at the street which go against the dominant cultural value of the local society for the reason that watching an aged person especially woman dancing in a street is not a norm in the context of our country. Thus, it will be a trouble for audiences to feel right with this advertisement. Concerning language employment, the ad lacks clarity and descriptiveness in conveying its message since there is no any narration used to inform the attributes and basic information that the audience has to know about that particular product. Rather the ad has tried to transmit its message only through images. Therefore, the clip didn't show concern for audience understanding of its message.

Promotional communications like advertisements are developed to coincide with the cultural values and norms of a particular society. It is pointed out that successful advertising should mirror the cultural values of the target consumer. Nevertheless, this is not the case in advertisements like '**Sensation**' an ad on condoms. This advertisement shows couples having a contemporary dance accompanied with classical music. The setting used in the advertisement is at spacious room. Towards the end of the advertisement, the narrator voices '*even though we seem two for others, we are one by compatibility.*'

This kind of advertisement hardly gives concern for depicting the cultural value of the local society. For one thing, the advertisement predominantly uses sex appeal, which is a western cultural value, to advertise its product or service. Secondly, the female character in this commercial act seductively which go against the typical culture shared by the society. Thirdly, from the local perspective, it's not common to see lovers kissing in a sexual manner in public. With respect to Ethiopian cultural circumstance, most people are shy about expressing their love

to each other even in family circles. Besides, the commercial brings into play luxurious and high standard life style that cannot represent the wider audiences which exist in different social classes. Thus, it will be a big trouble for audiences to feel right with this advertisement. These values, in one way or another, do not reflect the indigenous cultural values of the society for whom the advertisement is produced.

In this study, attempts were made to uncover the extent to which indigenous cultural values are reflected in the advertisements through analyzing the selected advertisements. This is believed to be helpful to comprehend the existing archetype used by advertisers. In most of the analyzed advertisements, the importance of inculcating cultural values of the society seem either neglected or mistreated and they are observed giving much emphasis to the foreign cultural values, which are mostly regarded as alien to the society. However, it is quite essential to see those which can be esteemed for endorsing traditional cultural values of the society.

INDIVIDUALISM VERSUS COLLECTIVISM

Individualism versus collectivism dimension of culture refers to how people define themselves and their relationship with others. Individualism refers to the broad value tendencies of a culture in emphasizing the importance of individual identity over group identity, individual right over group right, individual needs over group needs. Individualistic cultures promote self-efficiency, individual responsibility and personal autonomy. Whereas collectivism refers to the broad value tendencies of culture in emphasizing the importance of “we” identity over “I” identity, group right over individual right and in-group-oriented needs over individual wants and desires. In a collectivist culture the interest of the group prevails over the individual. People are integrated in to strong, cohesive in-groups that continue throughout a life time to protect in exchange for unquestioning loyalty (Hofstede, 1997).

An advertisement for ‘**Ambo Mineral Water**’ can be taken as a master piece in which the traditional cultural values of Ethiopians are exclusively used throughout its entire scene. The advertisement displays beautiful scenery of family gathering eating and drinking Ambo mineral water. In such away the ad reveals a strong family link which is the typical characteristics of the

Ethiopian society in that they are laughing and discussing each other which is one of the major representations our culture. Finally, the ad reads “*Proudly Ethiopian*”.

There is no any doubt about this advertisement for its reflection of traditional cultural values that can be easily acceptable by the wider audiences. It portrays the dominant and existent societal cultural values in a genuine manner. The episode used by the advertiser is preferred to be a place that is closely linked to the natural setting. As a result, the audiences wouldn’t face any obstruction to get across the message.

Thus, the above mentioned commercial displays typical manners that are shared by collectivist societies in which Ethiopian society belong. These societies define themselves in terms of “we” and their group membership. Members are integrated in to strong, cohesive in-groups and social interdependence, collective harmony and shared living are valued. In Ethiopian society relational ties and obligations are important determinants of behaviors; group goals take precedence over individual goals. Thus, the advertisement in every respect tries to depict the traditional cultural values of the Ethiopians.

Local cultural values are also revealed in ‘**Abay bank**’ Christmas holiday advertisement. The advertisement portrays Ethiopian traditional Christmas celebration in which a group of guys playing so called “yegena chewata” in wider and green area. The narrator of the commercial forwarded a holiday good wish message to the audience on behalf of the bank. He added that the bank provides alternative award chances that involves a free visit to historical heritages of Ethiopia like Axum, Gonder and Lalibela for its esteemed customers in return for receiving their money through western union, ria, express money, and transfast from Abay bank. Finally, the ad reads “*Abay sincere server*”.

Cultural values are easily observed in an advertisement like this. For one thing the commercial depicts the value that local society gives for holiday celebration. In doing so, the ad portrays the original and traditional Ethiopian Christmas holiday celebration accompanied with setting and background music which fits the typical culture of the society for whom it’s advertised. Moreover, what makes unique this ad from ads produced for other financial institution is unlike

alternative award opportunities offered by other financial institutions, this spot provides a chance for its customers to visit different historical and cultural heritages of Ethiopia which are located in different parts of the country. In such away, the advertisement has given concern in revealing the local culture. Thus, this advertisement is observed complimenting the traditional cultural values of its audiences.

Other commercial to be mentioned in this domain is an advertisement for financial institution named **Wegagen Bank** Ethiopian Easter holiday celebration. This advertisement can also be taken as a master piece in which the traditional cultural values of Ethiopians are exclusively used throughout its entire production. The advertisement displays a natural setting specifically representing the rural area of the local society and children playing in plain area accompanied with the picture of hen and a sheep so that to create a holiday vibe. It is also seen in the ad a family gathering eating together and having fun each other. Moreover, the commercial depicts one of the major cultural values which are shared by the local society in that a smiling face is observed in all characters throughout the whole production. Finally, the ad reads '*Happy Easter festivity, Wegagen bank your partner for prosperity*'.

Smiling appears to closely related to cultural norms and values. What we do with our faces is important. Pro-smiling cultures such as Ethiopia tend to see smiling as a mark of respect for another person. Smiling is a diplomatic tool to ease relationships, so it's considered important to greet people with a smile even if they are unfamiliar to the local society. Facial displays, especially smiling, serve not only to express internal emotional states but also to present appropriate and competent social behavior by the expresser. Appropriate social behavior is governed by cultural display rules that inform the expresser how much, to whom, when, and where to express one's internal emotional state. Cultures are the socializing agents for these display rules. Therefore, this advertisement displayed the traditional cultural values of the local audiences. However, the researcher noticed that those advertisements endorsing Ethiopian cultural values are mostly designed during the holiday seasons especially of beer and financial institution advertisements.

To triangulate what is discussed above Table 3 below presents the quantitative findings related to cultural values depicted in the commercials studied.

Table 3: Cultural values reflected on commercials aired on EBC

Items	S.Agree		Agree		Undecided		Disagree		S.Disagree	
Employ images which are illustrative of collaboration, togetherness and team work in their production.	9	9	20	20	23	23	29	29	19	19
Make use of pictures that depict family link.	13	13	44	44	19	19	16	16	8	8
Make use of advertisers' and characters action to depict politeness.	11	11	50	50	7	7	22	22	10	10
Make sense of respecting each other as a manifestation of Ethiopian culture.	8	8	24	24	18	18	32	32	18	18

Four items were included in the scale prepared for the respondents. Majority of the respondents (SA=9% and AG=20%: DA=29% and SD: 19%) disprove that the commercials employ images which are illustrative of collaboration, togetherness and team work in their production. This is in consistent with the qualitative findings presented in this section of this report. But significant of them SA=13% and AG=44%: DA=16% and SD=8%) witnessed that the ads make use of pictures that depict family link. Similarly, majority of them (SA=11% and AG=50%: DA=22% and SD= SD=10%) believe that the commercials and actions of the characters depict politeness. However, they disproved (SA=8% and AG=24%: DA=32% and SD=18%) that the commercials manifest respect to Ethiopian culture.

4.3 Emotive language use

Emotive language use refers to words or phrases that change the feel of a sentence through evoking a particular emotional reaction from the reader or audience. It's a persuasive technique in which words are chosen deliberately to elicit emotion (usually to influence).

Emotive use of language and sensational image representation in an advertising message places greater emphasis on eliciting an emotional response rather than reporting facts and details. The reporting will often be lacking in objectivity. Relatively insignificant details may be exaggerated, and the controversial aspects of a story are given the greater degree of attention. Emotive

language use is the deliberate choice of words to elicit emotion (usually to influence). This language use is achieved by words that carry emotional weight.

It is quite observable to see some advertisements which employed emotive language and image presentation. Among the main moral principles of advertising truthfulness is the one. Truthfulness in advertising highly recommends that the advertisements should avoid misrepresenting the truth by implying things that are not real or denying relevant facts. Besides ethics in advertising recommends that an ethical ad is the one which doesn't lie, doesn't make fake or false claims and use exaggeration.

However, this is not the case in advertisement like '**Kombolcha** textile factory product of bed linen. This advertising spot shows a father asking his son who is reclined on his bed why he is sleepless. The guy replied him that he can't sleep because of the discomfort that he is experiencing from poor quality bed linen. The father then recommends him to use **Kombolcha** dry good product. Towards the end of the advertisement, the narrator says '*in **Kombolcha** dry goods production factory leave alone bed linens it's also possible to produce a sleep*'.

This kind of advertisement which employed emotive language to persuade and attract the attention of its audience to buy the product reveal that the main area of interest for advertisers is to increase sales and the demand for the product by presenting a well decorated, puffed and sensational ad. As its observable from the ad the narrator says one can get a trouble to sleep unless he or she uses **Kombolcha** textile factory product specifically bed linen. Such word usage clearly exhibits an emotive use of language in the advertising message so as to make or initiate the audiences to react in the desired way.

One more case in point to be treated here is another commercial of an alcoholic drink branded '**Walia Radler**'. This advertisement starts with displaying Lemon and Barely cluster on the screen accompanied with classical music as a background. Language is rarely used in this commercial however towards its end; the presenter used an emotional language which reads '*WaliaRadeler Double Satisfaction in a Bottle*'. Here this commercial used an emotive language for one thing satisfaction is relative in that what satisfy somebody may not satisfy the other in

same extent plus it is indiscernible to get double satisfaction with a bottle beverage. It uses appeals of emotion to make audience act in a desired way in that the phrase “*Double Satisfaction in a Bottle*” is used in this ad to create emotional response or reaction in the audience. Therefore, the spot presented exaggerated facts in revealing the attribute of the advertised product. Besides, the clip is not clear and descriptive in disclosing the necessary information that the public need to know about the product contents.

Regarding the employment of an emotive language in advertising clips interviewee 1 and 2 said that most of the ads use appeals of emotion over logic or reality to as a persuasion technique. However, Interviewee 3 has got different view with this respect which states” *In comparison with the previous advertising trend in Ethiopia, the employment of exaggeration or using emotional language in the ads is reduced to the minimum, however, there are still exaggerations in some ads.*”

Table 4 below presents the quantitative findings related to emotive language use of the commercials aired on EBC.

Table 4: Emotive language use of commercials aired on EBC

Items	S.Agree		Agree		Undecided		Disagree		S.Disagree	
Employ appeals of emotion to persuade the audience.	36	36	23	23	18	18	18	18	5	5
Use appeals of logic to persuade the audience.	14	14	22	22	17	17	34	34	13	13

Two items on the questionnaire or on the survey form represent emotive language use. Majority of the informants (SA=36% and AG=23%; DA=18% and SD=5%) agree that the commercials employ appeals of emotion to persuade the audience. However, significant number of them SA=14% and AG=22%; DA=34% and SD=13%) disprove the fact that the commercials use of appeals of logic to persuade the audience.

4.4 Clip contents (personalized stories, setting and images)

Manifestations of culture, at different levels, are reflected in advertising. In this section the researcher presents the analysis of the commercials on the theme mentioned, personalized stories, setting, the nature of the characters, their dressing and life style and their depiction of Ethiopian culture.

Most of the ads aired on the station do not give any concern for matching or harmonizing the living standard of the local society in their production. A good case in point to mention with respect is an advertisement of **Kitchen World**. This advertisement shows a very modern and luxurious home with well-furnished kitchen and a woman who is acting as mother cooking foreign food dishes using cylinder. The narrator states ‘*when we are building our house it has been my wish to have this kind of kitchen that make my life easier and lead a modern life style, it makes my life tasty because it enables me to cook without getting parted from the love of my family*’.

This ad in its every aspect didn’t display the life style as well as the living standard of most Ethiopian society. It’s a fact that majority of the local society belongs to the lower class with respect to economic level or standard of living. However, advertisements like this do not take consideration on this case. Rather it tries to display modern European life style and upper class one which are few members of the society. Plus, even the food items which are seen on the screen while the mother is cooking do not represent Ethiopian food items. The clip tries to personalize the story employed for the ad. Personalized story-telling in an advertisement is defined as a narrative form which draws on the personal experience of a particular individual caught up in a story to dramatize a broader social issue (Wahl-Jorgensen, 2012). Therefore, this ad fails to display the life style or living standard of the majority members of society.

The other commercial to be discussed in this domain is an advertisement of soft drink branded ‘**Coca-Cola**’. This commercial sets its setting in somewhere looks in Europe showing up Coca - Cola bottle covered with snow. A black American teenage guy has been seen on the screen when he is on the way to take Coca Cola bottle which is covered by the snow. Christmas vibe is also

involved in this ad showing Christmas tree and Christmas father placing Coca bottle on the table. Finally, the ad reads '*Christmas happiness is for you, you deserve an appreciation*'.

It is not difficult to observe from this advertisement that the setting where the commercial was produced, the persona included, and the background music used are not well-suited with the original indigenous culture of the society. Moreover, it's not an exaggeration to say this commercial totally represent western culture. For one thing, the time the ad aired is during the westerns' Christmas holiday season is approaching which is not the concern for the local society. Besides, the recurrent images employed in this ad do not represent local cultures like the display of a white man while he is arranging Christmas lights and placing them on a charismas tree, and Christmas father named Santa claus drinking Coca cola bottle .Even though nowadays most local peoples especially those who reside in the urban area of the country adapted the western Christmas holiday celebration, the way of celebration is far from the traditional cultural festivity of the local societies. Therefore, the commercial can be claimed for giving less concern for localization basically in terms of the setting and image that it portrays.

Every day, it is common to see countless advertisements transmitted in Ethiopian Broadcasting Corporation (EBC) in which the reflections of local cultural values are reduced to the minimum. For instance, a soft drink advertisement branded '**Sprite**' is the one that must be treated within this domain. This TV spot begins by showing two foreign guys entering in to a mini supermarket staring at a Sprite bottle which is placed in the Refrigerator. It has been seen in the ad when these guys are ordering the seller to give them the bottle in an aggressive and in a manner that is to be described as impolite. This is typically against the core cultural values of Ethiopian society. Politeness can be understood as a social phenomenon, a means to achieve good interpersonal relationships, and a norm imposed by social conventions. In the context of Ethiopian society showing a smiling face and respectful approach accompanied with politeness is highly valued. However, this commercial devaluates this shared cultural value of the society in the depiction of its characters action or manner. Plus, their clothing style didn't represent the local culture. The ad displays the guys when they are receiving Sprite bottle and dancing with background music. Finally, the ad ends with employing an English phrase as a caption which states '*your thirst comes first*'

With respect to setting, this advertisement is held somewhere in Europe involving foreign characters. Plus, it employed an English music as a background to accompany the motion. Furthermore, within the entire advertisement, language is hardly spoken with the exception of music that accompanies the video. These values, in one way or another, do not reflect the indigenous culture of the society for whom the advertisement is produced. Thus, it will be a big trouble for audiences to feel right with this advertisement.

In the same fashion an advertisement of **Double A Paper** do not give concern for audience understanding of the clip message. The ad begins with displaying a group of foreign characters marching to get printer service in an office. The characters are seen on the screen while they are feeling bored for waiting long to get the service because of poor quality paper inserted in the printer. Then a white good-looking girl came over the office holding **Double A Paper**. Lastly, the spot revealed the characters feeling glad for getting a speedy service in response to using **Double A Paper**.

This commercial for one thing did not employ characters which represent the local society. Moreover, the ad lacks clarity in its language use for the reason that it didn't use any narration except the Amharic captions used at the end of the clip.

According to the data gathered through individual in-depth interviews concerning the contents of the advertising clips aired on EBC, all of the interviewees agreed up on the idea that most of the commercials are not representative of the local culture specifically in terms of contextualizing the setting, characters, way of dressing, life style, living standard, educational level, cultural values and advertising stories of the Ethiopian society.

In this case for instance interviewee 1 states that *“Leave alone the commercials; even our way of life these days are not giving a picture of our culture, for example the recent ad of Habesha beer can be a good case to show how our ads have less concern in contextualizing the ad stories as well as image depiction in their production. In this ad a snow has been displayed on the screen*

Habesha beer placed in it. However, it's obvious that displaying snow for the local audience can be interpreted as odd since Ethiopia is not known for such kind of weather condition.”

In responding representativeness of the life standard of the local society in the ads, Interviewee 2 also said *“am sure that those who watch our commercials abroad would be surprised, it makes them to think that the society in general is leading a luxury life. This finding is further strengthen by the data collected from the survey in that 30% of respondents replied that most of the commercials are designed to depict the life style of the upper-class society and they neglect to represent the life style shared among majority of the Ethiopian society.*

In contextualizing the life style and living standard of the Ethiopian society, interviewee 1 added that *“majority of the commercials falls short in employing images that can best describe the living standard of the local society. For instance, it's becoming a common trend to see cloth soap ads which are recorded in a luxury house and a house maid washing at well-designed garden. But such kind of life style or way of living does not represent majority of the Ethiopian society.*

To triangulate the qualitative findings from the clip content analysis and interview, it is important to see the findings from the Survey Form or the questionnaire. Table 5 below presents the quantitative findings.

Table 5: Clip contents of commercials aired on EBC

Items	S.Agree		Agree		Undecided		Disagree		S.Disagree	
Are representative of Ethiopian culture in their selection of advertising setting.	9	9	25	25	12	12	27	27	27	27
Stories selected for the message of the advertisements are chosen taking into consideration of the life style of Ethiopian society.	7	7	13	13	19	19	28	28	28	28
Display characters which are representative of the Ethiopian society.	10	10	25	25	15	15	37	37	13	13
Are illustrative of the Ethiopian society with respect to the clothing style of the characters.	10	10	18	18	13	13	32	32	17	17
Are in harmony with Ethiopian culture.	7	7	28	28	16	16	32	32	17	17

Asked about the contents of the commercials, majority number of the respondents (SA=9% and AG=25%; DA=27% and SD=27%) disprove the fact that selections of advertising setting are representative of the Ethiopian culture. Similarly, it was also disproved by majority of the respondents (SA=7% and AG=13%; DA=28% and SD=28%) that stories selected for the message of the advertisements are chosen taking into consideration of the life style of Ethiopian society. Added to these, significant majority of them (SA=10% and AG=25%; DA=37% and SD= 13%) disagree that commercial ads display characters of the Ethiopian society with respect to the clothing style of the characters. Majority of them (SA=7% and AG=28%; DA=32% and SD= 17%) disagree that the commercials are in harmony with Ethiopian culture. All these findings are in consistent with the qualitative findings discussed in this section.

4.5 Realistic versus Exaggerated ads

Realistic ads are those advertisements that present genuine and convincing facts in revealing the attributes or the characteristics of the advertised product. They are ads having or showing a sensible, real and practical idea of a product being advertised. On the contrary, exaggerated or sensational ads are those which resemble to present misleading information or exaggerated facts in communicating or disclosing the attributes of the advertised product. Sensational advertising is defined as a firm misrepresenting to the consumer the attributes of the advertised product and thus the expected utility from using the product.

Though, exaggeration is at the core of advertising, many ads try and make brands look bigger and more important than they actually are to the consumer, making the exaggeration hard to digest. Business firms use this concept as a catalyst to increase their sale of products. Advertisement is a platform through which, the businesses firm spread awareness about a new product or service already existing in the market. it attracts the potential customers toward the product or service offered by the organization. Thus, the business organization tries its best to make its advertisement as attractive, unique, catchy and encouraging as possible. So, if an advertisement is constructive and had good ethics, it helps to improve the society we live in. However, on the other hand, if an advertisement is misleading or shows certain concepts which are undesirable, it strongly affects the society in a negative manner. While there are certain advertisements, that have a positive effect on the society: there are many more advertisements, that leave a very negative impact on the society, and drags it towards the wrong direction. In such advertisement, the use of the product is highly exaggerated, and it seems that it offers much more utility than it actually does. This leads to a wrongly positive image of the product in the minds of the public, and they are encouraged to buy it by fraudulent means. For this, highly lame and over-exaggerating advertisements are made to grab the attention of the innocent public. Hence, the major difference between realistic and exaggerated ads lies on their selection of advertising language as well as image portrayal to convey the desired information of a given product to the audiences.

With respect to the use of exaggerated language in the advertising message, the researcher tried to figure out some examples of commercials that can be described as exaggerated one. Among

these ads, the advertisement for job detergent **Powder**, **Kombolcha** textile factory of bed linen, **Walia Radler** are worth to be mentioned. For brief descriptions and discussions of the ads see the previous sections.

In the same way interviewee 1 and 2 responded that *‘watching ads with sensational or exaggerated language in their message is very common’*. On the other hand, interviewee 3 states that *‘the trend of sensationalism in the advertising message in recent time is reduced to the minimum and most of the spots resemble to be realistic one’*. Similarly, according to the data gathered through the survey on this particular theme, 55% informants indicates that most of the ads aired on EBC are misleading and exaggerated one which in turn is affecting or influencing the audience or consumers in a negative way for the reason that the spots fall short in conveying the factual quality as well as attributes of a given product advertised.

Table 6 below presents the quantitative component of the questionnaire measuring whether the Amharic commercials aired on EBC were realistic or not.

Table 6: Realistic versus exaggeration in commercials aired on EBC

Items	S.Agree		Agree		Undecided		Disagree		S.Disagree	
Present realistic facts in revealing the attributes of the advertised product.	6	6	18	18	16	16	29	29	31	31
Present misleading information or exaggerated facts in revealing the attributes of the advertised product.	30	30	26	26	14	14	21	21	9	9

Two items written in affirmative and negative were included on the scale for the purpose of identifying consistently rated questionnaire. But both of the items were measuring if the commercials were realistic or exaggerated. Significant majority of the informants (SA=6% and AG=18%: DA=29% and SD=31%) disproved the argument that the commercials present realistic facts in revealing the attributes of the advertised products. In other words, significant majority of them (SA=30% and AG=26%: DA=21% and SD=9%) agree that the ads present misleading

information or exaggerated facts in revealing the attributes of the advertised products. The quantitative finding is in harmony with the qualitative findings discussed earlier.

4.6 Perceived impacts of the ads

Sometimes the advertisers over exaggerate about the product's benefits in such tactful manner that consumer goes psychologically under the pressure of advertising persuasiveness and intentionally decides to buy the advertised product Smith et al. (2006). While there are certain advertisements, that have a positive effect on the society: there are many more advertisements, that leave a very negative impact on the society, and drags it towards the wrong direction. In such advertisement, the use of the product is highly exaggerated, and it seems that it offers much more utility than it actually does. This leads to a wrongly positive image of the product in the minds of the public, and they are encouraged to buy it by fraudulent means. For this, highly lame and over-exaggerating advertisements are made to grab the attention of the innocent public.

Sensational ads especially those which employ exaggerated language in their promotional message place a greater impact on the audiences as well as consumers of a product. Concerning this, the findings from the qualitative component of the survey 55% informants pointed out that most of the ads aired on EBC are misleading and exaggerated one which in turn affects audience understanding of the accurate quality as well as attributes of a given product advertised, expose consumers of a product to make wrong purchase decision and unnecessary cost(financial loss).According to the data collected from the in-depth interview ,the influence of sensational advertisements has a serious effect on the audiences or consumers of a product. For instance, interviewee 1 states that *‘employing exaggerated language in an advertising message especially in those products which have direct relation with the health of the consumers like facial soaps, different hair treatments and food items can expose the consumers of a product to health-related risks and can place their well-being in to question.’* Whereas interviewee 2 and 3 said *“it leads to discrimination of the advertising product and contributes to the loss of credibility of the advertisers, advertising clips and the station itself”*.

On the other hand, 20% of the respondents agree that the ads are not designed in an attractive way rather are boring for the reason that they employ long narrations and lack directness in their promotional message. This perhaps Amharic is a high context culture and/or airing time for the ads may not be expensive as compared to other international TV stations. This in turn results in lack of interest and concern given for the commercials on side of audiences.

With respect to the influence of the commercials on Ethiopian cultural values, 80% of the qualitative components of the survey informants agree with the idea that most of the advertisements aired on the channel are not designed in the way that are representative of the Ethiopian culture. Rather the ads are designed to make the local society to forget and undermine their own culture and shift their attention to the foreign or alien one. Similarly, based on the data gathered from in-depth interviews such Ads do not signify the local culture place a serious impact on the audience because it does not let the current generation to know the original culture of the country, in doing so it creates generation gap.

4.7 . Informants recommendations for making the ads Sensational

Truthfulness is one of the fundamental pillars on which stands the modern ethical advertising. The meaning of truth is crucial for the promotion of advertising and the implication of the truth being circumvented or violated are more visible than in other ethical standards. By disregarding the truth or stating false information advertising denies its own substance. Without truthful data it loses its meaning. Advertising is created for people: its purpose is to sell a product, a service, image or an idea. But if the advertisement lies or is dishonest, it loses its strength. Moreover, it loses its meaning or the fundamental substance of a truthful advertising.

Therefore, the researcher tried to gather relevant data about the possible ways in which the advertising clips can be designed to meet the linguistic as well as cultural expectation of their target audience or consumers. Some of the recommendations forwarded by the survey participants and in-depth interview informants are summarized based on their frequency as follows: *monitoring and following those ads sensationalism with respect to Ethiopian culture*

and their language use, Ethiopian Broadcasting Authority, advertising sector and the media) should play their roles and responsibilities; the media should design its own monitoring checklist for the ads to be aired, arranging different forums to create awareness on how advertising has to be done, confirming the appropriate implementation of advertising proclamation by the media, having an advertising professionals who give concern for the society rather than just business oriented one, advertisers should be professionals in the area, provide awareness to advertisers on sensationalism in language use and cultural values of the local audience.

CHAPTER FIVE

5. SUMMARY OF THE MAJOR FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

This chapter of the research attempts to wind up the findings of the research and the conclusions that were drawn on the basis of the major findings and provide possible recommendations.

5.1. SUMMARY

This piece of research investigated the extent to which advertisements aired on Ethiopian Broadcasting Corporation (EBC) consider sensational use of language and cultural values of the Ethiopian society in their advertisements. It further tried to uncover consumers' perception towards the ads and focusing on the analysis of the selected advertisement clips adapting a mixed method approach.

The qualitative findings revealed in-depth data. Through, the analysis of the manifested content of the commercials broadcasted on EBC, this study revealed that most of the advertisements did not critically consider the dominant cultural values of the Ethiopian society for whom they are advertising. This can be seen through use of values in the advertisements that contradict or negate the salient values of the society.

Firstly, the advertisements are fall far short of localizing foreign advertisement messages that can suit audiences' expectation. The advertisements were produced in some other context and thus the framework of which the advertisements produced did not match the Ethiopian cultural context of the target audiences. Moreover, the advertisements made no attempt of adding local color to familiarize audiences. They rather presented the advertisements as they appeared in the culture where the advertisements were produced.

Findings suggested that some of the advertisements lack genuine and vivid cultural representation. This is expressed in employing values, setting, images and characters that wouldn't arouse audiences' sense of understanding. Disregarding indigenous cultural values were dominantly observed in most of the advertisements. However, three ads, indicated that the

analyzed advertisements were esteemed for endorsing traditional cultural values of the society because they portray the dominant and existent societal cultural values in a natural and genuine manner.

The advertising agency managers noted that a certain advertisement can be effective when the values in the message directly correspond with the values of the target audiences for whom the advertisement is produced. However, the findings revealed that only little has been done in considering cultural values in the production of advertisements.

Findings related to sensational use of language in the advertising message witnessed that the majority of commercials aired on the station, especially those commodity products make use of sensational language in describing the attributes of a given product advertised. Added this, the findings with respect to language use of the commercials revealed that most of the ads lack directness and precision in conveying their message.

The quantitative findings from the Survey Form/questionnaire in most cases are in consistent with the qualitative data generated from clip content analysis and interviews. With respect to language use, the majority of informants disagreed with respect to ads employing short and precise narrations. However, majority of the respondents witnessed that the ads were descriptive in their dissemination of promotional messages. On the other hand, majority of the informants believed that the commercials use standard language in their messages that can be comprehended by the target audience. This was supported by respondents' confirmation of ads appropriate and formal language use. Respondents were divided in their response to whether the ads use simple and familiar vocabulary. However, half of the respondents witnessed that the commercials often employ vague language to convey message. They were divided with respect to directness of commercials in their communication style. But about half of the respondents agreed that the commercials show concern for understanding of the messages. These figures show that the commercials aired EBC needs to mind their language.

Majority of the respondents disproved that the commercials employ images which are illustrative of collaboration, togetherness and team work in their production. This is in consistent with the

qualitative findings presented in this section of this report. But significant of them witnessed that the ads make use of pictures that depict family link. Similarly, majority of them believe that the commercials and actions of the characters depict politeness. However, they disproved that the commercials manifest respect to Ethiopian culture.

With respect to use of emotive language, majority of the informants agreed that the commercials employ appeals of emotion to persuade the audience. However, significant number of them disproved the fact that the commercials use of appeals of logic to persuade the audience. Regarding commercials' being realistic or exaggerated, significant majority of them disproved the argument that the commercials present realistic facts in revealing the attributes of the advertised products. In other words, significant majority of them agreed that the ads present misleading information or exaggerated facts in revealing the attributes of the advertised products

Asked about the contents of the commercials, majority number of the respondents disproved the fact that selections of advertising setting are representative of the Ethiopian culture. Similarly, it was also disproved by majority of the respondents that stories selected for the message of the advertisements are chosen taking into consideration of the life style of Ethiopian society. Added to these, significant majority of them disagreed that commercial ads display characters of the Ethiopian society with respect to the clothing style of the characters. Majority of them disagreed that the commercials are in harmony with Ethiopian culture.

5.2. CONCLUSIONS

Based on the findings the following conclusions are made.

1. The importance of inculcating cultural values of the Ethiopian society was disregarded if not mistreated in most of the advertisements chosen for the current study.
2. The procedures followed by conducting advertisement focused on revenue generation. There are unethical advertisements such as exaggerating the quality and services of products.
3. EBC advertisements suffer from imitation of foreign advertisement culture or direct dissemination of advertisements with foreign standardization. This shows that there is

significant lack of consideration for the culture, language and norms of the Ethiopian society.

4. EBC advertisements lack clarity and directness in communicating the features of the product and other customer service related matters. Moreover, some advertisements contain information which are remote to customer's product knowledge. Saying it differently, advertisers seem not to recognize what messages are worthwhile to customers.
5. Advertisements aired on EBC as per the respondents are obviously exaggerated and misleading. This may have two interpretations. Advertisers may want immediate high volume of sales rather than long run favorable image. This may be due to lack of creative message design and presentations.
6. Moreover, the contents of EBC ads, are inadequate in terms of the cues communicated and most ads are difficult to understand. The problem in understanding the message due to lack of clarity, results in interpretation of the message in a way other than the advertiser wants them to be interpreted. The reason may be due to lack of professional's touch in identifying the relevant message content and presenting it accurately and clearly identified target.

5.3. RECOMMENDATIONS

On the basis of conclusion drawn, the following recommendations are forwarded in order to improve advertising practices on EBC and similar TV stations in Ethiopia.

- Those who design commercials should get adequate training on the sensationalism to language use and Ethiopian cultural values. Advertisers should make use of appropriate and concise language to sale their products. Their ads should be in harmony of the popular Ethiopian cultural values.
- The advertised products aired on EBC should be audited for authenticity and being realistic by Ethiopian Quality and Standards Authority.

- The station has to design a means by which the language use of the advertising messages can be monitored before the commercials are aired.
- EBC should collect feedback on advertisements transmitted via the channel. Effectiveness of advertising program should frequently be accessed through market research. Through effective market research, it is possible to identify consumer's attitude towards the message and then the advertised brand.
- EBC should be concerned with values, norms and cultures of the local society in the selection of advertisements to be aired on the station. It needs to have culture audit policy to regulate appropriateness of the commercials with respect to culture and language.

References

- Abideen, E.P. Sainul and Muraleedharan, K.P. (1998). *Ethical and Social Issues in Advertising. Abhigyan*, 16 (4), 39-41.
- Ahmed, N. (2000). *A Cross Cultural Content Analysis of Advertising from the USA and India*. [Online] available at < www.dissertations.com/library/1120842.a html> [Accessed Jan. 5, 2018]
- Andrew.G , (2006) *101 ways to advertise your business.2nd ed. Australia*
- Barry, Thomas E. & Daniel J. Howard (1990). *A Review and Critique of The Hierarchy of Effects in Advertising. International Journal of Advertising*, 9 (2), 98-111
- Bell, j. (1999). *Doing Your Research Project*. 3rd ed. Milton Keynes: Open University Press.
- Belch. G, Belch. M., (1995) *Introduction to advertising and promotion: an integrated marketing communications perspective*, 3rd Ed, McGraw-Hill, Boston
- Belch, G. E. and Belch, M. A. (1998). *Advertising and Promotion: An Integrated Marketing Communications Perspective*. 4th Ed, McGraw-Hill, Boston.
- (Blech & Blech, 2012). *Advertising and promotion: an integrated marketing communications perspective*. New York, NY: McGraw Hill, {Online} available at http://www.horizonti.ekfak.kg.ac.rs/sites/default/files/Casopis/2014_3/EN/Katarina_Radakovic_EN.pdf [Accessed Nov. 10, 2017]
- Bovee, C.L. et al. (2013). *Business in Action.6th ed*. USA.
- Burton, G. (2005). *Media and Society critical perspectives*. England: Open University Press.
- Butterfield. L (1997) *Excellence in Advertising, The IPA guide to best practice*, British Library Cataloguing, Oxford:UK

Brierley. S (2002) *The Advertising Handbook*, Routledge, London: UK.

Buzzell, R.D. (1968). *Can You Standardize Multinational Marketing?* Harvard Business Review. 46 (6), 102-113.

Chang, T.et al. (2009). *Culture and its Influence on Advertising: Misguide Framework, Inadequate Comparative Design and Dubious Knowledge Claim*. [Online] available at <<http://www.sagepub.com/cgi/content/abstract/71/8/671>>[Accessed 29 Nov.2018]

Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. USA: Sage Publications.

Creswell, J.W. (1994) *Educational research: Quantitative, qualitative, and mixed approaches*. 3rd ed. Needham Heights, MA: Allyn & Bacon.

Creswell, J. W. (2009) *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 3rd ed., Sage Publications Inc: Thousand Oaks.

Day.L (2006). *Ethics in Media Communications: Cases and Controversies*. 5th Ed. Thomson Wadsworth.

Deacon, D. et al. (1999). *Researching Communications: A Practical Guide to Methods in Media and Cultural Analysis*. London: Arnold.

Douglas, S.P. & Wind, Y. (1987). *The Myth of Globalization*. Columbia Journal of World Business. 22 (4), 19-29.

Dunn, S.W. (1976). *Effect of National Identity on Multinational Promotional Strategy in Europe*. Journal of Marketing. 40 (10), 50-57.

Emery,E. (1962). *The press and America:An Interpretative history of journalism*. 2nd Ed. Englewood Cliffs,NJ:Prentice-Hall.

Enzensberger,M.(2001).*Cross Cultural Advertising*. [Online] available at <<http://ezinearticles.com/?Cross-Cultural-Advertising&id=11768>> [Accessed Dec 9, 2017]

Fennis, B. M., & Stroebe, W. (2010). *The Psychology of Advertising*. Oxford: Taylor & Francis Ltd.

Fletcher, W. (2010) *Advertising: A Very Short Introduction*. USA: Oxford New York Publishing.

Flick, U. et al (2000). *A Companion to Qualitative Research*. London: Sage publications Ltd.

Flick, Uwe. (2009). *An Introduction to Qualitative Research*. 4th ed., Sage Publications Inc.

Foley and Pastore, (1997), *ethics in advertising*, Vatican City.

Foley, J., P., (1999). *Misplaced marketing Commentary, Ethics in Advertising: a report from the pontifical Council for Social Communication.*, Journal of consumer marketing, Vol.16, No. 6, pp. 220-221.

Gebreselassie, K. (2006) *The Portrayal of Women in Ethiopian Television Advertisements*.

Giles et al. (1991). The contexts of accommodation: Developments in applied sociolinguistics. New York: Cambridge University Press. {Online} Available from:

https://www.researchgate.net/publication/242371336_Speech_Accommodation_Theory_The_First_Decade_and_Beyond [accessed Jun 19 ,2018].

Gunter (2000). *Media research methods: Measuring audience reactions and impact*. London: Thousand Oaks.

Grabe et.al (2001). *Explicating Sensationalism in Television News: Content and the Bells and Whistles of Form*. {Online} available at <https://www.tandfonline.com/doi/abs/10.1207/s15506878jobem45046> [Accessed Nov 22, 2017]

Grabe, M. E., Zhou, S., Lang, A., & Bolls, P. D. (2001). Packaging Television News: *The Effects of Tabloid on Information Processing and Evaluative Responses*. *Journal of Broadcasting & Electronic Media*, 44(4), 690–703.

Gray, D. E. (2004). *Doing Research in the Real World*. London: Sage Publications.

Gupta, S. (2002) *Changing Trends of Cultural Values in Advertising: An Exploratory Study*.

{Online} available at

<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.858.1483&rep=rep1&type=pdf>

[Accessed Nov 9 , 2017]

Hackley, C. (2005). *Advertising and Promotion Communicating Brands*. SAGE, London.

Han et al, (2006).'' *Cultural Symbols and Taboos: the Cultural Conflicts Reflected in the Cultural Image in International Advertising*'' . China Media Research 2:

Hendrik Vettehen, P., Nuijten, K., & Beentjes, J. (2005). *News in an age of competition: the case of sensationalism in Dutch television news*, 1995-2001. *Journal of Broadcasting & Electronic Media*, 49(3), 282-295

Hoan, C. et al. (2004). *Multi-Cultural Marketing in Contemporary U.S. Markets*. USA: Insights Marketing Group, Inc.

Hofstede, G. (1997). *Cultures and Organizations: Software of the mind*. London: McGraw Hill.

Hyman, H. (1955). *Survey design and Analysis: Principles, Cases and Procedures*. The Free Press.

Hyman et al. (1990). *Research on advertising ethics: Past, present, and future*. Online available

at https://www.researchgate.net/publication/233961251_Research_on_advertising_ethics_Past_present_and_future [Accessed Dec 1, 2017]

Jessica E. Jackson (2014) *Sensationalism in the Newsroom: Its Yellow Beginnings, the Nineteenth Century Legal Transformation, and the Current Seizure of the American Press*, 19 Notre Dame J.L. Ethics & Pub. Pol'y 789 (2005).

Available at: <http://scholarship.law.nd.edu/ndjlepp/vol19/iss2/22> [accessed Oct 16, 2017]

Jobber. D., (2004) *Principles and Practice of Marketing*, 4th Ed,

Jonna L. Holland and James W. Gentry (1997) ,"*The Impact of Cultural Symbols on Advertising Effectiveness: a Theory of Intercultural Accommodation*", in NA - Advances in Consumer Research Volume 24, eds. Merrie Brucks and Deborah J. MacInnis, Provo, UT : Association for Consumer Research, Pages: 483-489.

Juhiam, O.M. (2008). *An Empirical Investigation of the Cultural Impact on Consumer Perception and Attitude towards Advertising*. London: Huddersfield University.

Kaynak, E. (1989). *Management of International Advertising: A Handbook and Guide for Professionals*. New York: Quorum Books.

Kemp,E et.al (2012) *The role of advertising in consumer emotion management*. International Journal of Advertising.

[Online] available at

<https://cba.lmu.edu/media/lmucollegeofbusinessadministration/responsivesite/research/The%20Role%20of%20Advertising.pdf> [accessed Feb 8, 2018]

Kitchen.P (1994) *The Marketing Communications revolution ñ A Leviathan Unveiled? , Marketing Intelligence & Planning*, Vol 7, nr. 2, p. 19-25, MCB University Press Unlimited.

Kotler, P. (1986), *Global standardization-courting danger*, *Journal of Consumer Marketing*, 3 (2), 13-15

Kotler P. and Armstrong G. (2005). *Principles of Marketing*. 11th ed. Prentice-Hall of India, New Delhi. Pp. 467-500.

Kothari, C.R. (2004) *Research Methodology Methods and Techniques*. 2nd ed., New Age International Publishers.

Kumar, S. (2000). *Globalization and Popular Culture: Reading Advertisements Sociologically*. [Online] available at < [http://www.zmk.uni-freiburg.de/Cultural Globalization/workshop/paper-skumar.html](http://www.zmk.uni-freiburg.de/Cultural%20Globalization/workshop/paper-skumar.html).> [accessed Nov 11 , 2017]

Lavidge, R. C. & Steiner, G. A. (1961), “*A Model for Predictive Measurements of Advertising Effectiveness*”, Journal of Marketing, Vol. 25, pp. 59-62.

Levitt, T. (1988). *Fundamentals of Marketing: Additional Dimensions*. 2nd ed. New York: MC Graw. Hill.

Lee, M. and Johnson, C. (1999) *Principles of Advertising: A Global Perspective*. USA. The Haworth Press, Inc.

Mackay (2005) *Advertising Theories and Models ñ how well can these be transferred from text into reality?* {Online} available at

<http://www.divaportal.org/smash/get/diva2:238064/FULLTEXT01.pdf&sa=U&ei=zRtfU43hCYjl8AGfjYHQBg&ved=0CDIQFjAE&usg=AFQjCNF3PMOPwWiXxp9BwLZXbxkKugPtQ> [accessed Jan 5, 2018]

McManus.J (1994). Market -Driven Journalism. USA. Santa Clara University.

Mertens, D. (2007). *Transformative paradigm: Mixed methods and social justice*. Journal of Mixed Methods Research. [Online] available at https://www.researchgate.net/publication/240730451_Transformative_Paradigm_Mixed_Methods_and_Social_Justice [Accessed Dec 6,2017]

Michael R.et.al (1994) *Research on Advertising ethics: past, present, and future*. Journal of Advertising.

Michael H.Walizer and Paul L.Wiener(1978).*Research Methods and Analysis: searching for relationships*. New york: Harper and Row.

Miller, R.L. and John, D., eds. (2003). ***The A-Z of Social Research: A Dictionary of key Social Science Research Concepts***. London: Sage publications.

Mooji, M.D. and Keegan, W.J. (1994). ***Advertising Worldwide: Concepts, Theories and Practices of International Multinational and Global Advertising***. 2nd ed., Englewoods Cliffs, NJ: Prentice Hall.

Mooji, M.D. (2005). ***Global Marketing and Advertising: Understanding Cultural Paradoxes***. 2nd ed., Thousand oaks: Sage publications, Inc.

O'Guinn, T. C. et al. (1998). ***Advertising***. USA: South Western College Publishing.

Palda, K.S. (1966), ***The hypothesis of a hierarchy of effects: a partial evaluation***, *Journal of Marketing Research*, Vol. 3 No.13, pp.13-24.

Patterson, T. E. (2000). ***Doing Well and Doing Good: How Soft News and Critical Journalism Are Shrinking the News Audience and Weakening Democracy—And Wheat News Outlets Can Do About It***. John F. Kennedy School of Government, Harvard University, RWP01-001.

Peebles, D.M., Ryans, J.K. & Vernon, I. (1977). ***A New Perspective on Advertising Standardization***. *European Journal of Marketing*. 11 (8), 569-576.

Rayner, P. et al. (2004). ***AS Media Studies: The essential Introduction***. 2nd ed., New York: Rutledge.

Ricks, D. (1983). ***Big Business Blunders: Mistakes in multinational marketing***. USA.

Richards, JI and Curran. CM. (2002) ***Oracles on Advertising: Searching for a definition***. *Journal of Advertising* 31(2): 63-77.

Rocha, T. (2013) ***Sensationalism in Pictures: An Analysis of the Portrayal of Suffering In Prize Winning News Images.*** . [Online] available at <<http://scholarworks.rit.edu/thesis>> [Accessed Jan 2, 2018].

Robson, C. (2002). ***Real World Research: A Resource for Social Scientists and Practitioner Researchers.*** 2nd ed., USA: Blackwell publishing.

Saunders, M., Lewis, P., and Thomhill, A. (2003). ***Research Methods for business students,*** 3rd ed. New York: prentice Hall.

Shah, A. (2008). ***Media and Advertising.*** [Online] available at <http://www.globalissues.org/article/160/media-and-advertising> [Accessed 11 Nov. 2017]

Smith, E.G., Merus, L.V., and Neijens, P.C. (2006). ***Effects of Advertising Likeability: A 10 year perspective.*** Journal of Advertising Research, :73-83.

Smith, P. R. and J. Taylor (2002). ***Marketing Communications: An Integrated Approach***, 3rd Edition, Kogan Page, London.

Snipes et al., (1999). ***A Model of the effects of self-efficacy on the perceived ethicality and performance of fear appeals in Advertising.*** Columbus state university: Journal of Business ethics.

Sorenson, R.Z. & Wiechmann, U (1975). ***How Multinationals View Marketing Standardization.*** *Harvard Business Review.* 53 (3), 54, 166-167.

Straubhaar, J. and Robert, L. (2006). ***Media Now: Understanding Media, Culture, and Technology.*** 5th ed., USA: Thomson Wadsworth

Starkey, G. (2004). ***Radio in Context.*** New York: Palgrave Macmillan.

Taylor, C.R. (2005). *Moving International Advertising Research Forward: A New Research Agenda*. Journal of Advertising. 34, 7-16.

Thorson. E and Duffy. M (2012) *Advertising Age: The Principle of Advertising and Marketing Communication at work*. USA: South-Western, Cengage Learning.

Uribe, R., & Gunter, B. (2007). *Are 'sensational' news stories more likely to trigger viewers' emotion than non-sensational news stories?* *European Journal of Communication*, 22(2), 207-228.

Vettehen et.al (2008). *Explaining Effects of Sensationalism on Liking of Television News Stories: The Role of Emotional Arousal*. {Online} available at

<http://journals.sagepub.com/doi/10.1177/0093650208315960> [Accessed Nov 20,2017]

Vijayendra R. and Woolcock.M (2001). *Integrating Qualitative and Quantitative Approaches in Program Evaluation*. {Online } available at

<http://siteresources.worldbank.org/SOCIALANALYSIS/11048901120158274352/20566665/Integratingqualitativeandquantapproachesraoandwoolcock.pdf> [Accessed Nov 28,2017]

Walelign, W. (2010) *An Investigation into the efficacy of selected advertising clips on Etv: Cultural Considerations*

Wahl-Jorgensen K.(2013) *The strategic ritual of emotionality: A case study of Pulitzer Prize-winning articles* . [Online] available at <http://iirro.nccu.edu.tw/attachments/journal/add/4/125-157.PDF> [Accessed Nov 3,2017]

Wilmshurst.J and Mackay,A (1999). *The Fundamentals of Advertising*.^{2nd} ed, UK: Elsevier Butterworth-Heinemann.

Wimmer, R.D.and Joseph, R.D. (2006). *Mass Media Research: An Introduction*.^{9th} ed., USA: Thomson Wadsworth.

Wilttemberg, Joy (2004). *True Crime: The origins of sensationalism*. The American Historical Review, Vol. 109, No. 5 (December 2004). Oxford University Press.

Walters, P.G. (1986), *International marketing policy: a discussion of the standardization constructs and its relevance for corporate policy*, *Journal of International Business Studies*, 17 (2), 55-69.

Appendices

English version

ADDIS ABABA UNIVERSITY

School of Journalism and Communication- A Questionnaire Helps to Gather Data for Graduate Study Thesis.

The aim of this questionnaire is to gather data on Amharic Advertising clips which are which are aired on EBC, consideration of sensationalism with respect to Ethiopian cultural values and language use. Additionally, it's only used for research purpose besides any answer you give will be kept confidential. Your honest and genuine responses have decisive role to meet the objective of the study, so I kindly request you to respond frankly.

Thanks!

Notice:

- You are not expected to write your name
- For questions of choose type, put “✓” sign in the box of your answer.

Part I

Demographic Information

1. Sex: Male ☐ Female ☐
2. Age: 15-25 ☐ 26-35 ☐ 36-45 ☐ 46 and above ☐
3. Educational status: I do not have any formal education ☐
Grade 1-8 ☐
Grade 9-12 ☐
Diploma ☐
First degree and above ☐

Part **II**: This part is designed to identify audiences/consumers attitude on Amharic commercials aired on EBC. You are kindly requested to provide your answer honestly. To respond to each item, please use the following codified scales. Use”√ “to mark the scale you choose.

Scale Representation

Strongly agree1

Agree2

Undecided....3

Disagree4

Strongly disagree.....5

No.	The Advertisements	1	2	3	4	5
1.	Often lack clarity in conveying their messages.					
2.	Employ short and precise narrations.					
3.	Are descriptive in their dissemination of promotional messages.					
4.	Use a standard language in their messages that can be easily comprehended by the target audience.					
5.	Make use of appropriate and formal language.					
6.	Use simple and familiar vocabulary.					
7.	Often employ vague language to transmit their message.					
8.	Are directive in their communication of the advertising messages.					
9.	Show concern for audience understanding of the advertising					

	message.					
10.	Employ appeals of emotion to persuade the audience.					
11.	Use appeals of logic to persuade the audience.					
12.	Present realistic facts in revealing the attributes of the advertised product.					
13.	Are representative of Ethiopian culture in their selection of advertising setting.					
14.	Stories selected for the message of the advertisements are chosen taking into consideration of the life style of Ethiopian society.					
15.	Present misleading information or exaggerated facts in revealing the attributes of the advertised product.					
16.	Display characters which are representative of the Ethiopian society.					
17.	Are illustrative of the Ethiopian society with respect to the clothing style of the characters.					
18.	Are in harmony with Ethiopian culture.					
19.	Employ images which are illustrative of collaboration, togetherness and team work in their production.					
20.	Make use of pictures that depict family link.					
21.	Make use of advertisers' and characters action to depict politeness.					
22.	Make sense of respecting each other as a manifestation of Ethiopian culture.					

Part **III**: The questions listed below are designed to identify your opinions on the items mentioned.

1. What do you think are the impacts of the current Amharic ads on the audiences and/or consumers of a product?

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

2. What is your opinion regarding the influences of the commercials on Ethiopian cultural values?

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

3. What do you suggest for the possible ways by which the commercials can meet the cultural and language expectation of the Ethiopian society or their target audience?

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

Amharic Version

አዲስ አበባ ዩኒቨርሲቲ

የጋዜጠኝነትና ኮሚኒኬሽን ትምህርት ክፍል ለድህረ ምረቃ ፕሮግራም መመሪያ ጽሁፍ የመረጃ ማሰባሰቢያ የሚረዳ መጠየቅ

የዚህ መጠየቅ ዓላማ የተለያዩ ምርቶችን ለማስተዋወቅ በኢትዮጵያ ብሮድካስቲንግ ኮርፖሬሽን (EBC) የሚተላለፉ የአማርኛ ማስታወቂያዎች ከቋንቋ አጠቃቀም እና የኢትዮጵያን ባህላዊ እሴቶች ከማንፀባረቅ አንፃር እንዲሁም የማስታወቂያዎቹ አቀራረብ በተመልካች ላይ የሚያደርሰውን ተፅእኖ ለመዳሰስ ነው። መጠየቁ የሚውለው ለትምህርት ጥናት ብቻ ሲሆን፣ ለጥያቄዎቹ የምትሰጡት የትኛውም ዓይነት ምላሽ ሚስጥራዊነት እንደሚጠበቅ እያረጋገጥኩሎዎ፣ መልሶ ለጥናቱ መሳካት ትልቅ ድርሻ አለው። በመሆኑም ለሚሰጡኝ እውነተኛና ቅን ምላሽ ምስጋናዬ የላቀ ነው።

ማስታወሻ:

- ስም መጻፍ አይጠበቅቦትም

ክፍል አንድ : በምርጫ መልክ ለቀረቡት ጥያቄዎች የሚሰጡኝ ምላሽ አንድ ብቻ ሲሆን በመልሶዎ ትይዩም “✓” ምልክት ያድርጉ

1. ጾታ-- ወንድ ☐ ሴት ☐
2. ዕድሜ- 15-25 ☐ 26-35 ☐ 36-45 ☐ 46 እና ከዛ በላይ ☐
3. የትምህርት ደረጃ - የቀለም ትምህርት የለኝም ☐ 1-8 ☐ 9-12 ☐
- ዲፕሎማ ☐ ዲግሪ እና ከዛ በላይ ☐

ክፍል 2: ከዚህ በታች ያሉት መጠይቆች የተዘጋጁት ተመልካቾች በEBC የሚተላለፉ የአማርኛ ማስታወቂያዎች ላይ ያላቸውን አስተያየት ወይም አመለካከት ለመለየት ነው። ምላሾችን በታማኝነት እንዲሞሉ በትህትና እጠይቆታለሁ። እያንዳንዱን ጥያቄ ለመመለስ ከዚህ በታች የተዘረዘሩትን መለኪያዎች ይጠቀሙ። ለመረጡት መለኪያ “✓” “ምልክት ያድርጉ”።

መለኪያ

መወከያ ቁጥር

በጣም እስማማለሁ1

እስማማለሁ2

መወሰን አልቸልም.....3

አልስማማም.....4

በጣም አልስማማም.....5

ተ.ቁ	ማስታወቂያዎች	1	2	3	4	5
1.	በአብዛኛው የሚያስተላልፉት መልዕክት ግልፅ አይደለም።					
2.	አጭርና የተመጣጠኑ ትረካዎችን ይጠቀማሉ።					
3.	በሚያስተላልፉት የማስታወቂያ መልእክት ገላጭ ናቸው።					
4.	ማንኛውም ተመልካች በቀላሉ ሊረዳው የሚችለውን ቋንቋ ይጠቀማሉ።					
5.	በሚያስተላልፉት መልዕክት ተገቢና መደበኛ የሆነ ቋንቋ ይጠቀማሉ።					
6.	ቀላልና የተለመዱ ቃላትን ይጠቀማሉ።					
7.	በሚያስተላልፉት መልዕክት በአብዛኛው ግልፅ ያልሆነ ቋንቋ					

	ይጠቀማሉ።					
8.	የሚያስተላልፉት መልዕክት ቀጥተኛ ነው።					
9.	የተመልካቾችን የማስታወቂያ መልዕክቶችን የመረዳት አቅም ያገናዘቡ ናቸው።					
10.	ተመልካቾችን ለማሳመን ስሜታዊ/ስሜት ቀስቃሽ የሆኑ ቋንቋዎችን ይጠቀማሉ።					
11.	ተመልካቾችን ለማሳመን ተገቢና ምክንያታዊ የሆኑ ቋንቋዎችን ይጠቀማሉ።					
12.	በሚያስተላልፉት መልዕክት የምርት ጥራትን የሚገልፁበት ወይም የሚያቀርቡበት መንገድ እውነታ ላይ የተመረከበ ነው።					
13.	ማስታወቂያው የሚቀረፅበት ቦታና ጊዜ የኢትዮጵያን ባህላዊ አኗኗር የሚወክል ነው።					
14.	መልዕክት ለማስተላለፍ የሚመርጧቸው ታሪኮች የኢትዮጵያን ህብረተሰብ የህይወት ወይም የኑሮ ዘይቤ ከግምት ውስጥ ያስገቡ ናቸው።					
15.	በሚያስተላልፉት መልዕክት የምርት ጥራትን የሚገልፁበት ወይም የሚያቀርቡበት መንገድ የተጋነነ እና የተሳሳተ መረጃ ነው።					
16.	የሚጠቀሟቸው ገፅ ባህሪያት እና አስተዋዋቂዎች የኢትዮጵያን ህብረተሰብ የሚወክሉ ናቸው።					
17.	የሚጠቀሟቸው ገፅ ባህሪያት እና አስተዋዋቂዎች የአለባበስ ሁኔታ ከኢትዮጵያ ህብረተሰብ ባህላዊ አለባበስ ጋር አብሮ የተቃኘ ነው።					
18.	ከኢትዮጵያ ባህል ጋር የተጣጣሙ ናቸው።					
19.	በፕሮዳክሽናቸው መረዳዳትን፣አብሮነትን እና በጋራ መስራትን የሚያሳዩ ምስሎችን ይጠቀማሉ።					

20.	ቤተሰባዊ ግንኙነትን የሚያንፀባርቁ ምስሎችን ይጠቀማሉ።					
21.	የሚጠቀሟቸው ገፅ ባህሪያት እና አስተዋዋቂዎች ትህትናን የተላበሱ ናቸው።					
22.	በፕሮዳክሽናቸው እርስ በርስ መከባበርን እንደ ኢትዮጵያ ባህል ማሳያ ይጠቀማሉ ።					

ክፍል 3: ከዚህ በታች ለቀረቡት ጥያቄዎች ያለዎትን አስተያየት በተቀመጠው ክፍት ቦታ ያስፍሩ።

1. በአሁኑ ወቅት በኢ.ቢ.ሲ የሚተላለፉ የአማርኛ ማስታወቂያዎች በተመልካቹ ላይ ያላቸው ተፅእኖን በተመለከተ የእርሶ አስተያየት ምንድነው ?

.....

.....

.....

.....

.....

.....

.....

.....

2. ማስታወቂያዎቹ በኢትዮጵያ ባህላዊ እሴቶች ላይ የሚያሳድሩትን ተፅእኖ አስመልክቶ የእርሶ አስተያየት ምንድነው ?

.....

.....

.....

.....

.....

.....

.....

3. የሚተላለፉት ማስታወቂያዎች የኢትዮጵያን ህብረተሰብ ባህል እና የቋንቋ አጠቃቀም በጠበቀ መልኩ እንዲቀርቡ ምን መደረግ አለበት ብለው ያስባሉ ?

.....

.....

.....

.....

.....

.....

.....

English version in depth Interview Guide for Advertising Agency Managers

1. Can you please introduce yourself?
2. Do you think that Amharic advertising clip messages aired on EBC have clarity and precision in their use of language?
3. What is your view about the ads in terms of their descriptiveness? Are they just narrative stories?
4. Do you agree that the ads employ standard language in their messages that can be easily comprehended by Ethiopian society or audience?
5. What is your opinion towards the ads in terms of choosing deliberate words which illicit emotion to influence viewers or audiences in their campaign? Do they employ appeals of emotion or logic?
6. What is your reflection on the advertising messages which present misleading or exaggerated information? What do you think are their probable impacts on the advertised product and on the viewers or the audiences?
7. What is your opinion regarding the contents of the clips in their story selection, are they picked taking in to account the lifestyles of the Ethiopian society?
8. Do you believe that the commercials depict setting which is representative of Ethiopian culture? What about the dressing style and conducts of the characters involved in the commercials? How?
9. Can you explain the difference between realistic and exaggerated advertising messages in terms of their language use as well as image portrayal? How do you rate the commercials, are they mostly realistic with respect to informing the public about the real attributes or benefits of the advertised product or sensational? How?
10. Among the most common Ethiopian cultural values are collaboration or togetherness, respect, family link and politeness. Are these values represented or portrayed in the ads?
11. Are there cultural values in the ads which do not reflect Ethiopian cultural values? What are their probable impacts?
12. What do you suggest or recommend for the possible ways by which the advertising clips can meet the cultural as well as language expectation of their target audience or consumers?

Amharic version in depth Interview Guide for Advertising Agency Managers

1. እራስዎን ሊያስተዋውቁ ይችላሉ?
2. በኢትዮጵያ ብሮድካስቲንግ ኮርፖሬሽን(ኢ.ቢ.ሲ) የሚተላለፉ የአማርኛ ማስታወቂያ መልዕክቶች ከቋንቋ አጠቃቀማቸው አኳያ ግልፅ እና አጭር ናቸው ብለው ያምናሉ ?
3. ማስታወቂያዎቹን ከገላጭነት አንፃር እንዴት ይመለከቷችኋል? ነው ወይስ ትረካዊ ታሪኮች ናቸው?
4. ማስታወቂያዎቹ ማንኛውም ተመልካች በቀላሉ ሊረዳው የሚችለውን ቋንቋ ማለትም መደበኛ የሆነ ቋንቋ ይጠቀማሉ ብለው ያስባሉ? እንዴት?
5. ተመልካቾችን ለማሳመን ሆን ብለው ስሜታዊ/ስሜት ቀስቃሽ የሆኑ ቋንቋዎችን የሚጠቀሙ ማስታወቂያዎች ላይ ምን አስተያየት አሎት? ምን አይነት የማሳመኛ ዘዴ በቋንቋቸው ይጠቀማሉ? ስሜትን የሚቀሰቅሱ ወይስ ተገቢና ምክንያታዊ የሆኑ?
6. የተጋነነ እና የተሳሳተ መረጃ በሚያስተላልፉ የማስታወቂያ መልዕክቶች ላይ ምን አስተያየት አሎት? በሚተዋወቀው ምርት እንዲሁም ተመልካች ላይ የሚያደርሱት ተፅእኖስ ምንድነው ብለው ያስባሉ?
7. ማስታወቂያዎቹ መልዕክት ለማስተላለፍ ከሚመርጧቸው የታሪክ ይዘቶች አኳያ የኢትዮጵያን ህብረተሰብ የህይወት ወይም የኑሮ ዘይቤ ከግምት ውስጥ ያስገቡ ናቸው? እንዴት? በምሳሌ ሊያስረዱ ይችላሉ?
8. ማስታወቂያዎቹ የሚቀረፁበት ስፍራ ወይም ቦታ የኢትዮጵያ ባህላዊ አኗኗርን የሚወክሉ ናቸው ብለው ያምናሉ? እንዴት? የማስታወቂያዎቹ ገፅ ባህሪያት አለባበስ እና ተግባርስ?
9. ከቋንቋ አጠቃቀም እንዲሁም ከሚያሳዩት ምስል አንፃር እውነታ ላይ የተመረኮዙ እና የተጋነኑ የማስታወቂያ መልዕክቶች ያላቸው ልዩነት ምንድነው? በአብዛኛው ማስታወቂያዎቹ የአንድን ምርት ጥራት እና የሚሰጠውን ጥቅም ለህብረተሰቡ ለማስተዋወቅ ከሚያስተላልፉት መልዕክት አንፃር እውነታ ላይ የተመሰረቱ ናቸው ወይስ ግንታዊ? እንዴት?
10. ከኢትዮጵያ ባህላዊ እሴቶች መካከል እርስ በርስ መረዳዳት ፤አብሮነት፤መከባበር፤ጠንካራ የሆነ ቤተሰባዊ ግንኙነት እንዲሁም ትህትና ይገኙበታል። እነዚህ ባህላዊ እሴቶች በማስታወቂያዎቹ ይንፀባረቃሉ?

11. በማስታወቂያዎቹ ላይ የኢትዮጵያን ባህል የማይወክሉ ወይም የማያንጸባርቁ እሴቶች አሉ?
ምን አይነት ተፅእኖ አላቸው ብለው ያስባሉ?
12. የሚተላለፉት ማስታወቂያዎች የኢትዮጵያን ህብረተሰብ ባህል እና ቋንቋ አጠቃቀም በጠበቀ መልኩ እንዲቀርቡ ምን መደረግ አለበት ብለው ያስባሉ?

Checklist for Clip Content Analysis

Clip Contents (sensationalism with respect to language use and Ethiopian cultural values)
1. Did the advertising clip message have clarity in conveying its message?
2. Did the ad clip employ short and precise narration?
3. Is it a directive promotional message?
4. Is it descriptive enough or just narrative story?
5. Did the ad employ standard language in its promotional message that can easily comprehended by local or target audience?
6. Did the spot use appropriate and formal language?
7. Did it use simple and familiar vocabulary?
8. Did it make use of a vague language or term to transmit its message?
9. Did the ad use appeals of emotion as a persuasion technique?
10. Did the spot employ appeals of logic as a persuasion technique?
11. Did it give concern for audience understanding of the advertising message?
12. Did it present realistic facts in revealing the attributes of the advertised product?
13. Did it present of misleading/exaggerated fact in revealing the attributes of the advertised product?
14. Is the story selection of the spot give consideration to the life styles of the Ethiopian society?
15. Did the commercial depict a setting which is illustrative of Ethiopian

culture?
16. Did the characters or advertisers represent Ethiopians?
17. Did the clothing style of the characters as well as the advertisers represent Ethiopians?
18. Is the commercial in harmony with Ethiopian culture?
19. Did it employ images which are illustrative of collaboration or team work in its production?
20. Did it make use of pictures which depict togetherness and family link?
21. Did it make use of advertisers' action to depict politeness?
22. Did it make sense of respecting each other as a manifestation of Ethiopian culture?

Clip 1: Walia Radeler

Item No.	Yes.	No.	Evidence from the Clip
1.		X	
2.	X		
3.	X		
4.		X	
5.	X		
6.	X		
7.	X		
8.		X	
9.	X		
10.		X	
11.		X	
12.		X	
13.	X		
14.	-	-	Un decided.
15.	-	-	> >
16.	-	-	> >
17.	-	-	> >
18.		X	
19.		X	
20.		X	
21.		X	
22.		X	

Clip 2: Kombolcha textile

Item No.	Yes.	No.	Evidence from The Clip
1.	X		
2.		X	The clip didn't employ precise/short narration.
3.		X	It's not directive since the ad used unnecessary details in its promotional message
4	X		
5.		X	The clip didn't make use of a standard language since it has mixed the Amharic narration with English phrases to inform the audiences about recognition of the company like, environmental system certified, eco text hundred standard certified, quality management system certified
6.		X	The ad didn't employ an appropriate language because of the above-mentioned reason.
7.		X	Those English phrases will not be comprehended by the target audience because they are not familiar words
8.	X		
9.	X		The narrator said "in kombolcha textile factory leave alone textile products it's also possible to produce sleep"
10.		X	
11.		X	
12.	X		
13.	X		The ad has used exaggerated language since it's mentioned in the clip that one cannot get peaceful rest or sleep unless he/she used bed linen product of kombolcha textile factory.
14.	X		
15.	X		
16.	X		

17.	X		
18.	X		
19.	X		
20.	X		
21.	X		
22.		X	

Clip 3: Job detergent powder

Item No.	Yes.	No.	Evidence from The Clip
1.	X		
2.		X	
3.		X	
4.	X		
5.	X		
6.	X		
7.	X		
8.		X	
9.	X		The advertiser has used an emotional language in that the smell of the soap has attracted him, but it is far from what a logical person perceives.
10.		X	
11.	X		
12.	X		
13.		X	
14.	X		
15.	X		
16.	X		
17.	X		
18.	X		
19.		X	
20.	X		
21.	X		
22.	X		

Clip 4: OMO detergent powder

Item No.	Yes.	No.	Evidence from The Clip
1.	X		
2.	X		
3.	X		
4	X		
5.	X		
6.	X		
7.	X		
8.		X	
9.	X		This ad has employed an emotive language for using a phrase ' <i>The Power of 10 Hands</i> ' to denote the cleaning power of the detergent.
10.		X	
11.	X		
12.		X	
13.	X		For the above-mentioned reason this spot presented exaggerated facts.
14.	X		
15.	X		
16.	X		
17.	X		
18.	X		
19.		X	
20.		X	
21.	X		
22		X	

Clip 5: Ambo Mineral Water

Item No.	Yes.	No.	Evidence from The Clip
1.	X		
2.	X		
3.	X		
4	X		
5.	X		
6.	X		
7.	X		
8.		X	
9.		X	
10.	X		
11.	X		
12.	X		
13.	X		
14.	X		
15.	X		
16.	X		
17.	X		
18.	X		
19.	X		
20.	X		
21.	X		
22	X		

Clip 6: Apple Soap

Item No.	Yes.	No.	Evidence from The Clip
1.	X		
2.		X	
3.		X	
4	X		
5.	X		
6.	X		
7.	X		
8.		X	
9.		X	.
10.		X	
11.	X		
12.	X		
13.		X	
14.	X		
15.	X		
16.	X		
17.	X		
18.		X	The spot is not in harmony with the Ethiopian culture since the female character who appears to be a housemaid has been observed whistling.
19.		X	
20.		X	
21.		X	
22		X	

Clip 7: Abay Bank

Item No.	Yes.	No.	Evidence from The Clip
1.	X		
2.	X		
3.	X		
4	X		
5.	X		
6.	X		
7.	X		
8.		X	
9.		X	
10.	X		
11.	X		
12.	X		
13.		X	
14.	X		
15.	X		
16.	X		
17.	X		
18.	X		
19.	X		
20.	X		
21.	X		
22	X		

Clip 8: Lifebuoy Soap

Item No.	Yes.	No.	Evidence from The Clip
1.		X	
2.		X	Unnecessary details have been added in its campaign (the presence of a physician in the middle of the wedding party)
3.		X	
4		X	
5.		X	The ad used a mix of English and Amharic language. (<i>fights body odor causing germs</i>).
6.		X	
7.		X	
8.	X		
9.		X	
10.	X		
11.		X	
12.	X		
13.		X	
14.		X	
15.		X	
16.		X	
17.		X	
18.		X	
19.		X	
20.		X	
21.		X	
22		X	

Clip 9: Malta Guinness

Item No.	Yes.	No.	Evidence from The Clip
1.		X	
2.	-	-	The clip didn't use any narration; it's done by employing English background music and some sort of image portrayal.
3.		X	
4		X	
5.		X	
6.		X	
7.		X	
8.		X	
9.		X	
10.		X	
11.		X	The ad is just aired as it's done in the original culture.
12.	X		
13.		X	
14.		X	
15.		X	
16.		X	
17.		X	
18.		X	
19.		X	
20.		X	
21.		X	
22		X	

Clip 10: **Wegagen bank**

Item No.	Yes.	No.	Evidence from The Clip
1.	X		
2.		X	
3.	X		
4	X		
5.	X		
6.	X		
7.	X		
8.		X	
9.		X	
10.	X		
11.	X		
12.	X		
13.		X	
14.	X		
15.	X		
16.	X		
17.	X		
18.	X		
19.	X		
20.	X		
21.	X		
22	X		

Clip 11: **Sensation**

Item No.	Yes.	No.	Evidence from The Clip
1.		X	Hardly language is used except at its end scene
2.	-	-	No narration is employed
3.		X	
4		X	
5.	-	-	undecided
6.	-	-	>>
7.	-	-	>>
8.	-	-	>>
9.		X	
10.	-	-	>>
11.		X	
12.	X		
13.		X	
14.		X	
15.		X	
16.	X		
17.		X	
18.		X	
19.		X	
20.		X	
21.		X	
22		X	

Clip 12: Coca Cola

Item No.	Yes.	No.	Evidence from The Clip
1.		X	It's a direct copy of the original ad where its produced
2.	-	-	No narration is used
3.		X	
4		X	
5.		X	The captions employed are a mix of English and Amharic languages.
6.		X	
7.		X	
8.	X		
9.	-	-	undecided
10.	-	-	>>
11.		X	
12.	-	-	>>
13.	-	-	>>
14.		X	
15.		X	
16.		X	
17.		X	
18.		X	
19.		X	
20.		X	
21.		X	
22		X	

Clip 13: Sprite

Item No.	Yes.	No.	Evidence from The Clip
1.		X	
2.	-	-	No narration is used
3.		X	
4		X	
5.		X	The spot has used an English phrase” <i>your thirst comes first</i> ’
6.		X	
7.		X	
8.	X		
9.		X	
10.		X	
11.		X	
12.		X	
13.		X	
14.		X	
15.		X	
16.		X	
17.		X	
18.		X	
19.		X	
20.		X	
21.		X	
22		X	

Clip 14: Kitchen World

Item No.	Yes.	No.	Evidence from The Clip
1.	X		
2.	X		
3.	X		
4	X		
5.	X		
6.	X		
7.	X		
8.		X	
9.		X	
10.	X		
11.	X		
12.	X		
13.		X	
14.		X	The ad reveals luxurious home and kitchen room
15.	X		
16.	X		
17.	X		
18.	X		
19.		X	
20.	X		
21.	X		
22		X	

Clip 15: Double A paper

Item No.	Yes.	No.	Evidence from The Clip
1.		X	Is a direct copy of the original clip
2.	-	-	Has no narration
3.		X	
4		X	
5.	-	-	Undecided, no language is used
6.	-	-	>>
7.	-	-	>>
8.	-	-	>>
9.	X		Via its image portrayal
10.		X	
11.		X	
12.		X	
13.	X		
14.		X	
15.		X	
16.		X	
17.	X		
18.	X		
19.	X		
20.		X	
21.	X		
22		X	

List of Selected Advertising Clips

- 1.** Walia Radeler
- 2.** Kombolcha textile
- 3.** Job Detergent Powder
- 4.** OMO Detergent Powder
- 5.** Ambo Mineral Water
- 6.** Apple Soap
- 7.** Abay Bank
- 8.** Lifebuoy Soap
- 9.** Malta Guinness
- 10.** Wegagen bank
- 11.** Sensation
- 12.** Coca Cola
- 13.** Sprite
- 14.** Kitchen World
- 15.** Double A paper