

**Community Radio for Social Development: The Case of Jimma
Community Radio**

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Abstract

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Now a day's information is becoming a critical factor for social development. Informed citizens play valuable roles in the process of poverty and illiteracy reduction. Community radios are important tools in bridging the information gap and in mobilizing the society for the development activities. This study focused on examining the contribution of the Jimma community radio for the community's development. To this end, the study employed qualitative research method. As a result, focus group discussion, individual in-depth interview, and participant observation to gather the necessary data. The study situated within the theoretical background of development and participatory communication.

The findings of the study show that the Jimma community radio produces different entertainment and education programs with the social development messages. It also produces programs that promote the local language and culture through local music, and narration. Moreover, the study reveals that the Jimma community radio gives more air time for local issues. It also reveals that the Jimma community members participate in the administration of the station as well as in the production of the programs. Many of the volunteer journalists are from the community. What is more the community participates in giving comments via phone and personal visits. The practitioners who participated in the interview have also had a similar understanding about the role of community radio.

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Definition of Key Terms

Community: is a group of people who form relationships over time by interacting regularly around shared experiences, which are of interest to all of them for varying individual reasons are community.

Community Radio: is a kind of radio station operated, owned, and driven by the communities they serve.

Social Development: is a type of social change in which new ideas are introduced in social systems in order to produce higher per-capital income and levels of living through more modern production methods and improves social organization.

List of Abbreviations and Acronyms

AMARC:	World Association for Community Radio Broadcasters
UNESCO:	United Nations Educational, Scientific and Cultural Organization
HIV/AIDS:	Human Immune Deficiency Virus/Acquired Immune Deficiency Syndrome
JCR:	Jimma Community Radio
NGO:	None Governmental Organization
FGD:	Focus Group Discussion
UN:	United Nation
FAO:	Food and Agricultural Organization
EBA:	Ethiopian Broadcast Authority

Chapter one

1. Introduction

1.1. Background of the study

The mass media play a significant role in shaping our perceptions of reality. To alleviate poverty, and to catch-up with better developed nations, the importance of communication is an undeniable fact. The significance of communication for human life has been emphasized time and again. This is true because beyond the physical requirements of food and shelter, man needs to communicate with his/her fellow human beings. This urge for communication is a primal one and in our contemporary civilization a necessity for survival. That is to say without communication, no society can exist much less develop and survive. In every society, communication is a fundamental and vital process. And in order to inform a large society with diversity of information, among different forms of communication, mass communication, i.e., radio, television, film, newspaper, magazine, book, etc, are the common ones.

Mobilizing function of the mass media is very important to developing countries like Ethiopia. It provides information and education, personal identity, entertainment and, most importantly, integration and social interaction by giving insight into the circumstances of others as well as by helping with the development of social empathy.

In order to support social development, media need the right environment, such as of freedom, capacities, and checks and balances. They should be viewed not as instruments for the dissemination of information and irrelevant entertainment but as vehicles for carrying development messages and imparting knowledge and skills (S.c.dube, 1994).

Media provide people with information critical for making enlightened decisions and choices on socio-economic issues. In addition, they provide mechanisms for feedback from the citizens on matters that affect them. Their role in nation building is often linked to promoting socio-economic development on the premise that without national consensus, it is not possible to mobilize a society for national development (Nigussie, 2008).

Development communication as a concept is the improvement of a community using information and technology. Communities' ability to maintain the created ideal state without compromising its environment and resource is central to social change and development. Community participation in a development activity with full knowledge of its purpose will allow the community members to grow individually and as a community. This is possible by recognizing the power of communication as a catalyst for social development. It is also the utilization of existing communication tools and applicable theories for result-driven strategies that can bring about the advancement of society (Moemeka, 1994).

The mass media constitute a powerful and pervading force in our lives. Ahuja and Chhabran (1992) note that the effective use of the mass media, which has the potential for increasing public understanding of the goals and activities of society, can influence the decisions of public officials, policy makers, and legislators dealing with these programs and services. It can help people function better in the community, by providing information that can support the coping capacities of persons under stress and, consequently, significantly expand the impact of the social development in any community. Referring to Walz and Hoffmans's study on the communication

socialization, Ahuja and Chhabran (1992) stress the importance of information for the active participation of community members in the whole development of the community in the following words:

A much wider range of community residents can be reached, not only those who might benefit from the social services rendered but also persons and groups that may be willing to provide tangible and intangible support from these efforts, as a result of being better informed about them. In other words, the mass media can serve a variety of important public relations, public education, and prevention of wrongs in the human services. (p.19).

What is meant here is that development communication is the process of eliciting positive change (i.e. social, political, economic, moral, cultural, and environmental, etc.) through effective exchange of pertinent information in order to induce people to action. It includes information dissemination on developmental schemes/projects, communication for eliciting positive change, interactivity, feedback on development issues, feedback/reverse communication for eliciting social change and transformation for better life and welfare.

According to Chuubra (1972), the practice of development communication can be traced back to efforts undertaken in various parts of the world in the 1940s, but the wide spread application of the concept came about because of the problems that arose in the aftermath of the World War II. The theory and practice of development communication continues to evolve today, with different approaches and perspectives.

Today development is a key concept that has divided the world into developed and developing camps. In order to bring these two camps to the same category, scholars from different continents have been striving to provide a suitable development approach to those undeveloped countries.

What is more, media play a significant role in the process of democratization. Mass media can promote the democratic press if and only if it is free and open. Without freedom of expression, citizens would lose their capacity to influence the agenda of government decisions. Silent people may be a perfect subject for an authoritarian ruler; they would be a disaster for a democracy (Dahl, 1998, p. 97).

The media's job is to protect the public interest. It should serve as a check on the abuse of power... The only way to keep the power of the market and that of the political elites in check is through an informed and occasionally difficult citizenry. It is clearly stated above that media can create, not only socially and economically advanced community, but also politically active and influential citizens.

Among different communication tools, radio is one of the oldest communication technologies used to disseminate information, education, and entertainment and it has emerged as a key instrument for community participation and empowerment (Natimba, 2004, p. 81). In transitional societies like Ethiopia where illiteracy and poverty is rampant, radio plays a pivotal role in development endeavors provided that it is used properly.

1.2 Statement of the problem

There are points of disagreement in every community, originating from different interests, different ethnic, linguistic or religious backgrounds, or simmering conflicts from the past. By airing and discussing the various views and opinions, the issues become better understood, and easier to address, giving each a chance to share their side of the story. In this situation, community radio can play a great role.

Community radio broadcasts programs in local languages about issues of important for the community. The contents of programs on the community radio have relevance to listeners in rural or specific urban areas. Themes covered often include issues related health, agriculture, fisheries, the environment, credit opportunities and local market information, etc, (Fraser and Restrepoestrada, 2002).

Some community stations, especially in countries which have quite recently adopted a democratic system of government, focus on explaining the implications of democracy and civil society, raising awareness on people's rights as well as their obligations. They emphasize good citizenship to guarantee that the newly found freedom result in harmony and social progress.

Community radios are an essential tool for dialogue between the community, the local authorities and the civil society. The promotion of democracy involves a far broader range of activities than simple promotion and organization of elections. Community radio supports local discussion within the community to assess their environment, the causes for their problems and possible actions to be taken to address the situations. Playing the 'watch-dog' role for the community, the radio can play an important role in holding (local) authorities to account (ibid).

In its original design, community radio actively encourages and seeks out the participation of members of the community in all sorts of different program and roles in the radio. Listeners can draw inspiration listening to their peers, and learn about 'best practices' of others. In many traditional societies, certain groups are seldom heard, like women and children, youth or minority groups. Community radio can provide them with the opportunity to make their voices heard (Wanyeki, 1999).

Community radio can play a vital role in peace building and reconciliation, making reliable information available, and enabling different sides of the conflict to come together and talk instead of fight.

Because of its broader use in bridging literacy gap, geographical distance, language barriers and its affordability in terms of the cost to reach the masses, community radio is relevant communication technology for developing countries (HOACBP, 2002). Also it has a role in the participation of the community for social change, development, democratization and empowerment of the marginalized community (Sadigue, 2001).

Community radio is an effective and unique tool in the provision of information skills that empower communities. Kumar (1994) identified radios as an avenue for participatory communication and as a tool relevant in both economic and social development.

In many parts of the world today community radio acts as a vehicle for the community and voluntary sector, civil society, agencies, NGOs and citizens to work in partnership to promote community development (Ibid). Community radio provides programming that is particular to its community's identity, and character. Thus it relies principally on local content. It includes outside news and events that have a special interest or implications for its audience. It also focuses on local culture. Culture is what a community says to itself, and what it says to others. It has to address how the people, the individual members of a community express their dreams and hopes and how they talk about their past and their future. Community radio through its openness to engage all sectors and peoples in the community creates diverse voices and opinions on the air.

The responsibility of community radio in Ethiopia should be imparting information to the public. As the country is in critical development problems, one expects the media to

supplement and encourage the process of producing informed citizens, i.e., citizens that can decide and act based on the development information to participate in transforming the nation (Birhanu, 2006)

However, the civil society and some of the community are often heard complaining about the broadcasting of this community radio for its alleged focus on covering issues of the profiles of the famous football players and film actors, non-news and music based contents, and profit based advertisements. It is alleged that it acts as per the interest of Jimma University than the society at large. In addition, many are arguing that this community radio is highly influenced by the local political elites and authorities.

As is known, the establishment and development of community radio in Ethiopia is a recent phenomenon. As a result, the role of this community radio in promoting social development and technological transfer is not researched well. Therefore, I believe that there is an immense need to study the contribution of community radio for social development and to analyze its actual impacts on people's access to and dissemination of information in the country. This study examined the role of Jimma community radio in promoting social development.

1.3. General Objective of the study

The main objective of this study is to examine the role of Jimma community radio in promoting social development.

1.3.1 Specific objectives

1. To see critically, how best Jimma community radio is closely working with the community.

2. To look at the contribution of Jimma community radio at improving the social welfare and lives of its community.
3. To identify the existing problem in the operation of Jimma community radio.
4. To analyze the actual impact of Jimma community radio on people's access to information.

1.4. Research questions

The study set out to answer the following research questions:

1. What is the contribution of Jimma community radio in the social development endeavors?
2. What type of issues are raised by the Community radio for educating and motivating the community to engage in development activities?
3. In what ways do audiences/listeners participate in the community radio programs?
4. How do community radio managers, editors, journalists and other concerned bodies perceive the main objective of Jimma community radio and its social empowerment role?

1.5. Significance of the study

Since the study focused on examining the social development role of community radio, the findings of the study would help in providing direction for community radio organizers and managers to meet the demands of the community radio. Moreover, the findings may serve as spring board for other researchers interested to conduct further studies.

1.6. Scope of the study

Owing to time, resource, experience constraints, the study was limited to Jimma community radio. However, the findings could be applicable to other community radios operating under similar circumstances in the country.

1.7. Thesis Organization

This thesis is made up of five chapters. The introductory chapter provides the background of the study, identifies the problem, states the objectives of the study and research questions, and highlights the significance of the study.

Chapter two, the review literature, deals with some of the extant literature available on development theories, development communication theories and community media theories. This chapter also looks at the importance of community radio in empowering and educating the community for social transformation and change.

Chapter three deals with issues related to the methodology that was employed for the study. This chapter focuses on the theoretical principles of qualitative research, the data collection methods, namely, individual in-depth interview, small scale participant observation, focus group discussion, sampling procedure, and data analytical procedures.

Chapter four concerns itself with the data presentation and interpretation, and analyzes the role of Jimma community radio in bringing about social development and transformation.

Chapter five concludes the thesis by highlighting the key findings and offers pertinent recommendations

Chapter Two

2. Review of Related Literature

2.1. The Concept of Development

Different scholars in the area of development have conceptualized development in different ways i.e. development means different things to different scholars and practitioners.

For Ahuja and Chhabra for example, development signifies growth or change for the better in any aspect of social process. To put it in their own words:

Applied to an economy it means growth in its different sectors of production and distribution, improving standards of education, living and civilization of people, improving wages for the workers etc. Similarly, political development involve healthy growth of political institutions in society, like democracy, public administration, growth with justice, equality among citizens , integration among communities and linguistic region and so on. (p.49).

Whereas, for Servaes (1996, p.82-83) development is multi dimensional process that incorporates improvement and change in social structures, institutions, attitudes, economic growth, reduction of inequality and the eradication of poverty.

Development is a type of social change in which new ideas are introduced in social systems in order to produce higher per-capital income and levels of living through more modern production methods and improves social organization (Rogers with Shoemaker, 1972, p.11). This concept explains that development is modernization at the social system levels.

According to Chilcote (2003), the standard notion of development is a gradual, progressive growing. However, this definition sees development only as moving in a

linear and positive direction. In reality, it can be multi linear and even negative in its impact.

On the other hand, neo-classical economists and capitalists economists assume that the western model of economic growth is applicable elsewhere and that the introduction of modern technologies is important in development. But critical perspectives challenge the economic and cultural expansions and imperialism of modernization; and they argue for political and economic restructuring to produce a more even distribution of rewards in society (Melekote, 2001, p.34).

However, scholars like (Fisher, 2001; Sparks, 2001; Whisboard, 2000) have not been able to agree on a single definition of development because of the diverse nature of the concept of development. For them, the meaning of development varies from one part of the world to another part of the world. Hence, development for a country has to be seen in terms of that country's own needs, which term must be related to its unique circumstances of climatic, historical, cultural and social conditions as well as human and physical resources.

During the late 1940s and 1950s most development thinkers stated that the problem of underdevelopment or "backwardness" could be solved by a more or less mechanical application of economic and political system of the Western countries to the third world under the assumption that the difference was one of degree rather than of kind (Servaes 2002, p.5).

According to Ahuja and Chhabra (1992, p.50) the most important component of development is its dynamism. Development must signify continuous change in society for the betterment of the people in their various phases of life. Development brings in its

process continuous change in the pattern of living of the people in different spiritual, material, religious, social economic and political (Ahuja and Chhabra 1992, p.50).

Another important nature of development is that the change which it brings is the characteristic of unending cyclic impact. One change causes another; the second multiplies in too many others, and so on. The process of dynamic changes is an essential nature of development (Ibid, p.51).

Referring to the UN economic and social council reports on the nature of development (Ahusa and chhabra 1992) state that the new phase of development which started after the Second World War differs from the old phase of development not only in scope and substance but also in the pace of change. In the period extending from the middle of the 1940's to the middle of the 1970's, more technological changes have been occurred than in the whole period of human history covering the period up until 1945.

The above points discussed by different scholars in the area of development shows how different scholars see the concept of development in a wider and broader perspective. Though many irrespective of their varied conceptualization of development, many seems to agree that development means improving the living conditions of citizens. They also agree on the mechanism of achieving development.

Most scholars view development selectively through the lens of their particular discipline. However, development should be seen as a whole. Thus, political development would be associated with democracy in its various forms, economic development with planning for improving the standard of living, social development with people's basic needs such as food and shelter, health and education, employment and

cultural development with the fostering of collaborating, solidarity, selflessness, political consciousness and social responsibility (Chilcote 2003).

Having looked at the conceptual frame work of the development in general, let us look at an over view of development communication.

2.2 An Overview of Development Communication

Without communicative no society can exist, much less develop and survive. For every aspect of every society, communication is fundamental and vital processes.

FAO define development communication as, it is the conscious and active participation of the intended beneficiaries at every stage of the development process. In the final analysis, rural development cannot take place without changes in attitudes and behavior among the people concerned.

Development communication is a universal need a development imperative without which concrete economic and social development would be difficult to achieve (Moemeka, 1994).

Development communication involves promoting the optimum functions of individual and assisting them in the performance of important social roles that would encourage and support self help effort and farmland informal communicating networks (Ahuja and Chhabra, 1992).

Many scholars and practitioners view communication as a relatively linear process of information transmission causing or contributing to change in knowledge attitudes and /or behaviors. Others view communication as a much more complex process, inseparable

from culture, which is sustained and challenged by global and local economic, political and ideological structures and processes (Melekote, 1991, p.33).

The earliest model of communication describes or assumes communication as relatively linear process whereby someone send a message to someone else via a channel and gets a response, called feed- back.

Witlman in Ausja and Chhabra (1992, p.23) defines development communication as “an organized systematic effort to apply knowledge about social health and pathology in such a manner as to enhance and preserve the social and mental health of individuals, families and communities” According to them:

..... there have always been small but important segments of human service profession from the days of the social reformers of the late nineteenth and early twentieth century's to the present time, involved in the development and implementation of social policies and programs designed to promote optimum functioning and prevent social break-down. While these individuals may not have been explicitly engaged in something called “preventive social work” their purposes were undoubtedly to prevent individual family community and societal dysfunction. (p.23).

The above argument explicitly shows how the scholars and practitioners view development communication in different ways. These scholars tend to be split between those who view communication as an organizational delivery system versus those who view communication more broadly as inseparable from culture and all facets of social change.

According to Melkote (1991), there are three different views of development communication. The first view according to him is the information transmission view of communication and the modernization perspective on development. For scholars who view communication as a process of message delivery, it is easy to view development as

a process of modernization via the delivery and insertion of technologies and /or inculcating certain values, attitudes and behavior among the population. In this regard, communication in the form of market research can assist in decisions about development goals and communication strategies. Marketing communications subsequently sell development ideas and associated technologies to the target audience. Therefore, this modernization frame work is often viewed as the process of persuasive marketing (Melkote 1991, p.38).

The second view of development communication according to Melkote (1991) relies on critical perspective. Development communication from this perspective is a process of consensus building and resistance. It is not linear process, but it must be historically grounded, culturally sensitive and multifaceted with attention to all the political, economic and ideological structures of the society.

The proponents of this critical perspective` highly criticized and rejected marketing models that aim to spread and support western technologies, economic and political values (Melkote 1991, p.38).

On the other hand, liberation perspectives noted by Melkote (1991) view development communication as a tool for achieving freedom from oppression and realizing personal and communal empowerment; development communication process is supposed to support these goals. For the proponents of this perspective, therefore, development communication is not message exchange but emancipator communication that will make people free to determine their own future (Melkote 1991, p.39).

Scholars and practitioners may differ in the wording they use to define the subject, but substantively they are alike. Development programs cannot produce change without an

ongoing culturally and socially relevant communication or dialogue among development provider and clientele and within the recipient group itself.

All those involved in the analysis and application of communication for development and social change or what can broadly be termed development communication would probably agree that in essence development communication is the sharing of knowledge aimed at reaching a consensus for action that takes in to account the interests, needs and capacities of all concerned. It is thus, a social process. And Media are important tools in achieving this social development process (Servaes 2002).

There is need for a close study of society and culture in formulating media and outreach strategies, thereby ensuring that audiences are reached in an appropriate manner so as to affect knowledge transfer. So in developing countries, access to information supporting health care, HIV/AIDS, agriculture, literacy and other initiatives can be vital (Servaes 2008).

According to Fair (1989 in Servaes 2008, p.16), communication has been a key element in the thinking of the West with respect to developing the third world. After Lerner's 1958 influential study of communication and development in the Middle East, communication researchers assumed that the introduction of media and certain types of educational, political and economic information into a social system could transform individuals and societies from traditional to modern. Good communication ensures that people know what is happening and what commitment have been intended on their behalf. They know what to expect and what their leader are doing (Martin and Mathema, 2010, p.248).

Government officials, academicians, practitioners and other working in the development field may have different perceptions of what the defining characteristics of development

communication are. Early in its history, some spoke of it was a sub component of various development sectors. Today some argue that development communication should be a sector.

According to Moemeka (1994), true and effective community development requires the active participation of every segment of the nation- rural, urban, and sub-urban and every sector-government and private business. Moemeka (1994), stresses that communication should not be seen as a luxury, it is central to development efforts. Government need to invest in community media project just as they support local development initiatives. So as to strengthen the idea of Moemeka (1974), Thomal (2008) is of the opinion that support for community radio needs to become a routine part of the government's support to rural development (Thomal in Servaes 2008, p.43).

In summary, although scholars and practitioners of development communication differ from one another in their conceptualization of development, they have a singular focus on its power for empowering and developing a society. Thus, their views vary only on the techniques of communicating development issues but remain similar with respect to the broader goal. Above all, development is the art and science of human communication applied to the speedy transformation of a country (economic growth, modernization, industrialization and the citizens self actualization, the fulfillment of human potentials, and the achievements of greater social justice through the identification and utilization of appropriate expertise in the development process that aims at increasing the participation of intended beneficiaries at the grassroots level (Brais, 1979).

From all these what we can understand is that development communication should be see not only as imparting of information about how to execute things well and how to

exchange problem solving information but also as something that involves raising interest and the willingness to work hard and thereby meet the intended needs and aspirations.

Having looked at the concept of development communication, I will now turn to providing a bird's eye view of the three paradigms that are related to development communication theory.

2.2.1. Modernization Paradigm

The theory emerged after the Second World War and it dominated the academic circle from 1945 to 1965. The paradigm sees development as the transferring of technological and socio-political culture of the developed societies to the traditional societies. Therefore, modernization paradigm defines development as economic growth (Servaes 2002).

The modernization paradigm, the diffusion thesis and development support communication approaches tend to assign responsibility for the problem of underdevelopment to people residing in those societies.

Development as modernization and communication as one-way street reached their zenith through the diffusion of innovation, the two step- flow and other social marketing strategies of attitude and behavior change directed at under developed societies. Mass media play the pre-eminent role in the campaign of development through communication (Servaes 1999, p.201).

The proponents of this paradigm conceived development as unidirectional and cumulative, predetermined and irreversible, progressive and immanent with reverence to the nation state.

The paradigm sees the developed western societies or modern societies as the ultimate goal which the less developed societies strive to reach. It advances the order notion that all traditional societies should pass through similar stages in to be a modern society (Lerner 1950 in Williams 2003).

The paradigm posits that differences among nations are explained in terms of the degree of development rather than the fundamental nature of each society. Solving development problem of a developing or an underdeveloped nation is removing the obstacles or barriers, which were peculiar to the traditional society. The means of modernization were the massive transfer of capital, ideology, technology and knowhow, a worldwide Marshall plan and a green revolution (Servaes 1999).

According to this paradigm, the progress of development is measured by Grosse National product (GNP), literacy, industrial base, urbanization and the like.

Improving traditional cultures and imposing modern values from developed countries were taken as a means to bring about change and development in the developing nations of Africa, Asia and South American. Lerner, Rogers and Schramm (in Williams, 2003) believed that media played a key role in communicating modern values, skills and structures needed for development.

In addition, the main role of the media was to persuade people to embrace the core values and practices of modernization. Hence, media and communication had a central role through diffusion of innovation and a two-step flow of information in shaping the attitude and behavior of the society. In support of this idea, Milikan and Blackmer (quoted in Schrm, 1964, p.27) that the paramount requirement of change in any society is that the people themselves must change through modern communication.

The critique of modernization theory began to be voiced in the 1960s in Latin America (Hagen 1966). According to Hagen (1966, p.39), “the division into a traditional, agrarian sector and a modern urban sector was the result of the same development process, i.e., growth and modernization had brought with them greater inequality and underdevelopment.” Similarly Frank (1969, p.73) criticized modernization theory by arguing that “the progress paradigm is empirically untenable has an inadequate theoretical foundation and is in practice incapable of generating a development process in the third world.”

Moreover, the critique on the process of modernization paradigm was that little attention was paid to the consequences of economic, political and cultural macro-processes on the local level and that the resistance against change and modernization cannot be explained only on the basis of traditional value orientations and norms.

On the other hand, Rogers (1976) criticized the ideology of modernization paradigm for its narrow focus on economic growth, literacy, industrial base and urbanization. Rogers (1976) writes:

Although India, china, Persia, and Egypt were old, old centers of civilization.... their rich cultures have in fact provided the basis for contemporary western culture... their family life displayed a warmer intimacy and their artistic triumphs were greater. It could not be measured in dollars and cents. (p.43)

In relation to modernization paradigm, there are two media effect theories that are worthy of a brief discussion.

2.2.1.1. Diffusion of Innovation Theory

As another model of modernization paradigm related to communication, the diffusion of innovation theory was developed by Everett Rogers (1962&1983). According to Roger and Shoemaker (1976) diffusion is a special type of communication. It is the process by which innovations spread to the members of a social system. Diffusion studies are concerned with messages that are new ideas, whereas communication studies encompass all types of messages.

Rogers (1976) defined modernization as a process of diffusion where individuals move from traditional way of life to the more technically developed and more rapidly changing life. “An innovation which is an idea, practice or object perceived as new by an individual is communicated by certain media to a large member of social groups as to persuade them to accept and practice innovations for the betterment of their future life” (Rogers 1976, p.22).

According to this model, development is a type of social change in which ideas are introduced into a social system. These introduced ideas improve agriculture, health, education and politics. With respect to members of a society, Rogers (1962 in Waisboard 2005, p.4) states: “Change his attitude toward the idea or persuade him to adopt the idea as part of his regular behavior.”

Rogers and shoemaker (1971) argued that the newness aspect of an innovation may be expressed in knowledge, in attitude or regarding a decision to use it. Every idea has been an innovation some time and an analyst of innovations must change with the time. Rogers and shoemaker (1971) identified five different stages in the diffusion process, which an individual can move into the adoption of new innovations. These are awareness, interest,

evaluation, trial and adoption or rejection. The mass media have a great role in creating awareness among the traditional society so that they are exposed to the new ideas or innovations (Roger, 1962 in washboard 2000).

The diffusion of innovation model focuses on a top down communication approach which Melekote (1991) called mechanistic. The model values the use of communication as a transfer of technological innovations from development agencies to their client. This was aimed at creating an appetite for change through raising a climate for modernization among the members of public (Rogers in Okigbo and Eribo, 2004).

2.2.1.2. Two-Step Flow Theory

The two step flow theory was first introduced as a two step flow communication on the process of decision –making during an election campaign. It asserts that information from the media moves in two distinct stages. “This model emerged in 1940s when Paul Lazarsfeld, Bernard Berelson and Haxel Gaudet conducted the first full scale investigation of the effects of political mass communication in America” (Sparks 2001, p.365).

In this model, first opinion leaders who are members of social groups, who are assumed as better informed and knowledgeable in certain issues and who pay close attention to the mass media and its messages take a lesson from mass media and pass on their own interpretations in addition to the actual media contents and pass it to their population.

However, both diffusion of innovation and two step flow approaches are source deterministic in the traditional linear analysis of communication. The focus of this model as technological view point of development communication was characterized by

mechanical or material element of communication; however, these most determinant factors ignored human element of communication.

The main critical factors for the failure of modernization theory as underlined by Williams (2003) were first the model assumes a similar path ways of development for both the developed and the developing countries; second it attempts in bringing in appropriate values , skills and attitudes to developing nations; third its model of innovation communication by opinion leaders who could pass on their newly acquired skills and knowledge to the rest of the society where misdirected and wealthier farmers often kept innovation to them; and finally its limited reach of traditional media in developing nations prevented their use in imparting values to wider society.

Above all, the two media effect theories (the diffusion of innovation and the two step flow theory) have improved our understanding of how the mass media influence decision making and affect people's attitudes towards certain development issues. Specifically the two step flow theory refined the ability to predict the influence of media messages on audience behavior or it helped to explain why certain media campaigns may have failed to alter audience attitudes and behavior.

2.2.2. Dependency Paradigm

Based on the strong critique of modernization paradigm, the idea of dependency paradigm was originated in Latin America.

This paradigm views underdevelopment as not an original condition but instead assumes that nations may once have been undeveloped; but never underdeveloped and the contemporary underdevelopment in many parts of the world was created by the same

process of capitalism that brought development to the industrialized nations. Most of the third world is underdeveloped because they supported the development of Western Europe and the United States (Servaes 2008).

Against modernization theories, dependency theories argued that the problems of underdevelopment were not internal to third world countries but were determined by external factors and the way former Colonies were integrated into the world economy. The problems of the underdeveloped world were political rather than the result of the lack of information (Hornik 1988). Third world countries were politically and culturally dependent on the west, particularly on the United States.

Dossantos (1970 in Chilocte 2003) argues in support of the idea that underdevelopment does not emanate from the third world. (Chilocte 2003) writes:

Colonial dependency characterized the relation between Europeans and the colonies where by a monopoly of trade complemented a monopoly of land mines and manpower in the colonized countries. (p.31).

According to Paul Baran (1975 in Servaes 2008), development and underdevelopment are interrelated processes. They are the two sides of the same coin. He views continued imperialist dependence after the end of the colonial period as ensured first and foremost by the production of socio-economic and political structures at the periphery in accordance with the interest of the center powers. This is the main cause of the chronic backwardness of developing countries.

The paradigm states that the most important hindrances to development are not the shortage of capital or management as the modernization theorists contend, but must be sought in the present international system. Thus, it asserts that the obstacle is not internal but external.

The paradigm suggests that to remove these external obstacles each peripheral country should dissociate itself from the world market and or calls for self-reliant development strategy (Servaes, 2008).

The proponents of this paradigm believe that the solution to underdevelopment problems was essentially political, rather than merely information; what was required was social change in order to transform the general distribution of power and resources. Information and media polices were necessary to deal with communication problems. Solutions to underdevelopment required major changes in media structures that were dominated by commercial principles and foreign interests (Servaes 2002).

The proponents of this paradigm sought to account for the increased social inequality, national indebtedness, technological dependency and economic domination of multinational companies in developing world (Sinclair, 1990 quoted in Williams, 2003). However, some scholars criticized dependency theory for its focus on the causes of underdevelopment and for its failure in providing ways of addressing underdevelopment.

2.2.3. Multiplicity Paradigm

This paradigm conceived the basic idea that development is integral, multidimensional, and dialectic process which can differ from one society to another (Okigbo and Eribo, 2004).

In contrast with the more economical and politically oriented approaches in the modernization and dependency paradigms, the central idea here is that, there is no universal development model. Each society must delineate its own strategy to development. This implies that the development problem is a relative one and that no one

nation can contend that it is developed in every respect (Servaes, 1999). Scholars like Servaes (2008) believed that the scope and degree of interdependency must be studied in relationship with the content of the concept of development.

This paradigm is based on seven principles. These are basic needs, endogenous self-reliance, ecology, sustainability, participatory democracy and structural and sustainable changes.

In order to adopt the multiplicity paradigm a new form of communication called participatory communication is important. The participatory communication approach gives considerable attention not for the exogenous technology and knowledge transfer, but for the promotion of self reliance in terms of local knowledge and local capability.

2.3. Radio and Participatory Communication

Media communication is no longer seen as simply a top-down flow of information, exemplified by the delivery of messages through the national press, radio and television to health and agricultural extension services or to mobilize populations behind government development programs. Nor are populations regarded as one mass to be blanketed with the same message, but rather as communities with differing needs and perspectives on the world (Mody 1991; Melkote, 1991).

Stakeholders often have very different visions and definitions of participation in development. No consensus exists around a common definition of participation. In her introduction to a recent assessment of participatory communication sponsored by the Rockefeller Foundation, Dargon (2001, p.1) noted, “the most interesting work of a participatory nature can often defy the written word,” In the same White (1994, p. 8)

observed, “the word 'participation' is kaleidoscopic; it changes its color and shape at the will of the hands in which it is held.”

On the other hand, some stakeholders define participation as the mobilization of people to eliminate unjust hierarchies of knowledge, power, and economic distribution. Others define it as the reach and inclusion of inputs by relevant groups in the design and implementation of a development project.

However, these perspectives share a common understanding of participation as the involvement of ordinary people in a development process leading to change. From the institutional perspective mentioned above, participation can be used as a tool to achieve a pre-established goal defined by someone external to the community involved.

For the social movement, participation itself can be a goal as an empowering process. There is, however, growing consensus for active participation in the early stages of a development project or program, both in research and design of interventions. Such participatory goal setting does not secure a continued role for participation in the following stages of project implementation. It only indicates that with ownership in setting goals a sustained process with relevant outcomes and impact will be possible (ibid).

The fundamental aim of empowering people to handle challenges and influence the direction of their own lives is inherent in participation. According to Deepa Narayan’s definition of empowerment, participation is central part. To put in his own words: “Empowerment is the expansion of assets and capabilities of poor people to participate and negotiate with, influence, control, and hold accountable institutions that affect their lives” (Narayan 2006, p.5).

What we understand from the above concept is that participation for empowerment is about strengthening the people's capacities and the demand side of governance. Many authors have noted that the concept of participatory communication lacks a definition capable of enabling through understanding of the processes and outcomes involved.

In this regard, the process of communicating through radio has gone through various stages during the past five decades. Radio has been instrumental for social change and moreover, has invented participatory Communication, as we know it today. In 1927, the German author Bertolt Brecht formulated a "radio theory" in which he envisioned the new technology, the radio, as a dialogical instrument for change: to put it in his own words, "Change this apparatus over from distribution to communication... On this principle the radio should step out of the supply business and organize its listeners as suppliers" Thomas Tufte and Paolo Mefalopulos (2009 cited Brecht 1927). It was in many ways a precursor to the theory and practice of participatory communication, as well as of interactive media such as the radio. In the years that followed Brecht's early vision, the radio lost its dialogic potential as it developed into a mass mediated broadcasting instrument (ibid).

However, today's rapid spread of community radio, as well as the growth of digital radio and interactive radio program formats, revives the participatory potential of radio technology. The Colombian scholar Clemencia Rodriguez argues in her book, *Fissures in the Medias cape*, "citizen media are highly participatory by providing access and space for people to participate in all phases of media production" (Rodriguez, 2001).

With a more political approach, the concept of "Alternative Media" emerged in Latin America in the 1970s to signify the grassroots media—community radios, murals, video

documentaries in opposition to the mainstream media. These came to symbolize a resistance platform in the fight against the military dictatorships and provided a space for the voice and visibility of oppressed groups under these regimes (ibid).

Community radio is the most important tool in the effective participatory communication.

In relation to this Dagron (2001) states:

The smallest and most precarious community radio station already makes a difference for a community. The presence of a community radio station, even if it is not highly participatory, has an immediate effect on the population. Small stations usually start airing music for most of the day, thus making an impact on cultural identity and community pride. The next step, closely associated with music programming, is carrying announcements and dedications which contribute to the strengthening of the local social networks. When the station grows in experience and skill, local production of health or education-related programs starts. These contribute to share information on important issues that affect the community. (p. 66).

In addition to the above concepts, Dagron (2001) states the importance of radio as a tool for social change and participatory communication. He states:

Radio has several comparative advantages over the other media. First, it is cost-efficient in terms of investment both for those that run the station and for the audience. Second, it is pertinent in terms of language and content ideal for the huge illiterate population that still remains marginalized especially in rural areas of the Third World. Third, it is relevant to local practices, traditions and culture. Fourth, once the initial investment in equipment is made, sustainability is feasible, though dependent on the level of community participation. Fifth, in terms of outreach and geographic coverage radio has a strong advantage over other media. Last but not least, the convergence between radio and the Internet is providing new strength to community radio and has enormously increased networking opportunities. (p. 72).

The capacity of Community media to involve publics in participatory ways to air issues takes on various forms, depending on time and space. Maslog (1997) stresses the importance of radio as the most widespread electronic communication device in the world and a unique means of reaching the world's poorest communities. Community

radio in particular puts the tools of communication into the hands of communities for cultural expression, news and information, dialogue and development. The specificity of community radio is that it facilitates the empowerment of local communities, inclusiveness, and cultural diversity. In that sense, community radio is closer to what is called "new media", as it erases the boundary between those who receive and those who impart information (Maslog, 1997).

2.4. The Concept of Community

Before dealing with the concept of community, it is better to look at what a society means because these two concepts are the two sides of the same coin.

The term society came from the Latin word *societas*, which in turn was derived from the noun *socius* ("comrade, friend, and ally"; adjectival form *socialist*) thus used to describe a bond or interaction among parties that are friendly, or at least civil. Human societies are characterized by patterns of relationships (social relations) between individuals sharing a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members.

What we understand from the above definition is that, a society is a group of people related to each other through persistent relations. A large social grouping that shares the same geographical territory, subject to the same political authority and dominant cultural expectations. Therefore, society is more than a bunch of people stuck together in the same space and time. They are organised into groups that have various functions within society. These functions are organised into various roles that fit together like a clock or a play.

Similarly, the origin of “community” is from the Latin word ... "The word "community" is derived from the Old French *communauté* which is derived from the Latin *communitas* (cum, "with/together" + munus, "gift"), a broad term for fellowship or organized society "i.e. together, among each other.

The expressions "society", "social" and "community" have often been used to mean the same things. A social group describes the common characteristics of a group, but not the personal relationships within the group. A community group is the shared interests, networks and relationships we have with each other within society. While a person can move from one community to another easily according to his/her needs at a particular time, it is more difficult to move from one society to another. As a result, we see lots of communities that are a part of the same social group.

On the other hand, different scholars define community as a group of people who form relationships over time by interacting regularly around shared experiences, which are of interest to all of them for varying individual reasons are community.

"Community" in some senses may not even have a physical location, but be demarcated by being a group of people with a common interest (Bartle, 2007)

Since the late nineteenth century, ‘the use of the term community has remained to some extent associated with the hope and the wish of reviving once more the closer, warmer, more harmonious type of bonds between people vaguely attributed to past ages’ (Elias 1974, cited in Hoggett 1997, p.5). Before 1910 there was little social science literature concerning 'community' and it was really only in 1915 that the first clear sociological definition emerged (Harper and Dunham 1959, p.19). According to Elias 1974, after 1915

a number of competing definitions of community quickly followed. Some focused on community as a geographical area; some on a group of people living in a particular place; and others which looked to community as an area of common life.

Beyond this there are issues around the way 'community' appears in political discourse. For some it might mean little more than a glorified reworking of the market. For others, it may be a powerful organizing ideal (such as those concerned with advancing the communitarian agenda) (ibid). Community can also be approached as a descriptive category or set of variables (see below). In practice the two are entwined and often difficult to separate (Frazer 2000, p.76).

Some scholars (such as Willmott 1986; Lee and Newby 1983; and Crow and Allen 1994) see Community in three different ways as:

Place. Territorial or place community can be seen as where people have something in common, and this shared element is understood geographically. Another way of naming this is as 'locality'.

Interest: In interest or 'elective' communities people share a common characteristic other than place. They are linked together by factors such as religious belief, sexual orientation, occupation or ethnic origin. In this way the concept may be talked about the 'gay community', the 'Catholic community' or the 'Chinese community' (Hoggett, 1997).

Communion: In its weakest form we can approach this as a sense of attachment to a place, group or idea (in other words, whether there is a 'spirit of community'). In its

strongest form 'communion' entails a profound meeting or encounter – not just with other people, but also with God and creation. One example here would be the Christian communion of saints – the spiritual union between each Christian and Christ and hence between every Christian.

For Willmott (1989) argues that it is legitimate to add a third understanding of community – that of attachment – as communities of place or interest may not have a sense of shared identity. The work of Cohen Anthony P. (1982; 1985) around belonging and attachment is a great help in this respect. Cohen (1985) argues that communities are best approached as 'communities of meaning'. In other words, "community" plays a crucial symbolic role in generating people's sense of belonging' (Crow and Allan, 1994). The reality of community, Cohen (1985) argues, lies in its members' perception of the vitality of its culture. "People construct community symbolically, making it a resource and repository of meaning and a referent of their identity" (Cohen 1985).

What we have to consider from the definitions given above by different scholars is that the idea of "community" probably came about where people gathered around a common area for their mutual benefit. Sharing a language, customs, ideas, skills, goods and services, or protection from enemies would be some of the advantages in being a part of a group. In other words, community means together or lives together to share something that is of value to the members of that community.

2.4.1 An Overview of Community Development

As discussed earlier, the concept of community refers to a group of people with a shared identity. Thus, community development relies on interaction between people and joint

action, rather than individual activity – what some sociologists call “collective agency” (Flora, 1993).

According to Christenson et.al (1989), development is a process that increases choices. It means new options, diversification, thinking about apparent issues differently and anticipating change. Development involves change, improvement and vitality a directed attempt to improve participation, flexibility, equity, attitudes, the function of institutions and the quality of life. It is the creation of wealth –wealth meaning the things people value, not just dollars (Shaffer, 1989).

As we can understand from the above concepts, community is both the means and the end of community development. The community itself takes action and participates together. It is through this action that the community becomes more vital, not just economically but as a strong functioning community in itself. Community development improves the ability of communities to collectively make better decisions about the use of resources such as infrastructure, labor and knowledge

(<http://www.communitydevelopment.com.au>).

In dealing with community development there is a theory called system theory. A system is defined by von Bertalanffy as "a set of elements standing in interaction" -- in other words, a group of things which have something in common. This includes any grouping with any sort of relationship - a collection of people, a forest, the planets, and rabbits on a hill-side, a pile of rocks, or anything else -- if it is possible to identify a group of things, this cluster can be seen as a “system.” There can be smaller systems (sub-systems) within other, larger systems - a clear example of this would be a single household in a village (see illustration below). The activities inside that house would be seen as taking

place within a system (the family group involved in that household), which in turn exists within the larger system of the village itself. The village can also be seen as sub-system, one of a number of communities which together comprise an even greater system, the region or territory in which they all are located (Tamas 2000, p.2)

Some of the key concerns in community development, such as assessing power and influence, understanding the dynamics of inter-group relationships, and considering the changes involved in planning development activities, can be understood and described using System Theory (Ibid).

Other System Theory concepts, such as the description of various environments related to a system, and the very important notion of entropy, can also be used in community development.

Moreover, James B. Cook recognized a set of characteristics that differentiates community development from other forms of community-related activities as follow:

- Use of paid professionals/workers.
- Initiation by groups, agencies or institutions external to the community unit.
- Emphasize public participation.
- Participation for the purpose of self-help.
- Increase dependence on participatory democracy as the mode for community (public) decision-making.
- Use a holistic approach (Cook 2011).

It is noteworthy that community development is a structured intervention that gives communities greater control over the conditions that affect their lives. However, this does not solve all the problems faced by a local community, but it does build up confidence to tackle such problems as effectively as any local action can. Community development works at the level of local groups and organizations rather than with individuals or families. It is a skilled process and part of its approach is the belief that communities cannot be helped unless they themselves agree to this process. Community development has to look both ways: not only at how the community is working at the grass roots, but also at how responsive key institutions are to the needs of local communities(ibid)

2.4.2. What is Community Radio?

According to Vincent (1999) media development paradigms like modernization focused on top-down solutions to the cultural and social problems of communities. However, different development initiatives have been planned to promote community development through community participation and empowerment. This initiation has brought the idea of community radio.

Different scholars and countries have given different terminologies to community radio. It is called popular or educational radio in America, rural or local radio in Africa, public radio in Australia, free or associative radio in Europe (Okechukwu 2002, p.9).

Similarly, Lloyd (1991, p.17) defines it as “A small low-powered station organized in such away as to be responsive to the specific needs of the grassroots community. These

stations often operate with a minimal staff and budget; responsibility for management, programming and financing the stations rests with the local community.”

On the other hand, UNESCO defines community radio as “radio for community, made by community” (Wanyeki, UNESCO, 1999, p.29).

The AMARC’s focus is on the flexible nature of community radio. It says community radio’s identity is contextual and its vision is shaped by the people who use it. The World Association of Community Broadcasters (AMARC) lists a multitude of definitions (AMARC, 1998). The prevailing ideas of citizen participation and ownership as well as an opportunity to give voice to the previously unheard are the common denominators.

Whereas, Girard (1992, p.18) conceptualizes community radio as “a type of radio made to serve people; radio that encourages expression and participation and that values local culture. Its purpose is to give voice to those without voices.”

According to Al-hassan, Andani and Malik (2011), Community radio is a type of radio service that offers a model of radio broadcasting beyond commercial and public service. Its broadcasting serves geographic communities and communities’ interest. The content of community radio has to be relevant to local/specific audience. Community radio stations are operated, owned, and driven by the communities they serve. Community radio is not for profit and provides mechanisms for facilitating individuals, groups, and communities to tell their own diverse stories, to share experiences and in a media rich world to become active actors and contributors of media (Ibid).

On the other hand, Lewis and Booth (1989) conceptualize community radio as a radio made by and for the community. It serves set up on a non-profit distributing basis, often

staffed by volunteers and run with an underlying ethos of enabling participation in all the activities of the station through access and training. Similarly, Fiske (1994) identifies access to small-scale community radio as an important form of resistance for minority groups; it provides at low, entry cost, to the media market.

As the definitions of community Radio are apparently ambiguous and idealistic, it is difficult to apply these definitions uniformly in all stations. Regarding these, there are two reasons sated by Teer-Tomasselli (2001, p. 231). The first one is the relationship with community from which they supposedly spring, and which they represent on air, often times tenuous and contradictory, and the second one is their style of operation in terms of civic responsibility, financial responsibility, staffing and technical capacity, which frequently is unstable.

2.4.2.1. Characteristics of Community Radio

Now a day's community radio is considered as a distinct alternative to both governments, commercial and public stations. In relation to this Servaes (2002, p.10) identified the characteristic of community radio as follows:

- It avoids as much as possible of commercial advertising
- It seeks support primarily from the contributions of users with
supplementation by grants from community organizations foundations, etc.
- It provides an active voice for less powerful majority to make known their
alternative views and styles of life.
- It allow volunteers to play an important role in the production of programs; the
distinctions between professional state and ordinary users are a played down.

The above mentioned community radio characteristics encourage wide spread community participation in broadcasting and provide an opportunity for horizontal community. These kinds of radios serve only a limited geographical area and owned and operated by a group of interested citizens (ibid, p.10)

Similarly, Servaes (2002) noted some characteristics of community radio by extracting from AMARC as: it responds to the needs of community which serves and contributions to its development in a progressive manner favoring social change. Its services the community by promoting active participation of the community (Servaes 2002, p.259)

In addition to this, referring to the British community communication group, Wood (1993) identified detailed community radio characteristics, like serving local community and communities' interest, providing nonprofit service of information, education and entertainment, transmitting program content predominately originated locally encouraging the development of participatory democracy, which combats racism, sexism and other discriminatory attitudes, etc. (Wood, 1993, p.4).

Furthermore, UNESCO provided three more comprehensive characteristics of community radio as participation of the community, access and self management (HOACBP, 2002, p. 12).

Finally, the above mentioned characteristics of community radio identified by different organization and individual give due emphasis to the active participation of the community in every process of its operation. To sum in Wabyeki's (UNESCO 1999) own words, "community participation should be seen as both a means to an end and an end in itself."

2.4.2.2. The Evolution of Community Radio in the World

According to Servaes (2002, p.257), the issues that stimulated the pioneers to establish the community radio were class power and culture. As a result, in 1974 miners and peasants' radios in Bolivia and Colombia were established. These radios were fundamentally aimed at social change, direct political struggle and domain at political culture counter.

According to Rennie (2006, p.80), the dissatisfactions of European people on the public media resulted the pirate's radio establishment in Europe in 1985.

Similarly, in Italy, France and United Kingdom, local stations were run by trade unions and social movement groups as a threat to the statuesque of public broadcasting (Ronnie 2006, p.82). In the United States the history of community radio dates back to 1906. Fifteen thousand nonprofit and a mutterer radio stations were established in 1920 (Ronnie 2006, p. 63).

It was the UNESCO who started establishing community radio in the Asian continent. According to Fraser and Estrade (2001), the first community radio was established in Srilanka in 1983. And the rapid expansion of community radio in Asia was seen in 1990's.

2.4.2.3 The Evolution of Community Radio in Africa

Community radio is a recent phenomenon in Africa. In 1982 UNESCO established the first community radio in Kenya and it is named as the Homa Bay community radio. This radio functioned only for two and half years (Fraser and Estrada 2001, p.10).

According to Wanyeki (in Abdi et al, 2009) southern and central parts of African regions are more advanced in community radio development initiatives. However, the rest of the continent does not catch up as expected. The reason why this part of the continent lagged behind was the legislation gap. In supporting this argument, Wanyeki (in Abdi et al 2000, p.9) commented that the community broadcasting services in Kenya, Tanzania and Uganda were doing their program without a regulatory framework, which is explicitly distinct from private commercial broad casters.

The arguments above clearly demonstrate the fact that even through central and southern Africa regions are in a better condition, the community radio evolution in Africa is late when compared with other continents.

2.4.2.4. The Evolution of Community Radio in Ethiopia

Even though there was an attempt in developing community radio in Ethiopia before the adoption of community radio proclamation in March 2006 it didn't materialize at recently. Hence, the introduction of community radio in Ethiopia is a recent phenomenon.

The attempt was made by the horn of Africa capacity building program (HOACBO). This institution was empowered to fund and establish three community radio stations in the horn of Africa. These were radio galley which was established in Punt Land, Somalia, and the rest two were in Ethiopia. These two community radios were radio Sidama and radio Harar (HOACBO, 2002, p. 3).

According to Helene Mekuria et al (2003) and Mathios Tadesse (2006), the Sidama community radio is the first community radio in Ethiopia. According to Warnock's (2005, p.15)report about the Ethiopian media, the radio stations designated as community

radio were Harrari community radio, Sidama community radio, and Gullele community radio (which was at the pilot project level in Addis Ababa and it was later closed down).

Getahun Nigatu (2006) in his MA thesis interviewed Ato Desta Asfaw who is the deputy manager of Ethiopian Broadcasting Authority (EBA) about the licensing and development of community proclamation. Ato Desta (in Getahun 2006) explained that the authority awarded the first community radio license for Kore community radio (Southern Ethiopia). As result, Kore community radio is the first community radio in Ethiopia after the adoption of community radio proclamation in the country.

After core community radio was awarded the licence, different community radios like, Harari community radio (pilot level), Sekota community radio, Kombolcha community radio, Keffa community radio, Jimma community radio,(my concern) etc. have become functional community radios in Ethiopia.

2.4.2.1. Highlight of the Ethiopian Community Radio Proclamation

The Ethiopian broadcasting authority (EBA) drafted community radio proclamation, by taking South African community radio proclamation as a benchmark (Getahun, 2006).The EBA believes that the designed proclamation for community broadcast service is vital to the voiceless and information lacking members of the Ethiopian community. Thus, the proclamation explains the importance of community broadcasting service as:

It plays a pivotal role in covering community information education and entertainment needs that the commercial and government broadcast services of fail to cater.

Its expansion addresses the information education and entertainment needs of the different nations and nationalities of the country. It helps to fairly allocate the scarce air wave resources for developmental and democratic exercises.

Even though the proclamation contains different articles stating specific guidelines for the practice of community radio in Ethiopia, the main aim of the community broadcasting services are providing information, education and entertainment programs for inaccessible communities and there by contributing to their political, social and economic development.

Finally, the proclamation put the accountability of the community broadcasting services to the provisions of the constitution, the press law, the broadcasting proclamation and the present and future directive of the authority.

Chapter Three

3. Research Design and Methodology

3.1. Research Design

As far as methodology is concerned, this chapter presents the detailed discussion of the research methodology that will be employed to collect, analyze and interpret data for this study. As mentioned earlier, the main purpose of this study is to point out what role the Jimma community radio is playing in the social development activity. As per my reading of literature in the area, the methodology that seems to suit best is qualitative in its nature.

3.2. The Nature of Qualitative Methodology

According to Griffin (2006, pp.14-15) quantitative methodology is employed in order to build a universal law that makes universal prediction possible whereas qualitative approach is used to direct social researches through the process of interpretation that helps make sense of equivocal communication.

Similarly, Shank (2002, p.5) defines qualitative research as “a form of systematic empirical inquiry into meaning”. By systematic he means “planned, ordered and public”, following rules agreed upon by members of the qualitative research community. By empirical, he means that this type of inquiry is grounded in the world of experience. Inquiry into meaning says researchers try to understand how others make sense of their experience.

In addition, Denzin and Lincoln (2000, p.3) claim that qualitative research involves an interpretive and naturalistic approach: “This means that qualitative researchers study

things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.”

Moreover, Flick (2002, p.13) argues the importance of qualitative approach as it provides rich and detailed information in the local context. To put it in his own words, “qualitative approach is oriented towards analyzing concrete cases in their temporal and local particularity and starting from the people’s expressions and activities in their local context.

Along the same line, Servaes (2002 p.103-104) notes that qualitative research accepts subjectivity as given. It does not view social science as “objective” in the ordinary and simple understanding of that term but as an active interpretation in social life which claims and purpose of its own. Objectivity, therefore, means seeing what an experience is for another person, not what causes it, not why it exists, not how it can be defined and classified.

What we can point out here is that, qualitative methods are typically more flexible – that is, they allow greater spontaneity and adaptation of the interaction between the researcher and the study participant. Qualitative methods ask mostly “open-ended” questions that are not necessarily worded in exactly the same way with each participant. With open-ended questions, participants are free to respond in their own words, and these responses tend to be more complex than simply “yes” or “no.

In addition, with qualitative methods, the relationship between the researcher and the participant is often less formal than in quantitative research. Participants have the opportunity to respond more elaborately and in greater detail than is typically the case with quantitative methods. In turn, researchers have the opportunity to respond

immediately to what participants say by tailoring subsequent questions to information the participant has provided (Goethals, Sorenson, and MacGregor, 2004).

Working with this framework of qualitative research design, this study was depend on focus group discussion, individual in-depth interview, and to some extent participant observation was used for gathering. These various data gathering tools helped to collect data that was lead to in-depth descriptions and understanding of the role of the Jimma community radio in social change and development.

While quantitative researchers strive to use unbiased samples so that they can generalize to populations, qualitative researchers strive for in-depth information about purposive samples without special regard to the issue of generalization (Orcher 2005, p. 99).

What we can understand from Orcher's conceptualization is that qualitative research sampling is often based on purposive or theoretical sampling principles. The aim is to identify information rich participants who have certain characteristics, detailed knowledge, or direct experience relevant to the phenomena of interest.

3.2.1. Focus Group Discussion

Focus group discussion (FGD) is a rapid assessment, semi-structured data gathering method in which a purposively selected set of participants gather to discuss issues and concerns based on a list of key themes drawn up by the researcher/facilitator (Kumar, 1987).

What can be pointed out from Kumar's definition on Focus group discussion is that, it is a research method in which a small group of participants gather to discuss a specified topic or an issue to generate data. The main characteristic of a focus group is the

interaction between the moderator and the group, as well as the interaction between group members. The objective is to give the researcher an understanding of the participants' perspective on the topic in discussion.

To keep the session on track while allowing respondents to talk freely and spontaneously, the facilitator uses a discussion guide that lists the main topics or themes to be covered in the session. It serves as a roadmap that guides the facilitator in covering the list of topics and keeping the discussion on track (Krueger, 1988).

In conducting a focus group discussion, the emphasis should be placed on the interaction among group members. Instead of the moderator asking questions, the group members are encouraged to communicate with one another, exchanging ideas and comments on each other's experiences or points of view.

Focus group discussions are frequently used to obtain knowledge, perspectives and attitudes of people about issues, and seek explanations for behaviors in a way that would be less easily accessible in responses to direct questions, as in one-to-one interviews. Group discussions help researchers tap into many different forms of communication that people use in day-to-day interaction, including jokes, anecdotes, teasing, and arguments. There is a tendency that during group discussions, attitudes and perceptions are developed through interaction with others in the groups. In this sense, focus groups show dimensions of understanding that often remain untapped or inaccessible by other forms of data collection (Kumar, 1987).

Conducting a focus group requires a high level of resource. The process involves formulating research questions, developing protocols, soliciting participants, arranging

venues, facilitating focus groups, transcribing, analyzing data, and reporting the findings(ibid).

Having outlined the theoretical underpinnings of focus group discussion as a method I shall explain in detail the description of focus group participants for the study

The group size in the focus group discussion was kept deliberately small; so that, the participants might felt intimate and expressed their opinions freely. Active listeners and participants of the community radio from different social classes were selected using snowball (chain or network) sampling technique as the focus group discussion participants. And the focus group discussion guideline was prepared ahead of the discussion in order to keep the session on track. By considering the shortage of time and budget, the total number of the focus group participants were not be more than 16 (sixteen). These participants were divided in to four groups, comprising of four individuals in each. The appropriate place for the focus group discussion was also selected before the interview sessions. On average, each group discussion lasted for more than one hour.

3.2.2. Individual In-depth Interview

In-depth interviews are most appropriate for situations in which a researcher wants to ask open-ended questions that elicit depth of information from a relatively few people. What is more, the in-depth interview is a technique designed to elicit a vivid picture of the participant's perspective on the research topic. During in-depth interviews, the person being interviewed is considered the expert and the interviewer is considered the student.

The researcher's interviewing techniques are motivated by the desire to learn everything the participant can share about the research topic (Rubin, 1995).

According to Kvale (1996) in-depth interview is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation. Kvale (1996) further notes the importance of in-depth qualitative interviews as excellent tools to use in gathering qualitative data. They use an open-ended, discovery-oriented method, which allows the interviewer to deeply explore the respondent's feelings and perspectives on a subject. It helps acquire rich background information that can shape further questions relevant to the topic.

Similarly, Boyce and Neale (2006, p.68) further explain the usefulness of in-depth interviews as "useful when you want detailed information about a person's thoughts and behaviors or want to explore new issues in depth. Interviews are often used to provide context to other data (such as outcome data), offering a more complete picture of what happened in the program and why".

On the other hand, in-depth interviews may be used in place of focus groups if potential participants are not included or comfortable talking openly in a group, or when a researcher wants to distinguish individual (as opposed to group) opinions about the program. They are often used to refine questions for future surveys of a particular group. The process for conducting in-depth interviews follows the same general process as is followed for other research: plan, develop instruments, collect data, analyze data, and disseminate findings.

In an in-depth interview, researchers engage with participants by posing questions in a neutral manner, listening attentively to participants' responses, and asking follow-up questions and probes based on those responses. In-depth interviews are usually conducted face-to-face and involve one interviewer and one participant. When safety is an issue for the interviewer, the presence of two interviewers is appropriate (Rubin, 1995).

On the bases of then above discussion on use of the individual in-depth interview, participants for this study were selected using purposive sampling method; thus, the journalists, the editors, the board chairman and the members, and the manger of the Jimma community radio were target participants. The interview guideline was also prepared before the interview session.

As a qualitative document analysis is one of the data gathering instruments, different documents including the schedules of the station programs was analyzed qualitatively. In addition to the above instruments, observation was conducted during the transmission of the programs and whiles the listeners/ the community members were participated.

Both the focus group discussion and individual in-depth interview were conducted in the Amharic language since all participants are able to understand the language very well visa-vis the English language. Later, the data gathered from all participants was translated from the Amharic language into English.

3.2.4. Data Analysis Procedure

Coding is a process in which the researcher creatively scans and samples data texts, looks for commonalities and differences and begins to formulate categories (Lindolf, 1995, p. 224 in Owsich, 2006, p. 20). Furthermore, Charmaz (1983, p p.112-114) explains codes

as it serve to summarize, synthesize, and sort many observations made of the data....coding becomes the fundamental means of developing the analysis....Researchers use codes to pull together and categorize a series of otherwise discrete events, statements, and observations which they identify in the data At first the data may appear to be a mass of confusing, unrelated, accounts. But by studying and coding (i.e. coding the same materials several times just after collecting them), the researcher begins to create order.

The analysis of empirical data was followed the steps set by Lindolf (1995), Morgan (1997) and Rubin (1995). Coding was the first step of the data from both focus group and interview. As a result, themes, concepts, ideas were categorized together in order to label, separate, compile and organize the data.

The study employed methodological triangulation. The triangulation of data involves a compare and contrast assessment of more than one form of evidence about an object of inquiry (Lindolf, 1995, p. 239 as quoted by as Oswich, 2006). Hence, the different data coming from focus groups and respondents' interviews were synchronized, distilled, gleaned for evidence.

Chapter Four

4. Presentation and Interpretation of the Findings

This chapter takes care of the discussion of the data presentation and interpretation. As mentioned earlier in the previous chapters, the main objective of this particular study was to examine the role of Jimma community radio in promoting social development. The chapter presents the discussion of the data obtained through qualitative individual in-depth interview and focus group discussions.

The analysis of the data mainly focuses on educational and developmental based themes aired by the community radio under the study. The data analysis answers the research questions raised in the first chapter. The analysis of the data is classified into ten major thematical categories. These are: the general description of the Jimma community radio (JCR), news and important public message, health related themes, culture and language based themes, agricultural and educational based themes, gender related issues, and youth based themes, good governance and political themes, other social issues, modes of community participation and the practitioners' perception of the role of the community.

4.1 The General Description of the Jimma Community Radio (JCR)

The JCR (in this study, JCR refers to the Jimma community radio) was established in 2002 Ethiopian calendar in collaboration with Jimma University and the Jimma community. The Jimma University is following community based educational philosophy. In order to run this community based educational philosophy successfully and put the research findings into practice to benefiting the whole community with the view the media

have an enormous role. By the assumption of this, the Jimma University founded the Jimma community radio in collaboration with the Jimma community.

The radio has 120km total area coverage. Its air time is 13 hours transmission per day from Monday to Friday and 15 hours transmission per day during weekends. There are five employees recruited by the community radio; these are the manager, the secretary, the finance officer and two technicians. The salary of these employees is covered by the Jimma University. Almost all of the journalists and other technicians are volunteers from the community. The main financial sources of the community radio under the study are the community's contribution, advertisements at very affordable fees, and the Jimma University's support, especially in covering the salary of the employees and providing materials like computers, papers and other relevant resources for the effective operation of the community radio.

The JCR is lead by a board selected from the community. There are 300 general assembly members selected from all members of the community. The general assembly is composed of different social groups like handicaps, merchants, women, youth, civil servants, government delegates and other socially relevant groups. The assembly conducts its meeting once a year. From 300 assembly members, there are ten executive committee members who follow-up the overall activities of the radio. This committee conducts its meeting once a month and listen to the monthly reports on the progress of the activities of the radio. Among the ten executive committee members, three have been given special mandates. These members are the board chairperson, the vice chairperson of the board and the secretary. These three individuals have a weekly contact with the

manager of the JCR in order to monitor all the activities of the radio and evaluate its current status.

The JCR broadcasts its programs in two languages, namely the Amharic language which is the national language, and the Afan Oromo language, which is the local language. The purpose of broadcasting in two languages is that the Jimma community and its surroundings are inhabited by different nations and nationalities. This means that there are community members who cannot speak and understand the Afan Oromo language. These community members can listen to and participate in the Amharic language programs. Similarly, those indigenous people who are not proficient in the Amharic language can benefit from the Afan Oromo language programs transmitted by the JCR. The JCR gives fifty-fifty percent air time for both the Afan Oromo and the Amharic languages.

Every Monday and Tuesday, the Amharic program transmission begins at 12:30 am Local time in the morning and ends at 7:30 pm local time in the afternoon. But every Wednesday, Thursday and Friday, its program transmission begins at 7:30 pm local time in the afternoon and ends at 1:30 pm local time in the evening. Every Saturday, its program transmission starts at 8:00 pm local time in the afternoon and ends at 3:00 pm local time in the evening. And every Sunday the transmission starts at 12:30 am local time in the morning and ends at 8:00 pm local time in the afternoon.

On the other hand, the Afan Oromo language program of the JCR has six hours of program transmission every Monday and Tuesday. These days' program transmission starts at 7:30 pm local in the afternoon and ends at 1:30 pm local time in the evening. But every Wednesday, Thursday and Friday, the program has seven hours of transmission per

day. These days, the program transmission starts at 12:30 am local time in the morning and terminates at 7:30 pm local time in the afternoon.

Similarly, every Saturday's program transmission has 7:30 hours per day and it starts at 12:30 am local time in the morning and ends at 8:00 pm local time in the afternoon. But every Sunday the Afan Oromo language program transmission has only seven hours transmission per day. The day's program transmission starts at 8:00 pm local time in the afternoon and ends at 3:00 pm local time in the evening.

Generally, the JCR broadcasts 13 hours per day from Monday to Friday and 14:30 hours per day during the weekend, i.e., Saturday and Sunday.

4.1.1. News and Important Public Messages

News and important public messages are among the major daily programs transmitted by the JCR both in the Amharic and the Afan Oromo languages. According to the document analysis of the daily program format of the Jimma community radio, the focus group discussion and the individual in depth interview respondents, the news of the daily Amharic program lasts for about 30 minutes but the Afan Oromo language program of the news lasts for only 20 minutes.

The Amharic language program presents the news two times per day every Monday, Tuesday, Wednesday and Saturday, whereas every Friday and Sunday, they present the news once a day.

On the other hand, the Afan Oromo language program of the JCR presents the news mostly three times per day, except every Monday, Tuesday and Sunday, which is two times per day.

According to the focus group participants, the morning and the evening news have the highest number of listeners. In this regard, one of the focus group participants says:

I usually like to listen to the news broadcasted by the Jimma community radio. I can listen to the news in both the Amharic and the Afan Oromo languages. Mostly I prefer to listen to the morning and the evening news because during this times nothing will disturb me, I pay much attention to grasp the important news that may have significant impact on my life.

In terms of the news content coverage, the JCR manager said that they give 80% of the air time for local news and the rest, 20% of air time for national and international news. They cover national and international news that they may think have a direct or indirect influence on the local audiences.

The theoretical principle of a community radio is serving the local community with different social development issues. It serves as the mouthpiece of the local community. It gives voice to the voiceless social groups. In general, it gives main focus on issues that affect the lives of the local community. In relation to this, the journalist and the finance officer of the JCR comments:

We give more emphasis and focus on local issues both in the Amharic and the Afan Oromo language programs. This is because people want to know what is happening around them, in the town, in the nearby woredas, in the neighboring regions, zones, etc.

According to the manager of the JCR, the news bulletins mainly cover the news of the Jimma towns, woredas found in Jimma zone, neighboring regions and zones. In addition, they cover national and international news bulletins from the internet, Ethiopian radio and television agency, etc. This local, national and international news makes up the content of the news headlines and bulletins. According to him, mostly they present the local and national news in detail and the international news in brief.

Most of the focus group participants agreed that they prefer the JCR for news. In light of this, one of the focus group participants says:

I am the regular listener of the JCR. I especially like the way they present the news. They focus on the local news which other media cannot cover and that may have significant influence on my life as one member of the Jimma community. In addition, they present national news that enables us to think nationally and to have a national feeling about our country. Moreover, we will have information about what is going on in the town, in the nearby rural areas when we tune to the Jimma community radio.

Both the Amharic and the Afan Oromo languages news sources are from the local government, the community and other concerned bodies in relation to the community operation. Mostly the news focuses on the activities of the infrastructure projects, health, education, agriculture, good governance and other social development issues.

Similarly, they present important public message and information in between their news in both the Amharic and the Afan Oromo language programs. In this case, the local government authorities and other social workers appear on air and inform and teach the listeners on health related issues, social development issues and current issues that the local community might need to be aware of. For example, the Jimma town administration is engaged in re-constructing the town. In this project, they are constructing road and different types of constructions for different social purposes. Then, the development project committee appears live and informs the progress of the project to the audiences and transmits information so as to persuade the community to participate actively in the whole development projects. Similarly, they invite medical doctors to teach the people about series diseases like HIV, malaria and other sexually transmitted diseases. On the other hand, they invite guests to talk on environmental issues on how the community should clean its environments, and on the ways how the community can keep the neatness

of its surroundings. According to the manager of the JCR, this way of informing has two purposes: first, it is one way of relaxing audience, and second, it is the right time to inform a large number of the audience about current issues because many of the listeners often like to focus on the news than other programs.

In addition, to the information and public interest messages transmitted in between the news bulletins in both the Amharic and the Afan Oromo language programs; they play different music with social development messages in order to make the audiences entertained while they absorb the information and news aired by the community radio. The music is believed to make the audiences relaxed and it informs them about social development themes by entertaining. In this regard, one of the volunteer journalists participated in the individual in-depth interview further explains:

Relaxing the audiences by using different techniques play significant roles in making the audiences pay attention to the intended messages that the media wants to pass. If you present the news only at the news time your audiences will get bored and may not attentively listen to your news. But if you play music with social themes and transmit public interest information in between the news, you are doing two relevant things: one is entertaining and the other is educating your audiences.

4.1.2 Health Related Themes

Among different other social issues, health issues are the most important one in any society. That is why most people say health matters. To develop either socially or individually, one should stay healthy, otherwise the issue of social or individual development will remain meaningless. Healthier population can contribute a lot for their individual and social development. In relation to this, the media especially community radios shoulders a responsibility in helping the community live healthy.

According to Okechukwu, (2002) Community broadcasting should provide a means for the solution of more serious problems of the social life. Radio personnel should develop methods of communicating with their audiences on issues of urgent or general concern related to health.

When an epidemic breaks out, it is very important to alert everyone in the community on how the disease spreads, on the possible preventive means available, on how to recognize the symptoms, on what actions to take if someone catches the disease, and any other questions that can be put as a discussion point either by the community radio or by the audience for attention (Okechukwu, 2002, p.16).

According to the individual in-depth interview and focus group discussions, with regard to the above noted issues, the JCR is working closely with different NGOs working in the area of health, the local health bureau and the Jimma university referral hospital in order to create awareness in the community about various health matters.

In relation to this, the Amharic language program of the community radio has a program called *Sinelibona* which means *psychology* in English, aired every Tuesday from 3:00am-4:00 am local time in the morning. The program is aimed at empowering people who have psychological problems. In this program, medical doctors and psychologists appear in the studio and discuss on various psychological issues. Then, they invite audience members who have such a problem to explain their problems and share their experiences; then after, the medical doctors and psychologists treat them by providing different remedies. In relation to this, one of the focus group discussion participant comments:

I like to listen to the *Sinelibona* program. I especially like the way people with psychological problems narrate their stories, which is at times difficult to imagine. I can say I have learnt a lot from the experiences of

both by the victims and the advice of the professionals invited by the community radio to address victims.

As can be noticed from the above narratives, people love to listen to stories told by other people. They want to know the experiences of others and listen to the ways they overcome their psychological problems stated by the professionals. Moreover, this kind of program draw the attention of the listeners as they want to find out how the various joys and sorrows of the story interweave the listeners emotions.

The program producers raise various issues that they may think can affect the psychology of the community. For instance, they raise issues like social discrimination due to some health problems, love matters, etc. Then people who have psychological problems in relation to the raised topics would appear live on air via phone in and raise their problems, and the invited Medical doctors and psychologists would intervene and provide professional advice on the ways how they can overcome those psychological problems.

In a similar manner, here is a producer of the program had to say when I asked him why they under took the *sinelibona* program:

We produce this program to empower the community psychologically as well as mentally. You know psychologically weak society has nothing to do with the overall development of a given society. As a result, we raise issues that can affect the psychology of the community and the people who have such problems share their experiences by explaining what is happening to them, and how they are psychologically affected. And we invite professionals to help them.

Another health related program presented by the JCR Amharic language program is *Fitlefit* which means face to face in English. The program is weekly and aired every Saturday from 1:30pm-2:30pm local time in the evening. It is aimed at informing and educating the listeners about HIV/AIDS, sexually transmitted diseases (STD), tuberculoses, malaria, etc.

According to the focus-group discussion and the individual in-depth interview participants, in the program, often medical doctors appear on air to educate and inform the public about the nature of various diseases. They inform the audiences on the ways how they protect themselves from various diseases, and on the ways how they can get medical treatments if they catches diseases.

In addition, HIV victims appear on air via phone and tell their stories in an interesting manner as to how they caught HIV/AIDS and the discrimination and the stigmatization they experienced as a result of this disease. From the stories told by the HIV victims, the audiences draw valuable lessons in order to protect themselves from such disease. Moreover, people who have low awareness and knowledge about HIV/AIDS and sexually transmitted disease can learn more and also they can change their previous attitude towards those victims and even treat them humanistic ally. In relation to this, one of the focus group participants says:

I usually attend the *Fitlefit* program. From the program, I have learnt much about HIV/AIDS and sexually transmitted disease. I can confidently say that the program changed my perception about these diseases. Before I attended to this program, I strongly fear to approach those who are living with HIV/AIDS. I was always thinking that I might catch the disease simply by eating, talking, and being with the victims. But now after I draw some lessons from the doctors' advice I started even helping these types of people.

In addition to the two programs, i.e., the *Fitlefit* and the *SineLibona*, the Amharic language program of the community radio is also preparing programs in collaboration with NGOs that are working on HIV/AIDS and sexually transmitted diseases. For example, it has a program called *Fayya development*. The program teaches people living with HIV/AIDS on the criteria they have to fulfill in order to get HIV-negative baby during delivery and

after delivery periods. The program informs the audiences through personal stories, spot (short radio drama), and physicians' advice.

Similarly, according to the individual in-depth interview participants, they have a program that informs youths and other members of the community who have less awareness about sexually transmitted diseases and HIV/AIDS, using different techniques like narration, discussion, short radio drama etc. In relation to this, one of the focus group participants stresses:

I always like to listen to the programs especially on sexually transmitted diseases aired by the JCR. Previously I don't have any understanding about sexually transmitted diseases but now I understood well about these kinds of diseases. I also like the way they present the program especially their short drama taught me a lot.

Much more than the above mentioned programs, the Amharic language program of the community radio airs important health related messages and advertisings like family planning, condom advertisements, etc., in between all the programs in order to attract the attention of the audience on the issues. The community radio also plays songs by popular singers of the country. These songs have messages that promote wise family planning choice, and issues of social discrimination due to HIV/AIDS

In the same manner, the Afan Oromo language program of the JCR has various programs creating awareness in the audiences about different type of diseases that can affect the lives of the community.

In the Afan Oromo language program, there is a program called *QophiFayyan*, which means program of health. The program is aired every Thursday from 3:00am-3:40am local time in the morning and also again every Wednesday from 5:20am-5:50am local time. According to the focus group participants, the program raises various health issues. The

program producers invite medical doctors and other concerned bodies to explain about common diseases affecting the health of the community. The invited guests teach the audiences by explaining the signs, protection mechanisms and appropriate remedies for the people if they catch the disease. In the program, audiences appear live via phone on air and ask the medical doctors and other concerned bodies about different nature of diseases and protection mechanisms, and then the guests explain and answer the questions raised by the audiences.

Another program transmitted by the Afan Oromo language of the community radio is *Qajeelcha Karoora Maatii Itoophiyaa*, which means family planning program of Ethiopia. The program is aired every Monday from 11:20pm-11:50pm local time in the evening. The program comes up with different contraceptive methods and the explanation of its use in a bid to raising awareness about family planning in the audiences. In between the program, they air public service messages on reproductive health and family planning. The main aim of this program, according to the program producer, is teaching the audiences about the effective use of family planning and reproductive health. The program also explains the importance of having limited number of children to the listeners. In this regard, one of the focus group participants says:

All the programs that I have been listening to from the Jimma community radio are valuable to my life. For example, before I started to listen to the family planning program aired by the community radio, I had no knowledge about the effective use of contraceptives, but now I have benefited from using contraceptives. I have got the mechanisms to limit the number of my children. Thus, I am leading safe and happier life with my houseman and children. I am fulfilling all the needs of my children. These all are the benefits that I got from the JCR.

Likewise, the Afan Oromo language program of the community radio under the study is producing health related programs in collaboration with the NGO called Fyya Inter

development. The program is also called *Fayya Inter development*. It is aired every Thursday from 1:30am-1:45am local time in the morning. It focuses on malaria. The presenters of the program pay attention to various issues to malaria. Medical doctors appear on air and explain about the ways the community could protect themselves from malaria.

Iccitii Jireenyaa, which means ‘the secrets of life’, is another program on health the JCR is producing in collaboration with Jimma University. The program is transmitted every Thursday from 5:30am-6:00am local time at noon. The program is aimed at raising awareness in the audience, especially in youths about HIV/AIDS. It explains the ABC (Abstain, Be faithful, and use of condom) model of HIV /AIDS prevention. HIV/AIDS counseling, and the prevention of its transmission from mother to child is also one of the central theme of the program. In addition to this, the program educates the public on the effective use of Anti HIV/AIDS tablets. With reference to this, one of the volunteer journalists who participated in the individual in-depth interview explains:

We strive to safeguard the community from serious diseases like HIV/AIDS. We go to Woredas and rural areas and interview youths and other members of the community to share with us their experiences and knowledge about the disease and we invite physicians to explain and inform the audience about the nature of the virus and its prevention methods as well as effective use of Anti HIV/AIDS tablets in detail.

Moreover, according to both focus group discussion and the individual in-depth interview participants, the JCR is using different mechanisms in order to facilitate health education. It also plays music like *eremelamela*, which means *solution* played by the most popular singers in the country in both the Amharic and the Afan Oromo languages. The song entertains and educates the society not to discriminate and stigmatize people living with HIV/AIDS. Additionally, the community radio announces different public message

regarding health in between all the programs in order to educate, and promote the wellbeing of the community.

4.1.3 Language and Culture Development

Language and culture are the two sides of the same coin. Both language and culture are highly interlinked with the lives of any society. According to Jan Servaes, culture is the dynamic synthesis, both at the consciousness level of the individual or collectivity of the historically conceived material or spiritually reality of a society (Servaes 2002, p.63). What can be sorted out from this point is that culture is the shared meanings of signs, values, attitudes, and religion, knowledge, and belief, concepts of universe and material objects possessed by a given society. This culture can also be expressed through storytelling, local music, dance poetry, theatre etc.

However, due to the expansion of globalization, which refers to the socio cultural process of influence, i.e., bringing people in the contemporary world closer and closer, despite geo linguistic barriers, the indigenous culture of the developing countries like Ethiopia is becoming affected by the powerful western cultures. So as to protect this cultural domination, the community radios role is great.

Promotion of local culture and language is the major area where the community radio can bring about change. Culture lies at the basis of a society's existence, and it is a center of their everyday activities. In protecting indigenous culture from western cultural influence, the community radio plays a great role in articulating the culture of the people, their stories, their music, their holidays, etc. In support of this argument, Girard (1992) views community radio as a type of radio made to serve people; radio that encourages expression

and participation and that values local culture. Its purpose is to give a voice to those without voices (Girard, 1992, p. 5)

According to the focus group discussion and individual in-depth interview participants, the JCR is preparing programs that can promote the culture and language of the Jimma community. Both the Amharic language and the Afan Oromo language programs of the community radio under the study have programs that promote the culture and the language of the community. Among the programs question and answer is the one transmitted in both languages. The program is aimed at absorbing local cultural values and language as well.

Similarly, the Afan Oromo language program of the community radio under the study has a program called *Bekamitota*, which means *very popular or elders*. This program is aired every Tuesday from 9:10pm-9:40pm local time in the afternoon. In the program, the program producer invites very popular elders who are culturally well versed in the community, and these elders articulate various local cultures, like traditional beliefs of the community, traditional wedding ceremony of the community, traditional foods of the community, etc...

GolaHawassais also another program produced by the JCR Afan Oromo language program. This program is aired every Friday from 6:40pm-7:20pm local time in the afternoon. The program introduces the audience with various cultural sites found in all woredas of the Jimma zone. Through listening to this program, the audience can easily know different tourist sites and cultural areas found in the town, rural areas etc...

Also the Afan Oromo program of the community radio has programs promoting the Afan Oromo language and culture. These programs are *Gabbisa Afan Oromo* and *Aadafi Afoola*

Oromo. These programs present various Afan Oromo dialects spoken all over the Oromiya region. And also they introduce the audience with different cultural practices in different areas of the Oromiya region. Simply by attending to the program, the listeners are exposed to different cultures of Jimma, Bale, Illubabor, Wolega, Shewa, Aris Oromo etc. In relation to this, one of the focus group participants says:

The *Aadaafi Afoola Oromo* program enabled me to know diverse culture, belief, and living experiences of the people found in the Oromiya region. Before this program, I was assuming that the Oromo society is practicing the same cultural values but now this program helped me to know different ways of cultural practice and language dialects found in different parts of the Oromiya region.

In addition, another program called *Cobakobbee*, which focuses on literary items of the community. The program presents poems by different writers, letters on various social issues, and narration of novels written by well known Oromo writers. This is to encourage the community members so as to contribute for the development of the language and culture of the community.

Furthermore, according to the focus group participants, the community radio plays different songs with cultural messages both in the Amharic and the Afan Oromo Languages.

As the Jimma community is composed of different nations, nationalities of the Ethiopian society, the JCR plays various songs of nations, nationalities of the country. This is to show the diverse culture and language of the country.

According to the individual in-depth interview participants, as the community radio is striving for the promotion of the valuable cultural elements of the community, it is also striving to prevent bad cultures like female genital mutilation, early marriage, corruption, abduction, etc. through the lyrics the local singers use.

4.1.4 Educational and Agricultural Development Program

Education is an important means in the eradication of illiteracy and poverty. Educated citizens contribute much to the overall development of a given society. Among the roles of community radio, broadcasting educational issue is the most important one. Empowering community members through education and training is the central part in the eradication of poverty and illiteracy in a community. Encouraging youths and children to give due attention on their academic development is the important role a community radio should play.

It is clear that Ethiopia is currently engaged in agriculture led industrialization, and the whole Ethiopian community is also engaged in fighting against poverty. The mobilizing role of community radio is not optional. Especially a community radio can inform and educate farmers to adopt modern agricultural practices; use of new agricultural technologies like fertilizers, irrigation, etc. This can highly maximize their product. Specific agricultural problems affecting the community have been successfully tackled, such as control of banana pests and the problem of the rhinoceros beetle which affects coconut trees (Dagron, 2001)

According to the program format of the JCR and individual in-depth interview participants, the JCR has programs on educational and agricultural development issues. For example *MaideTimihirt*, is the educational program aired by the community radio in the Amharic language. The program is aired every Thursday from 12:30pm-1:25pm local time in the evening. It is aimed at imparting different educational issues that can encourage children and youth to attend their education properly; it also informs the community and other concerned bodies to give due attention to educational matters.

Similarly, the Afan Oromo language program of the community radio has a program called *Qophibarnota*, which means *education program*. The program is aired every Thursday from 6:40pm-7:20pm local time at noon. The objective of the program is also encouraging youths and children to attend their education carefully. In light of this, one of the volunteer journalists who participated in the individual in-depth interview comments:

We strive to avoid illiteracy which is a serious factor for poverty and backwardness. We prepare programs that inform the community members about the importance of sending their children to school and helping them with education. Also, we teach youth and children by emphasizing the advantages of attending school actively and regularly. This is because the issue is of serious concern for us.

On the other hand, the Jimma community radio also runs programs on agricultural development issues in both the Amharic and the Afan Oromo languages. The Amharic program of the radio has a program called *Gibrina ke geter iske ketema*, which means *agriculture from rural to urban*. The program is aired every Monday from 2:30am-3:10am local time in the morning. It has the aim of teaching both the rural and urban farmers to adopt modern agricultural technologies so as to increase their productivity.

The program producers invite individuals who are thought to be best experiences and success from the urban and rural areas. The invited guests appear to the studio and share their experiences and activities to the audiences. Then the audiences grasp valuable knowledge and experience from the life of the guests.

Similarly, the Afan Oromo language program of the community radio under the study has a program on agriculture called *Sona Qonna*. It is aired every Wednesday from 4:20am-5:00am local time at noon. It is aimed at promoting productivity in the agricultural sector. In a similar manner with the Amharic language program of the agriculture from rural to

urban, the program producers invite people who have best experience and successes in using modern agricultural technologies. From the program audience gets knowledge and experiences. These shared knowledge and experiences will help audience to adopt this modern technology in order to increase their productivity.

The strength of community radio as an extension tool is widely regarded to lie in its ability to reach illiterate farmers and provide them with information relating to all aspects of agricultural production in a language they understand(Dargon,2001, p. 15). In relation to this here is the narration of the one of the focus group discussion participants:

I am a farmer; I can able to listen to only the Afan Oromo language program. I usually listen to the *Sona Qonna*, program aired by the JCR. I have six children and totally I raise eight family members including me. Before I started to listen to the *Sona Qonna* program I had been using traditional agricultural method. I was not in a position to accept the advice of development agents. As a result, I was not able to use modern way of farming. Thus, I had been leading traditional way of life. But now after I started to listen to this program I had much knowledge and experiences from the invited guests. This experience and knowledge helped me to use modern agricultural practices in order to maximize my productivity. Therefore, now I have changed my life and my family's life as well.

According to the focus group discussion participants like the above narration, many urban and rural communities who are engaged both in rural and urban farming have changed their ways of living and now they are leading new way of life which they ever experienced before.

4.1.5 Gender Issues

Women bear almost all responsibility for meeting the basic needs of the family, yet they are systematically denied of the resources, information and freedom of action they need to fulfill this responsibility.

Among the world population majority of the poor are women and most of them are illiterate. According to Dunkle, K.L et al (2004), today, HIV/AIDS is becoming women's disease. This is also true in Ethiopia, up until recently in Ethiopia, all social activities were male dominated; females were neglected economically, politically, and socially. However, the incumbent government of the country has given due attention to gender equality although the practice still faces challenges.

According scholars such as Williams (2005), Kabeer(1999), and Pollard, (2006), when women are supported and empowered, all of the society benefits because they are the burden carriers of the family; their incomes increase and as a result community becomes flourishes. Empowering women so as to make them key change agents is an essential element in bringing to an end of hunger and poverty. A community radio plays a significant role in ensuring gender equality by producing awareness raising programs and empowering women to be a role player in the development of a given community.

In this regard, the JCR is producing programs that promote gender equality and empower women. Among the programs is *Yesetoch program*, which can be translated as *women's program*. It is aired every Monday from 3:00am-4:00am local time in the morning. The objectives of the program are enabling females to engage in income generating activities that can help them lead their lives and their families in an enriching manner and thereby empower them to be active citizens.

In the program, the program producers invite both economically and politically successful women to share their experiences and offer their advice to the audience. What is more, the audiences are given opportunities to ask different questions related to the issue and the

secrets behind these successful women. From the shared experiences and offered pieces of advice the audience would draw lessons that could improve their own lives.

According to the focus group discussion and the individual in-depth interview participants, the community radio is providing relevant information that encourages women to participate in the small scale enterprises organized by the government for the express purpose of solving their economic problem. In the focus group discussion, one of the participants notes:

The JCR is playing an important role in empowering women. I think the community radio is working in collaboration with the government for the realization of gender equality. It is common to hear programs that promote gender equality and women empowerment from the JCR. Currently, women are engaged in decision-making, working in industries and the like which previously was the male-dominated activity. Thus, I can confidently say that the JCR is trying its best for the realization of gender equality.

Similarly, the JCR Afan Oromo language program is producing programs that promote gender equality. For example *Dhimma dubartootaafidaa'immanii*, which means *issue of women*, is the program which strives for gender equality. The program is aired every Friday from 3:00am-3:40am local time in the morning. The focus of the program is in the promotion of the social, political and economic participation of women in all community operations. It is aimed at enabling women to occupy prominent positions in the community's development. Furthermore, the program creates awareness among the community members on the seriousness of unfair treatment of women in the work-place and gender based violations. In an interview, a female volunteer journalist remarks:

We are producing programs that address gender issues from the perspectives of both women and men. We are working towards empowering and promoting women's participation in every aspect of the community. We are also striving to strengthen the practice of the property rights and ownership of women. More importantly, we are trying our best

in mobilizing the community to fight violence against women and children.

Generally, the focus group participants have concurred with the substance of above text by reiterating that the JCR is bringing important positive changes in the lives of the local women in particular and in promoting gender equality in general. According to the participants, the outputs of the community radio were also becoming supportive of women in the struggle against violence and mistreatment perpetrated against them. They also pointed out that the community radio under the study is producing valuable awareness creation programs on gender equality and the community is responding well in relation to the issues.

4.1.6 Youth Issues

The youth are the future of the community; they are the one who shoulder responsibilities that the adults are currently shouldering. But these youth are economically and politically marginalized; they are also exposed to all social ills. Empowering these youth to acquire communication skills, develop technical/vocational skills and problem solving skills is of critical importance and should be given due attention. The Media have an important role in this regard; they can produce awareness raising programs, which involve involving the youth themselves. When the youth get room to involve in this kind of programs, they can gain self-confidence; they can also learn ways to conduct open discussion with their parents and peers on matters that may affect their future.

Among the Media that promote youth participation, community radios the most pertinent one. This is because as it is owned, operated, and driven by the community it serves, is closer to the entire community and is instrumental in giving voice to the voiceless and the

marginalized group of the society. Among the marginalized group, the youth are first in the line. Thus, the youth empowering role of community radio is more profound than other media outlets.

Cognizant of this fact the JCR is producing youth centered programs in both the Amharic and the Afan Oromo languages. The Amharic language program of the community radio has a 55 minute program called *Yewotatoch program*, which is translated as *Youth's program* in English. The program is aired every Wednesday from 12:30pm-1:25pm local time in the evening. It is produced by the youth for the youth; and it is aimed at providing forum for free discussion on reproductive health, drug abuse, political participation and economic issues.

In the program, the youth freely talk about reproductive health and sexually transmitted diseases, like HIV/AIDS. The program encourages the youth to talk freely about their sexual relationships, experiences, and their knowledge about sexually related diseases, reproductive health, drug abuse, etc. Also the program encourages the youth to involve in income-generating activities and to have some understanding and participation in the activities of the local politics. Moreover, there are programs that invite psychologists and professionals to offer advice to the youth in relating to the importance of attending their education actively and protecting themselves from situations that may affect their future. What is, to draw the attention of the youth and not to make them bored with the programs, the station provides different entertainment programs like short drama, narration, music, etc. These entertainment based programs also teach the youth while entertaining. In an interview, a young volunteer journalist said the following in relation to this:

We produce programs that encourage youth to talk freely about their life style, relationships, HIV/AIDS, gender, peer pressures, etc. We mix messages with entertainment to inform, persuade, and empower the youth. All these are done by the young presenters in order to make the youth feel that they are talking to their best friends.

Similarly, the Afan Oromo language program of the community radio has different programs addressing youth issues. For instance, *Dargaggotaf*, which is *for youth* in English, is one of the programs on youth, and it is aired every Saturday from 6:40pm-7:20pm local time in the afternoon. The program teaches the youth, like the Amharic language program does about reproductive health, and offers them the opportunity to talk freely in order to develop their confidence and empower them to be active members of the community.

What can be drawn from this is that given the opportunity young people can bring unique perspectives to media programming and that once empowered, they can successfully create programs that can have positive impact on themselves, families, and communities.

4.1.7 Politics and Good-Governance Based Themes

Informed citizens influence the agenda of the government. The issue of politics and good governance affects the lives of a community either positively or negatively. In order to influence the agenda of the government, information plays an immense role. Every act of the local leaders should be transparent. A community needs to know what is going on in their surroundings.

According to Dahl, (1998, p.97), the ability of individuals to obtain information about their government is central to democracy. For him, a large scale of democracy requires elected officials, free, fair and frequent elections, and freedom of expression and alternative source of information. The absence of alternative ways of information makes

the citizens to lose their capacity to influence the agenda of government decisions. Silent people may be a perfect subject to authoritarian ruler; they would be a disaster for democracy.

As community radio is owned, operated and financed by the community, its primary role is providing relevant and timely information to the community. It should critically look at the wrong doings of a local government and strive for the well being of a community.

According to the focus group discussion and the individual in-depth interview participants, the JCR is trying its best for the promotion of democracy and good governance. It is naturally obvious that people tend to be highly interested in political issues than others. Political news attracts a large number of audiences than other news.

The JCR Amharic language program has the program addressing politics and good governance issue. For instance, *Yejimare Seregela* is one of the programs that focus on the promotion of democracy and good governance. The program is aired every Monday from 5:00am-6:00am local time. In the program, the audience appear live on air via phone and present what they have encountered and experienced regarding good governance problems and violation of democratic rights. Then, the program producers provide forum for discussion in order to alleviate those problems affecting the community.

In addition, they invite public service officials to the studio to present the services they are providing for the community and things that the community should consider in order to get these services. This is just to create transparency and accountability of the offices.

Similarly, the Afan Oromo language of the community radio has a program called *Kussa Seerarra*, which means *law and people*. The program is prepared in collaboration with the

Jimma University Faculty of Law. Likewise, the Amharic language program has also a similar program called *Sewna Hig*. This program is prepared by the Jimma University Law Faculty the students; the students produce different free judicial programs that teach the audience about civil and criminal laws. This is just to inform the community to act according to the law and protect themselves from committing criminal acts.

Furthermore, the JCR has programs that create awareness among the community about democracy and human rights. Especially during election time, the radio mobilizes the community to actively participate in the local and national election processes. Furthermore, it plat forms for different parties to talk about their programs and plans so as to enable the community to elect a party which they believe has the best programs and plans for their future.

4.1.8 Other Social Issues

In addition to the programs discussed above, the JCR has different programs promoting the social development and well-being of the community in both the Amharic and the Afan Oromo languages. From the programs, *the sports* program is the one that addresses the issue of promoting Jima zone sports in both languages. The Amharic language program of the community radio presents sports issues three times per week, but the Afan Oromo program presents it twice a week.

The sports programs in both languages give priority to Jimma zone sports. The primary objectives aim at promoting both traditional and modern sports of the Jimma zone.

Yegebeyahuneta, which can be translated as '*Market situation*' is another program that has a social based theme and is aired every Tuesday from 6:30am-7:25pm local time in the

afternoon. The Afan Oromo language program also has a similar program called *Qophii sokkiinanno*, which means the program that access the market situation of the Jimma zone; it is aired every Thursday from 2:00am-2:50am local time in the morning. The aim of both programs is informing the community about the market situation of the Jimma town in particular and Jimma zone in general. The programs present the price of important commodities for the audience. This helps the community to be informed of their local market situation. In this regard, one of the focus group participants says:

I usually listen to the *yegebeyahuneta* program. The program tells me the prices of commodities which are helpful in fulfilling the basic needs of the community. The information helps me to plan and limit my needs in line with the money I have at my hand. It also protects me and the community as a whole from the service providers who might want to cheat. It is possible to say that the Jimma community radio is supporting the community in various ways.

The *traffic program* is another program that the JCR is producing in both the Amharic and the Afan Oromo languages. The program is aired once a week in both language programs. The Amharic language program is aired every Thursday from 9:30pm-10:30pm local time in the afternoon and the Afan Oromo language program is aired every Wednesday from 3:00am-3:50am local time in the morning. The main objective of the program in the both languages is raising awareness among the community about the seriousness of car accident.

In the program the presenters explain the nature of traffic problem and car accident, which is the main cause for the loss of life and properties. The station also plays a song often played by famous musicians in the country called *Ashikerkirregabileh*, which means ‘drive slowly’ in English. The song informs drivers to take part in the minimization of car accidents, which often happen due to the carelessness of the drivers.

There are also programs that educate the community through entertainment in both languages. For example, *Yesilik musika miricha*, which means *music choice through phone*, is the Amharic language program that offers the audience to choose music for their friends, families, and relatives, etc. by calling to the station. The music played often carries numerous social messages, mostly by local singers; it also reflects the culture and living condition of the local community. Similarly, *Filannoo sirbaa* which means *music choice*, is another program by the Afan Oromo language program that entertains and educates the community through different songs with social development themes.

Jimman leandafta, which can be translated as *Jimma once*, is the Amharic language program that enables the audience to visit the current situation of Jimma town through radio narration. The program assesses in detail the activities of the development projects, the problems that the community is encountering and shows directions to the concerned bodies to take actions so as to alleviate the problems in question.

The Afan Oromo language program of the community radio also has a special program called *Bohaartii dandeettiidhaan*, which means *talent show* in English. The program is aired every Sunday from 2:10pm-3:00pm local time in the night. The program provides platforms for individuals who have special talents but do not have access to show their talents to the public. The talented individuals come to the studio and present their talents in music, poetry, and novel writing, etc. This can open the door for them to develop their talents. Even they may get sponsors to produce music and publish novels and poems.

The above data analysis and discussion answered the two research questions raised in the beginning of this study; these are: what is the contribution of Jimma community radio in

the social development endeavors? And what type of issues is raised for educating and raising social interests for development on Jimma Community radio?

4.2 Modes of Community Participation

As mentioned in the previous chapters, Community radio can be defined as a not-for-profit, community-owned and community-run radio station. It is truly informative and uncensored. It fosters the participation of all individuals and groups in a community, and reflects and respects different opinions.

Community radio is for and by a specific community serving those, working and living in and around the same set of political and socio-cultural conditions. It allows marginalized communities to generate and share their knowledge and experience, and to actively participate in discussions and decision making. Furthermore, community radio addresses community needs and concerns through diversity of programs and contents.

According to Urgoiti (1999, in Tavhiso, 2009, p.76) community participation is the backbone of any successful community radio station. He notes that community participation is a patient ongoing and inclusive process. It can be highlighted as the main ingredient needed for a community radio station to be successful. It is the formula necessary to create a station where listeners will tune in every day, where people identify with its programs, and phone in, support and participate. Community participation is the involvement of the local residents in the decision-making and the work of the station. It is about ownership and sharing in the benefits of the station. It is about identifying “felt needs” and what people say they want and running the station with the aim of addressing those needs.

Similarly, Bell & Morse, (1999, in Tavhiso, 2009, p.70) points the importance of community participation as community radio stations, defined as owned, controlled and programmed by communities are seen as the ideal institutions for people's participation. If the community actively participates in its entire operations and in programming a radio station is said to be a community station. Thus, participation is an important resource for the success of any community radio station (Bosch, 2007, p.4). This will increase listenership and as a result, contribute to its sustainability. A community that analyses its needs and thinks about the causes of its problems will often come to the conclusion that it requires communication to help people formulate a common understanding and common goals (List, 2002, p.53).

Community participation should be an ongoing interaction between the radio station and the community. This ensures that the community radio station is really the voice of that community, representing and clearly putting forward the needs, wants, concerns, feelings and prioritized issues of the people in the area Urgoiti, (1999, in Tavhiso, 2009, p.76). On the other hand, Jordan (2006, p.2) argues that, community participation should not be seen as only getting community support. Community stations must involve people in all aspects of their operations. Community participation encourages the community to take responsibility for the project; this helps people to stay involved and keep the sustainability of stations even when resources are very scarce. Additionally, it helps a community to develop self-reliance and feel free from dependency while it acts as an empowering experience (Wigston, 2001, p.430).

Furthermore, participation helps stations to understand real needs and priorities of community that should be taken into account to promote its language, traditions, beliefs and culture (Urgoiti, 1999, p.16).

According to the individual in-depth interview participants, the JCR is enabling the community participation through field recordings, listeners' personal visit and listeners' phone ins.

As to the manager of the community radio, more than 80% of the content for programs are collected from the field, where the station staff, i.e., volunteer journalists 'who are from the community, go to the field and record stories from the community and collect feedback on the existing programs.

On the other hand, the wider expansion of mobile phone technology helps listeners to call to the station to make song requests, obtain additional information about programs, alert the station staff of technical broadcasting problems, or even complain about civic facilities. The station staff records many of these phone calls via a hand held recorder and put the recordings on air. However, during the focus group discussion, the participants were heard complaining about the busy nature of the phone line. And also, some of them noted that even though, the line works when they call to the station, the practitioners or the station staff would sometimes fail to pick up the incoming calls from the listeners. This problem was also witnessed by the researcher during data gathering when he was at the station to interview and observe the functioning of the station; the phone calls were rarely picked up. At one point, when the researcher, asked them why they did not want to pick up the phone, the manager of the community radio replied that they have problem of man power to run all the activities at once.

Moreover, many of the listeners visit the station to present the programs that they thought are relevant to the community, seek for additional information, inform political and good governance problems they encountered, offer comments and feedbacks they have about the practice of the station. In relation to this, one of the focus group participants' remarks:

I visit the station of the JCR to give my comments and to offer my advice when the phone line is unavailable and when the station is not in a position to pick up my phone. This is because I consider this station as mine and I don't want to overlook the mistakes they are committing.

Above all, the volunteer journalists who are performing the journalistic activities are from the community. In an interview, the manager of the community radio said that the station opens its door for any community members who want to participate in all activities of the station.

The above analysis of the data provided answer for the research question that says in what ways do audiences/listeners participate in the community radio programs?

4.3 The Practitioners' Perception of the Community Radio

The knowledge and perceptions of the Journalists, the editors, the managers, and the board members about the objectives of the community radio has tremendous bearing on the right practice of the radio. If these bodies perceive its role and objective in a wrong way and if they undertake its activities with just a commonsense, the community radio will fail to meet its objective of safeguarding the community. In this regard, Al-hassan, Andani and Malik (2011) have provided a clear concept of community radio stations as, operated, owned, and driven by the communities they serve. Community radio is not for profit and provides mechanisms for facilitating individuals, groups, and communities to tell their own diverse stories, to share experiences and in a media rich world to become active actors and contributors of media.

In relation to this, the journalists, the editors, the manager, and the board members of the Jimma community radio who participated in an individual in-depth interview have a common understanding and perceptions about the role and objective of the community radio. They view it as being the voice of the voiceless for the community and involve all sectors of the community by creating diverse voice and opinions on air. In an interview, the manager of the JCR defines the community radio as:

Community radio for me is a kind of radio that is owned and run by the community. In short, it is the radio by and for the community. Here in Jimma, we are mobilizing the community to play this role by owning and participating in all activities of their station.

In a similar manner, the board chairperson of the JCR expressed his view as follows:

It is a type of radio that creates opportunity for the community to have alternative means of information. In addition, it allows marginalized communities to generate and share their knowledge and experience, and to actively participate in discussions and decision making. This is what the JCR is trying to practice and also we as the board are trying to make the community engaged in the whole operation of the station.

What can be sorted out from the above narrations is that, the JCR practitioners have similar understanding and concepts regarding the role of community radio. And also the analysis answered the research question raised in the first chapter in order to know the perceptions of the practitioners about the main objective of Jimma community radio and its social empowerment role.

4.5 Challenges of the Jimma Community Radio

According to Simmering & Fairbairn (2007, p.7), “sustainability is the ability of a radio station to maintain a good quality developmental broadcasting service over a period of time”. It also can be viewed as the capacity of a station to manage a range of available resources to sustain its service to the community without compromising its community

service mission (Fairbairn, 2000, p.7). Resources may include ideas, skills, labor, donations and organizational support from the community.

Hussain (2007, p.2) notes three different dimensions of community financial sustainability. The first one is Social sustainability which involves community ownership of the station and partnerships with external agencies. The second is Operational sustainability that involves information network that is adaptable to the new and ever changing information technologies for effective community radio sustainability. The third is financial sustainability which basically means the station's income-generating potential.

Even though the Jimma community radio is trying its best in serving the community through various programs, it is also facing challenges. Among the challenges noted by the manager of the community radio are lack of adequate finance, and lack of well trained man power.

According to the manager and the vice chairman of the board of the JCR, the financial problem is very challenging to the Jimma community radio. Although Jimma University is covering the salary of the five employees, the radio is facing financial problem to run its activities properly.

Another problem that the community radio facing is shortage of qualified man power. Theoretically, community radio is run by volunteer journalists from the community; in the beginning the volunteers can serve the station; however, after they have got some experiences, they leave the station and search for better opportunities and jobs somewhere. In an interview, the manager of the JCR noted that some of the volunteer journalists serving the station are students from Jimma University and after they graduate they leave the station. Similarly, the volunteers from the community also leave the station after they have gained some experiences, which is very challenging for the station.

Chapter Five

5. Conclusion and Recommendations

5.1. Conclusion

Several studies have shown that community radio plays a key role in the development of a society. It can inform and educate the community by providing alternative information which, state owned and private owned stations cannot provide. It gives the community the possibility of making informed decisions and enhances the quality of its lives. It offers voice to the voiceless members of the community. It serves the community as a watchdog and holds those in power accountable for their actions.

The finding of the study shows that the Jimma community radio has given 80% of its program content including the news for local issues related to the social development themes. The rest 20% is given for the national and international issues. This helps the community to have up-to-date information about national and international issues. Moreover, it provides the community with everyday information, like weather condition, market situation/information.

Another point that the analysis of the study has revealed is that the Jimma community radio is producing programs that promote the language and culture of the community. This is done through music by local singers, by presenting local literary activities written in both the Amharic and the Afan Oromo language. This has significance in terms of awareness creation among the community in order to preserve their indigenous cultural elements and language as well.

According to the analysis of the individual in-depth interview and the schedule of the program format, the Jimma community radio is producing numerous entertainment and educational programs on various social development themes such as educational, agricultural, gender, youth, political and good governance, and language and cultural issues. The programs educate the audience by entertaining. Such strategy helps the station grab the attention of the listeners toward the message of the program.

According to the result of the data analysis, the Jimma community radio is helping the neglected social groups, such as women, youth and other ordinary community members to air their voice and participate in their community affairs. It is reflecting their interests, and playing an important role in reinforcing cultural identity as well as expressions. The Jimma community radio is providing timely and relevant information on development issues, opportunities, experiences, skills and public interests.

The result of the data analysis also reveals out that the Jimma community radio is producing programs that focus on gender issues, HIV rates reduction, family planning, and reproductive health issues, and in a bid to bringing about behavioral change among the audience. These are done through programming that focuses on short radio drama, narration, talk shows, professionals/physicians' explanation and discussions on various topics related to the issues. Moreover, all the community members have had the opportunity to directly participate in the discussions through telephone call ins.

The Jimma community radio also facilitates dialogue and discussion in order to safeguard the voiceless and vulnerable members of the community. This helps in create diversity of views and opinions. It can be argued that the Jimma community radio is playing a vital

role in bringing about social change. It is also providing a forum for dialogue between the community and the local government.

According to the analysis of the focus group discussion and the program schedule, the agricultural themes produced by the Jimma community radio are enabling technological transfer and best agricultural practices among the farming community. The programs encourage and educate the farmers to avoid traditional ways of cultivation and to adopt modern agricultural practices in order to increase their productivity. This is witnessed by the farmers who participated in the focus group discussion.

The finding of the study shows that the Jimma community radio is creating awareness among the urban low income community especially the youth and women about the importance of involving in small-scale enterprises and in urban farming as a way of solving their financial problems and improving their lives. The program has helped the poor community, gain knowledge and improve their living conditions.

The findings of the study also show that different NGOs are using the Jimma community radio to disseminate their development agenda. For example, Fayya development and Fayya inter development are producing programs on malaria and HIV/AIDS jointly with the Jimma community radio. In a similar manner, the Jimma University is working with the community radio to introduce best research findings that will have significant on the lives of the community. Also the study point out that the Jimma community radio is offering free judicial services for the community in collaboration with the Jimma University law school students for the last two years.

As per the analysis of the individual in-depth interview, the Jimma community radio is also providing broad participation of community members often on a volunteer basis and

the ownership and control of the station by the community through a board of governors. The board of governors are the representatives of the community and responsive to the diversity of its needs.

The data analysis part of the previous chapter shows that the JCR has recognized the ability of young people to enjoy in their own community, their right to access information and services leading to healthy lifestyles. Also it helps them in making positive, informed choices on sexuality in order to reduce the negative impact of HIV/AIDS by producing various youth centered programs on reproductive health, sexually transmitted diseases, peer pressures, and the like in an interactive and engaging ways.

Community Radio is a radio made by and for the community it serves, set up on a non-profit distributing basis, often staffed by volunteers and run with an underlying ethos of enabling participation in all the activities of the station through access and training (Lewis and Booth 1989). According to the findings of the study the Jimma community is actively participating in all activities of the station. The community members are participating in the board, in the program production, and in the provision of feedbacks. Moreover, many of the volunteer journalists are from the community. The community also gives feedback by phone and personal visit. The community serves the station as a source of information.

Another point discussed in the data analysis part is that the perception of practitioners on the role of community radio. The finding shows that the practitioners involved in the individual in-depth interview have similar concepts regarding the role of community radio. They all viewed it as the radio owned, operated and run by the community it serves. Additionally, they defined it as the radio that serves the voice of the voiceless and marginalized community.

Although, the Jimma community radio is playing central role in the community development, it faces a number of challenges in producing quality of programs. Among the challenges noted by the individual in-depth interview participants, the financial problems, lack of trained journalists, lack of technicians and materials are the major challenges.

Moreover, during the focus group discussion the participants have heard complaining about the problem of the sound quality of the station. And some claim that they aren't comfortable with the programs that narrate the story of the famous western film actors and foot ball players.

Finally, the finding of the study identified that the Jimma community radio is assisting the development of the community by producing entertainment and educative programs in order to mobilize the whole community for the realization of the social development projects. In this regard both the focus group discussion and individual in-depth interview participants have similar understanding and perceptions.

5.2. Recommendations

This study tried to see to what extent the Jimma community radio is contributing to the social development of the community. The study has touched only the social development based themes aired by the community. Hence it is important that other researchers look in to more aspects of the community radio that need further investigation. Areas that might be worth considering include conducting in-depth studies on the development challenges, empowerment and sustainability of the Jimma community radio; the role of community radio in the promotion of religious tolerance among the Jimma community; and the role of the community radio increasing awareness in relation to climate change.

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Appendices I.A

Interview Guide for the Focus Group Discussion Participants

1. Would you kindly tell me your name and occupation?
2. Do you listen to the Jimma community radio frequently? Why?
3. What type of program do you like to listen?
4. Who do you think is the owner of this radio station?
5. Have you ever participated and expressed your views and ideas as a community member to this community radio programs?
6. Have this radio programs changed your life style and behavior in any way? Could you explain more?
7. In what ways do you participate in this community radio programs?
8. Do you think this community radio considers the interest of the Jimma community? How?
9. Does the station serve as a voice of the community?
10. What do you think are the strengths and weaknesses of the Jimma community radio?
11. What do you suggest about the programs of this community radio in general?
12. Do you think the local government and the Jimma University are interfering in the operation of this community radio?
13. How do you observe the changes of the community before and after the establishment of this community radio?

Appendices I.B

Interview Guide for the Jimma Community Radio Board Members, Manager, Editors and Reporters

1. Would you kindly tell me your name and position?
2. How and why did you establish this community radio station?
3. What is your editorial policy?
4. How do you perceive the role of community radio in educating and empowering the community for social change and development?
5. What kind of social development programs your station is covering?
6. What is your coverage area in Km?
7. How many hours do you broadcast per day?
8. Local, national or international issues do you give more emphasis?
9. Where do you get information and who are your sources?
10. Do the audiences/listeners contribute in the production of your program? If yes, in what ways? If no, why?
11. How do you see the differences in terms of social development before and after the establishment of this community radio station?
12. Is there any contact between the station and the local government? If yes how?
13. Who is paying salary for you and how much do you earn?
14. What mechanisms do you use to engage the community actively in all the programs?
15. Who owns the station and what is the finance policy of the station?

Appendices II.A

SAGANTAALEE TORBII AFAAN OROMOO

Guyyoota	Qophiileewwan Sa'aatii Itti	Sa'aatii Itti Darbu
Wiixata	Oduu Xumuraa kan dilbataa irra deebi'a	7:30- 7: 50
	Qophii Gaaffi fi deebii	8: 00 – 9:50
	Dargaggotaaf (irra deebii)	10:00 – 10:40
	Ispoortii	10:50- 11: 10
	Qajeelcha karoora maatii Itoophiyaa	11:20- 11: 50
	Oduu haarawaa	12: 00- 12:20
	Qophii sirbaan dhaamuu	12:30- 1:20
	Xumura Sagantaa	1: 30
kibxata	Oduu Wiixataa kan Xumuraa irra deebia'a	7: 30- 7:50
	Furmaata jaalalaa	8 :00 -8: 50
	Beekamtoota	9:10-9:40
	Qophii Dhiifamaa	10:00- 11:00
	Furmata jaalalaa	11:20-11:35
	Oduu haarawaa	12:00-12:20
	Sagalee ummataa	12:30-1:30
	Xumura sagantaa	1:30

Roobii	Jalqabbii sagantaa	12:30
	Oduu Xumura kan wiixataa irra deebi'a	1:00- 1:20
	Gabbisa afaan oromoo	1:30 – 2:00
	Aadaa fi afoola oromoo	2: 10-40
	Qophii Tiraafikaa	3:00-3:50
	Oduu Haarawaa	4:00 - :20
	Sona Qonnaa	4:20- 5:00
	Qajeelcha maatii itoophiyaa	5: 20- 5:50
	Oduu sa'aatii sanaa	6:00 -6:20
	Coba kobbee (irra deebii)	6:20-7:20
	Xumura sagantaa	7:30

Kamisa	Jalqabbii sagantaa	12:30-1:00
	Oduu xumuraa kan roobii irra deebii	1:0-1:20
	Fayyaa interdevelopment	1:30-1:45
	Qophii sokii naannoo	2:00-2:50
	Qophii fayyaa	3:00-3:40
	Oduu Haarawaa	4:30-4:20
	Weedduu bareedduu	4:30-5:20
	Leeitii jireenyaa	5:30-6:00
	Oduu sa'aatii sanaa	6:00-6:20
	Qophii barnoota	6:40-7:20
	Xumura sagantaa	7:30
	Jalqabbi sagantaa	12:30-1:00
Jimaata	Oduu xumuraa kan kamisaa irra deebi'a	1:00-1:20
	Gabbisa A/oromoo (irra deebii)	1:30-2:00
	ispoortii	2:20-2:50
	Dhimma dubartootaa fi daa'immanii	3:00-3:40
	Oduu Haarawaa	4:00-4:20
	Aadaa fi afoola oromoo (irra deebii)	4:30-5:00
	Sabaafi sab-lammota	5:00-5:50
	Oduu sa'aatii sanaa	6:00-6:20
	Gola hawaasaa	6:40-7:20
	Xumurs saganta	7:30

Sambata Xiqqaa	Jalgabbi sagaataa	12:30-1:00
	Oduu xumuraa kan jimaataa irra deebi'a	1:00-1:20
	Qophii ijoollee fi bjiftuu ganamaa	1:20-2:00
	Kusa seeraarraa	2:20-2:00
	Turban sa'atii tokkoon	3:00-3:50
	Oduu sa'aatii sanaa	4:00-4:20
	Weedduu bareedduu	4:30-5:50
	Oduu Harawa	6:00-6:20
	Dargaggotaaf	6:40-7:20
	Sona agartuu	7:30-7:50
	Xumura sagantaa	8:00

Dilbata	Oduu Haarawaa	8:00-8:20
	Coba kobbee	8:30-10:30
	Beekamtoota (irra deebii)	10:40-11:00
	Filannoo sirbaa	11:30-1:00
	Oduu harawaa fi irra debii	1:00-1:20
	Leeiti jireenyaa	1:30-2:00
	Bohaartii dandeettidhaan	2:10-3:00
	Xumura sagantaa	3:00

Appendices II.B

የጅማማህበረሰብ ፊደሉ የአሜኛ ፕሮግራም

ተ.ቁ	ሰዓት	የፕሮግራም	የአየር ቆይታ
ሰኞ			
1	12: 30-1: 00	በመሳሪያ የተቀነባበሩና ለስለስ ያሉ መዚቃዎች	30 ደቂቃ
2	1: 00-1: 30	ዜና ወቅታዊ መልእክቶች	30 ደቂቃ
3	1: 30-2: 20	አዝናኝ መዚቃዎች ት/ት ሰጪ መልእክቶች	50 ደቂቃ
4	2: 20-3: 00	ግብርና ከገጠር እስከ ከተማ	40 ደቂቃ
5	3: 00-4: 00	የሴቶች ፕሮግራም	60 ደቂቃ
6	4: 00-4: 40	እስፖርት	40 ደቂቃ
7	4: 40- 5: 00	አዝናኝ መዚቃዎች መልእክቶች	20 ደቂቃ
8	5: 00-6: 00	የጅሜ ሰረገላ ወይዘቶች	60 ደቂቃ
9	6: 00-6: 30	ዜና የህዝብ አገልግሎት መልእክቶች	30 ደቂቃ
10	6: 30-7: 25	አዝናኝ መዚቃዎች መልእክቶች	55 ደቂቃ
11	7: 25-7: 30	የአሜኛ ዝግጅት ፍጥጫ	
ሙከራ			
1	12: 30-1: 00	በመሳሪያ የተቀነባበሩና ለስለስ ያሉ መዚቃዎች	30 ደቂቃ
2	1: 00-1: 30	ዜና	30 ደቂቃ
3	1: 30-2: 00	መዚቃዎችና መልእክቶች	30 ደቂቃ
4	2: 00-3: 00	ገቢ ለብልፅግና	60 ደቂቃ
5	3: 00-4: 00	ስነ-ልቦና	60 ደቂቃ
6	4: 00-6: 00	የጥያቄ መልስ ጽሮግራም	60 ደቂቃ
7	6: 00-6: 00	ዜና የህ/አገ/መልእክቶች	30 ደቂቃ

8	6: 30-7: 25	ወስጥ ለወስጥ መረጃዎች የገበያ ሁኔታ ዝርዝር	55 ደቂቃ
9	7: 25-7: 30	የአሜሪካ ዝግጅት ፍፃሜ	5 ደቂቃ

ተ.ቁ	ሰዓት	የፕሮግራም	የአየር ላይ ቆይታ
እርብ			
1	7: 30-8: 00	ዜናና መረጃዎች	30 ደቂቃ
2	8: 00-8: 10	መዚቃ	10 ደቂቃ
3	8: 10- 8: 40	ልዩ ልዩ ወቅታዊ ፕሮግራሞች	30 ደቂቃ
4	8: 40-9: 00	መዚቃና መረጃዎች	20 ደቂቃ
5	9: 00-9: 40	ስቶርት	40 ደቂቃ
6	9: 40-10: 00	መዚቃና መረጃዎች	20 ደቂቃ
7	10: 00-12: 00	ዩኒቨርሲቲ ሪትም መዚቃ ግብዥ	120 ደቂቃ
8	12: 00-12: 30	ዜና መረጃዎች /ሀ/አ/መልክቶች	30 ደቂቃ
9	12: 30-1: 25	የመዝናኛ ፕሮግራም	55 ደቂቃ
	1: 25-130	የፕሮግራም ፍፃሜ	5 ደቂቃ
ሐምሌ			
1	7: 30-8: 00	ዜና መረጃዎች	30 ደቂቃ
2	8: 00-9: 00	የብሔራዊ ብሔራዊ ሰብአዊ መዚቃ ግብዥ	60 ደቂቃ
3	9: 00-9: 30	ዜናና መረጃዎች	30 ደቂቃ
4	9: 30-10: 30	የትራፊክ ደህንነት ፕሮግራም	60 ደቂቃ

5	10: 30-12: 00	የስላክ መዝናኛ ጥሪ ጭቆና	90 ደቂቃ
6	12: 00-12: 30	ዜናና መጽሐፍት	30 ደቂቃ
7	12: 30-1: 2: 25	መጽሐፍት ትምህርት	55 ደቂቃ
8	1: 25-1: 30	የጥንታዊ ጥሪ ጭቆና	5 ደቂቃ

ተ.ቁ	ሰዓት	የጥሪ ጭቆና	የአየር ላይ ቆይታ
አርብ			
1	7: 30-8: 00	ዜናና መጽሐፍት	30 ደቂቃ
2	8: 00-9: 00	ሰውና ህግ	60 ደቂቃ
3	9: 30-10: 10	ስቶርት	40 ደቂቃ
4	10: 00-12: 30	የፋቅር ነገር	45 ደቂቃ
5	11: 00-12: 30	ተጋባዥ አንጻር	90 ደቂቃ
6	12: 30-1: 25	ተጋባዥ አንጻር አፍታ	55 ደቂቃ
7	1: 25-1: 30	የጥሪ ጭቆና ጭቆና	5 ደቂቃ
ቅዳሜ			
1	8: 00-8: 30	ዜናና መጽሐፍት	30 ደቂቃ
2	8: 30-10: 00	ከጥበባት አለም	90 ደቂቃ
3	10: 00-11: 00	የህይወት ገጠማዊ	60 ደቂቃ
4	11: 00-1: 00	ጥበብን በህመምና ጥሪ ጭቆና	120 ደቂቃ
5	1: 00-1: 30	ዜናና መጽሐፍት	30 ደቂቃ
6	1: 30-2: 30	ፊት ለፊት በዜጎች አሸናፊ ሀሪያ መጽሐፍት ጥሪ ጭቆና	60 ደቂቃ
7	2: 30-2: 55	መዝናኛና መጽሐፍት	25 ደቂቃ
8	2: 55-3: 00	የጥሪ ጭቆና ጭቆና	5 ደቂቃ

ተ.ቁ	ሰዓት	የጥሪ ጭቆና	የአየር ላይ ቆይታ
እሁድ			

1	12: 30-1: 00	በማከሪያ የተቀነ ባበሩና ለስለስ ያሉ መዚቃዎች	30 ደቂቃ
2	1: 00-1: 30	ዜና	30 ደቂቃ
3	1: 30-2: 00	የመዚቃ ግብዣ	30 ደቂቃ
4	2: 00-2: 40	የልጆች ጊዜ	40 ደቂቃ
5	2: 40-3: 00	መረጃና መዚቃ	20 ደቂቃ
6	3: 00-3: 40	አለምና ቴክኖሎጂ	40 ደቂቃ
7	3: 00-4: 00	መረጃና መዚቃ	20 ደቂቃ
8	4: 00-6: 00	ህብረ ጥበባት ቅኝት	120 ደቂቃ
9	6: 00-7: 00	ሻለም	60 ደቂቃ
10	7: 00-7: 55	ጅማሆለስቴክ	55 ደቂቃ
11	7: 55-8: 00	የፕሮግራምፍፃሚ	5 ደቂቃ